

BS
2341
.C594
9

George Whitefield Clark

Clark's Peoples Commentary

GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, I. and II. THESSALONIANS, I. and II. TIMOTHY, TITUS, and PHILEMON

A POPULAR COMMENTARY UPON A CRITICAL
BASIS, ESPECIALLY DESIGNED FOR PASTORS
AND SUNDAY SCHOOLS ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦

BY

✓
GEO. W. CLARK, D. D.

Author of "A New Harmony of the Gospels," and a "Harmony of the Acts," etc.



PHILADELPHIA
AMERICAN BAPTIST PUBLICATION SOCIETY
1420 Chestnut Street
1903

Copyright 1903 by the
AMERICAN BAPTIST PUBLICATION SOCIETY

Published February, 1903

From the Society's own Press

PREFACE

While in the Theological Seminary the writer conceived the idea of preparing a Commentary on the Holy Scriptures. A few years later, engaged as pastor, he was about to begin with the book of Genesis, but the indications that Sunday-school instruction would for some time center largely on the life of Christ led him to prepare an "English Harmony of the Gospels," and a volume of Notes on each of the four Gospels. Since then the work has been carried on through the Acts and the Epistles, as time and health would permit, until now the commentary on the New Testament nears completion.

Though popular in form and based upon the Common version, in connection with other English versions, the commentary is grounded on the critical text of the original. An underlying critical commentary was often mentally prepared as a basis of the explanatory notes and practical remarks which were intended to meet the needs of many Bible readers and students who have little or no knowledge of Greek. In the volumes on the Epistles the Improved Bible Union version has been placed parallel with the Common version for reference. The American Standard Revised version is also recommended for consultation.

With the study of these sacred writings the conviction has deepened that they are the inspired word of God. In them we find the thoughts of God made actual in the experience of "men who spake from God, being moved by the Holy Spirit." It has been a great privilege to verify these great truths in one's own experience by tasting "the good word of God and the powers of the age to come." May many who consult these volumes enjoy a fresh revelation of these great truths in their own hearts.

Two more volumes are in readiness, and when they are published, the whole will form a popular commentary on a critical basis, uniform in plan and scope, upon the New Testament. It is a cause of devout thanksgiving to God to have completed a work on which much of the thought and work of a lifetime has been given.

G. W. C.

HIGHTSTOWN, N. J., Jan. 1, 1903.

WORKS REFERRED TO IN THIS COMMENTARY

AND ACCESSIBLE TO GENERAL READERS

- ABBOTT, DR. T. K. International Critical Commentary.
- ALFORD, DR. HENRY. Critical Commentary.
- ALEXANDER, DR. J. ADDISON. Commentary on the Psalms.
- BENGEL, DR. J. A. Gnomon of New Testament.
- BERNARD, DR. J. H. Cambridge Greek Testament, Pastoral Epistles.
- BOISE, DR. J. R. Epistles of St. Paul with Critical Notes.
- CONYBEARE AND HOWSON. Life and Epistles of St. Paul.
- DARGAN, DR. E. C. Colossians, American Commentary.
- DENNEY, JAMES. Thessalonians, The Expositor's Bible.
- DWIGHT, DR. TIMOTHY. Supplementary Notes, Meyer's Commentary.
- ELLICOTT, DR. C. J. Critical Commentary.
- FARRAR, F. W. Life and Work of St. Paul.
- FINDLAY, G. G. In Cambridge Bible. In Expositor's Bible.
- HACKETT, DR. H. B. Philemon, American Bible Union.
- HARVEY, DR. H. Pastoral Epistles and Philemon, American Commentary.
- HOYT, DR. WAYLAND. Gleams from Paul's Prison.
- HOVEY, DR. A. Galatians, American Commentary. Scriptural Divorce.
- HUMPHREYS, A. E. Pastoral Epistles, Cambridge Bible.
- HUTHER, DR. J. E. I. and II. Timothy and Titus, Meyer's Commentary.
- JOHNSON, DR. F. Quotations of the New Testament from the Old.
- LANGE, DR. J. P. Commentary, translated from the German.
- LILLIE, DR. JOHN. Thessalonians, Bible Union Revision, and in Lange.
- MCLAREN, DR. A. Colossians and Philemon, Expositor's Bible.
- MEYER, DR. H. A. W. Critical Commentary, translated from the German.
- MOULE, H. C. G. In Cambridge Bible.
- NEANDER, DR. AUGUSTUS. Philippians, Mrs. H. C. Conant's translation.
- OLSHAUSEN, DR. H. Biblical Commentary, Dr. Kendrick's translation.
- PEROWNE, DR. E. H. Galatians, Cambridge Bible.
- PIDGE, DR. J. B. GOUGH. Philippians, American Commentary.
- PLUMMER, DR. A. Pastoral Epistles, Expositor's Bible.
- RAMSAY, PROF. W. M. The Church and the Roman Empire before A. D. 70.
St. Paul the Traveler and the Roman Citizen.
- SMITH, DR. J. A. Ephesians, American Commentary.
- STEVENS, PROF. W. A. Thessalonians, American Commentary.
- STEVENS, DR. G. B. Galatians, The Epistles of Paul.
- TRENCH, DR. R. C. Synonyms of the New Testament.
- TURNER, DR. S. H. Galatians and Ephesians, Exegetical Commentary.
- VAN OOSTERZEE, DR. J. J. Pastoral Epistles, Lange's Commentary.
- VINCENT, DR. MARVIN R. International Critical Commentary.
- WIESINGER, AUG. Philippians and Pastoral Epistles, in Olshausen.

INTRODUCTION

THE EPISTLE TO THE GALATIANS

The genuineness of this Epistle has generally been acknowledged ever since the first-known references to it in the second century. Paul's personality is so impressed upon it, an air of truthfulness so pervades every line, as to repel the very thought of forgery. A comparison with the other well-authenticated writings of the apostles and with the independent account of Luke in the Acts, and with what we know from various sources of the character and circumstances of the persons addressed, forces the conclusion that we have here a genuine letter of the apostle to the Gentiles. It is its own witness, and its testimony has been admitted by even the most destructive of modern critics.

This conclusion is confirmed by external testimony. Polycarp, Justin Martyr, Ignatius, and Athenagoras, all of the second century, quote or allude to this Epistle. It appears to have been in use by some Gnostics and by Marcion about the middle of the second century. It is contained in the early Syriac and Latin versions, implying an earlier original document of the first century. It is mentioned in the Muratorian fragment, probably not later than A. D. 170, and was used by Irenæus toward the end of the second century, and ever afterward was regarded as the undoubted work of the Apostle Paul and as of canonical authority.

THE PERSONS ADDRESSED.

The Epistle is addressed to "the churches of Galatia." The name is a contraction of Gallo and Grecia (*Gallogræcia*), suggestive of the Gallic origin of those Celtic tribes which came from the region north of the Alps and west of the Rhine into Asia Minor 278 B. C., and of their mingling with the Greek population of Bithynia and Phrygia, and soon adopting the name of the convenient and flexible Greek language. These invaders at first overran Asia Minor, but about 230 B. C. Attalus, king of Pergamos, checked their ravages and confined them within the central portion of the peninsula. Still later, in 189 B. C., they fell under the power of the Romans, who permitted them some self-rule under native chiefs. Thus there arose in central Asia Minor an Eastern Gaul, called by the Greeks, Galatia. Of somewhat uncertain limit, it may in general be said to have been bounded north by Paphlagonia, east by Pontus and Cappadocia, south by Lycaonia, and west by Phrygia and Bithynia. It had few cities, but chief among them was Ancyra, the emporium of the Eastern caravan trade, where there was situated a temple dedicated to the divinity of Augustus and Rome. Pessinus, another commercial city, was the home of the

worship of Cybele, a most widely revered Phrygian goddess. Tavium, a third city, was a strong fortress and an emporium at the convergence of several important roads. It has been supposed that in these cities were gathered "the churches of Galatia," and, as Doctor Lightfoot remarks, "perhaps also at Juliopolis, the ancient Gordium, formerly the capital of Phrygia, almost equidistant from the three seas, and, from its central position, a busy mart." And Paul may not have gone so far east as Tavium. The Jews were numerous in these cities, attracted by the facility of trade, and under the Romans they enjoyed certain immunities and were permitted to live according to their own laws.¹

It must be noted here, that in the latter part of the first century B. C. the Romans granted to the last of the vassal Gallic kings territory farther south and west, and at his death, in 25 B. C., his kingdom was converted into a Roman province under the name of Galatia. This province included Galatia proper and portions of Pisidia, Phrygia, and Lycaonia. Prof. W. M. Ramsay, in his "Church in the Roman Empire," maintains, in the light of recent discovery and from new investigations, that the Galatia of Paul's Epistle was the Roman province and the churches were those of Derbe, Lystra, Iconium, and Antioch of Pisidia, founded by Paul in his first missionary journey (*Acts 13, 14*). This view may be styled the South Galatian theory, the other the North Galatian theory.

In defense of the South Galatian theory, it is said that Paul went in his missionary work to the great centers (or at least to the active centers) of Roman government and organization (the sole exception being Berea, which came in his course incidentally), traveling amid the surroundings of the first century, mentioning certain political divisions that existed only from A. D. 41 to 72, and never at any other period in history, and classifying his newly formed churches according to the recognized divisions of the Roman Empire. Thus he was in the habit of speaking of the churches either by the name of the city in which they were located, or, if in groups, by the name of the Roman province, unless "churches in Galatia" (*Gal. 1 : 2 ; 1 Cor. 16 : 1*) be an exception. He never speaks of unofficial districts, such as Phrygia, Lycaonia, Pisidia, or Mysia. Moreover, in the collection for the poor saints at Jerusalem, in which it would seem that the "churches of Galatia" took part (*1 Cor. 16 : 1*), delegates from the contributing churches went with Paul to carry the gifts to Jerusalem. But those who accompanied Paul (*Acts 20 : 4*) included representatives from southern Galatia, but none from northern Galatia. Besides, no passage in the New Testament mentions any city of the northern district. Therefore, it is thought probable that the "churches of Galatia" were Derbe, Lystra, Iconium, and the Pisidian Antioch.

The above view has, indeed, much to commend it. But for strong reasons the North Galatian theory has been held quite generally by eminent scholars, and is defended with great learning and ability by Dr. J. B. Lightfoot in his "Commentary on the Galatians." For two centuries before the existence of the Roman province of Galatia, the land of the Gauls in central Asia Minor, and its

¹ Josephus, "Antiq.," B. XVI. 2 : 3.

Gallie people, had been known throughout the whole peninsula. So also were the names and the people of Lycaonia and Pisidia equally familiar among the people. Writers who had themselves visited these places, in speaking of scenes in which they had taken part, would naturally use the names with which they had become familiar, and use such as would be distinctive. The churches of North Galatia would be best distinguished from those of the south by their popular and familiar name, Galatians. How natural for Paul thus to distinguish them! To the same effect is the fervent exclamation, "O foolish Galatians" (Gal. 3 : 1), in which the apostle would naturally use the popular and familiar name to which he had been accustomed in their own country. Again, analogy is strongly in favor of the popular use of the term. Mysia, Phrygia, Pisidia, are all "geographical expressions" destitute of any political significance, and as they occur in the same parts of the narrative with Galatia (Acts 14 : 24 ; 16 : 6-8 ; 18 : 23), it seems fair to infer that the latter is similarly used. The direct transition, for instance, which we find from Galatia to Phrygia, is only explicable on the supposition that the two kindred terms are both alike used in a popular way. Moreover, Luke distinctly calls Lystra and Derbe "cities of Lycaonia" (Acts 14 : 6), while he no less distinctly assigns Antioch to Pisidia (Acts 13 : 14), a convincing proof that in the language of the day they were not regarded as Galatian towns.

Moreover, the narrative in Acts 16 appears to me to be inconsistent with the South Galatian theory. Notice that it was after Paul came to Derbe and Lystra and after the circumcision of Timothy that "they journeyed through the cities" (Acts 16 : 1-4), naturally those of southern Galatia, including Iconium and perhaps Antioch of Pisidia, and "delivered the decrees that had been decided upon by the apostles and elders who were in Jerusalem." After all this "they went through the Phrygian and Galatian country" (Acts 16 : 6). Prof. Ramsay's rendering, "they passed through the Phrygo-Galatian region," is not a translation but an interpretation. This and the similar phrase in Acts 18 : 23 (the names being in inverse order) indicate that two distinct portions of a country is designated, one the Galatian, east, the other the Phrygian, west. Ramsay himself feels the difficulty of harmonizing the narrative, and concludes that the text of Acts 16 : 6 must have been tampered with and adopts the inferior text.

Luke's use of the Greek verb *dierchomai* (διέρχομαι), *go or pass through*, should be noted. It occurs twenty-one times in the Acts, eighteen of which are used of preaching tours or of missionary journeys. In nine cases preaching or missionary work is asserted, in six implied. In Acts 18 : 23 Paul went through "the Galatian country and Phrygia (best text) in order, establishing all the disciples." This implies previous missionary work, which had been wrought when he journeyed, *itinerating*, through the communities of that country, recorded in Acts 16 : 6.

There is also much in the Epistle itself that favors the North Galatian theory. Those addressed were evidently persons of restless, fickle temperament, a common characteristic of the Gallie tribes (1 : 6). Their eager acceptance of Christianity, their hearty welcome of Paul, their readiness to yield to per-

sonal influence, to run after new teachers, to adopt new doctrines and to be carried away by novelties, and also their partisan spirit, are well-known features in the character of the Gallic race. Superstitious practices, idolatry, the worship of Cybele and Dionysus, and the presence and influence of Jews, all accord with what we know of northern Galatia.

Mingled with the Gallic people was a Phrygian element, as seen from their Cybelene idolatrous worship. There was also a Jewish element, both pure Jews and proselytes, for Paul uses the Old Testament Scriptures as familiar to them whom he addressed. There must have been also a prominent Greek element in the population, for the Epistle was written in the Greek language. The Roman element pertained to the government and was related to the metropolis of the world, and is hardly perceptible in these churches, or in this Epistle. The Galatians addressed were largely Gentile Christians (4 : 8), converted from heathenism through the preaching of Paul (1 : 8 ; 4 : 13, 19).

PAUL'S VISITS TO GALATIA.

Only two visits of the apostle to Galatia are mentioned in the Acts. The first was in his second missionary journey, when having visited Derbe and Lystra and other cities, perhaps Iconium and Antioch of Pisidia, he passed through "the Phrygian and Galatian country" (Acts 16 : 6). This journey may have occupied the autumn of A. D. 51 and the winter of A. D. 52. The second visit mentioned (Acts 18 : 23) probably occurred late in A. D. 54, in his third missionary journey, "going through the Galatian country and Phrygia in order, establishing the disciples." These visits are generally regarded as the only two which Paul made to the Galatians. This, however, is not entirely certain. It is possible that Paul visited them on his first journey, about A. D. 46. For the object of his second missionary journey was to "visit the brethren in every city where we preached the word of the Lord and see how they do" (Acts 15 : 36). This supposition is also confirmed by Acts 14 : 6, 7, where Paul is found in Lycaonia, which bordered on Galatia proper. Moreover, in Acts 16 : 6, "the Phrygian and Galatian country" is not mentioned as visited for the first time, and the gospel then first preached there. And, finally, this supposition removes certain difficulties regarding the length of Paul's first missionary journey, which appears to have been from two to three years, and accords with it. According to this view Paul's first visit was a proposed short trip into the Galatian country, lengthened however by an attack of bodily illness, which afforded him an open door for preaching the gospel and for its joyful acceptance (Gal. 4 : 13-15). On his second visit he announced the decision of the apostolic conference at Jerusalem regarding circumcision (Acts 15 : 23-29 ; 16 : 4-6). A Jewish party may then have arisen in the Galatian churches, which grew rapidly and called forth this Epistle not long after. Or, upon his third visit (Acts 18 : 23) he may have found only the beginning of Judaizing teachings which, soon after his departure, developed into alarming proportions, and gave occasion to this Epistle. Mention of this theory of three visits as a possible one is made, while the author still inclines to the theory of two visits as the more probable.

OCCASION AND DESIGN OF THE EPISTLE.

Paul had from the first preached to them Christ and him crucified, and sal-

vation through him by faith apart from the works of law (3 : 1, 2). He had imposed no Jewish ordinances (4 : 8-11; 5 : 3, 4). They received his message with joy (4 : 13-15), were baptized (3 : 27), and enjoyed the presence of the Spirit (3 : 2). In his second recorded visit he "strengthened" or "established all the disciples" (Acts 18 : 23). But Judaizing teachers visited them and strove to induce them to incorporate the rites and ceremonies of Judaism with the spiritual truths and simple ordinances of Christianity. Possibly they may have begun their work before Paul's second recorded visit (1 : 9), but if so, they had succeeded but little (5 : 7). But so active were they in disseminating their doctrines, that the Galatian churches became largely infected with them and seemed ready to adopt them (1 : 6; 3 : 1; 5 : 12). To this result the previous religious conceptions of the Galatians probably contributed. Their worship of Cybele, which they had learned from the Phrygians, with its wild ceremonials and passionate orgies, might readily lead them to think that Christianity could alone be fully developed through symbolic rites and ceremonies. Already had they adopted Jewish feasts and fasts (4 : 10), and they appeared ready to yield to circumcision as of great importance to salvation.

As these doctrines and practices were so directly opposed to those of Paul, it became necessary for these false teachers to deny his apostolic authority. They appear to have insinuated that he was not a divinely appointed apostle, but only a follower of the Twelve from whom he had learned Christianity and which he had perverted; that he was at variance with Peter in regard to the relation of Jewish rites to the gospel; and not always consistent with himself in regard to circumcision. This attempt of Judaizing teachers seemed at the point of success, when Paul heard of this state of things in the Galatian churches. He saw them removing from the gospel he had taught; there was danger that his labor on them had been in vain; yet hopeful, and with confidence in the Lord, that he could stay this fearful tide of error, he immediately writes them (5 : 10). His purpose was to vindicate his apostolic authority, and his apostolic doctrine of justification by faith alone apart from works of law, to counteract the influence of Judaizing teachers, and to call back and establish the Galatians in the simplicity of the gospel they had received.

TIME AND PLACE OF WRITING.

The exact date of this Epistle cannot be given, yet the time of its composition can be placed within certain limits. Marcion, of the second century, speaks of it as the earliest of Paul's Epistles. But it must have been after the apostolic conference alluded to in 2 : 1, which occurred about A. D. 50. See note on this passage in Commentary. In 4 : 13 Paul refers to a first or former visit, implying that at least a second visit had been made to the Galatians when Paul wrote. If this latter visit was the second, mentioned in Acts 18 : 23, then the Epistle was written after A. D. 54. This is confirmed by Paul's reference to his encounter with Peter (see note on 2 : 11) which probably occurred in A. D. 54, during Paul's brief sojourn at Antioch after his second missionary journey.

Upon the South Galatian theory, and also upon the theory of three visits by Paul to North Galatia, this Epistle was most likely written before Paul's third

missionary journey, probably from Antioch, A. D. 54, in the interval between the second and third journeys. But neither of these theories, though possible, is sufficiently established. It seems, therefore, best to date the Epistle later than A. D. 54, after this visit to Antioch and after the visit to Galatia mentioned in Acts 18 : 23.

But whatever the date of this Epistle, it is evident from its style, and its expressions of astonishment and strong emotion, that it was written immediately upon hearing of the possible defection of the Galatians from the truths of the gospel. It also appears to have been written not long after a preceding visit (1 : 6, on which see note) "I marvel that ye are *so quickly* removing from him that called you." Some take the words *so quickly* in the sense of *rashly*, appealing to 2 Thess. 2 : 2, for that use of the word ; but that passage is not decisive, and the words here refer more naturally to time than to manner. If Paul's first visit to the Galatians was in the fall and winter of A. D. 51-52 and his second visit in the winters of A. D. 54-55, then he came to Ephesus in the spring of A. D. 55. Only three years then had elapsed since the Galatian conversions. The *so quickly* would hardly permit adding another two or three years, but would more naturally apply to a period of a few months. It was easy for Paul to hear at Ephesus from the Galatians. It seems fitting, therefore, to date the Epistle early in A. D. 56.

THIS EPISTLE AND THAT TO THE ROMANS.

These two Epistles are alike, yet unlike. They both teach salvation by free grace and justification by faith for both Jew and Gentile, and evangelical freedom against legalistic bondage. They present similar lines of argument and in many places similar language. But Galatians dwells on a few points ; Romans on many. The former is a brief, rapid, though a pregnant sketch ; the latter is full and well-nigh exhaustive, including the doctrines of sin and sanctification. The one is polemical, a personal defense ; the other is didactic and experimental. This one is an impetuous onslaught against false doctrines and false teachers ; that is an elaborate treatise, a calm presentation of the doctrines and precepts of the gospel for willing and obedient disciples. On account of the resemblance of Galatians to Romans, Conybeare and Howson, Dr. J. B. Lightfoot, and some others, infer that both were written about the same time, from Corinth, during the winter of A. D. 57-58. But on the other hand, it may be said that the verbal similarities of the two Epistles consist very largely in quotations from the Old Testament ; and that the similarity in doctrine and trains of thought is no more than would be expected from one who was well grounded in the truth, and who had been taught by divine revelation. Indeed, we find similarity between these Epistles and Paul's earlier addresses. In that delivered at Antioch of Pisidia (about A. D. 46) we find the great doctrine of justification by faith (Acts 13 : 38, 39). In his speech to the Lystrians (Acts 14 : 15-17) he brings to view the accountability of the heathen, similar to that stated in Rom. 1 : 19 ; 2 : 15. No reliable argument, it seems to me, can be drawn for a late date for Galatians from these similarities. Yet it is possible that the necessity of writing to the Galatians may have suggested the preparing of a fuller statement of doctrine to the Romans, thus anticipating error by the truth. Paul had long

purposed to visit Rome (Rom. 1 : 13). Early in A. D. 57 he was planning to go thither (Acts 19 : 21). It is not improbable that even then he began the Epistle which he completed a year later, and sent to Rome to prepare the way for his coming. It bears the marks of discriminating thought and of being the mature product of calm reflection.

PRACTICAL USES OF THE EPISTLE.

This Epistle was a favorite one with Luther, which he used with telling effect against Romanism. It is an aggressive defense of the great doctrine of justification by faith apart from works of law, a doctrine which Luther declared to be the test of a standing or a falling church. It is of equal use to-day. The weapon that was so successful against the papacy has lost none of its edge, and is still needed. Formal and false religion is not to be opposed and overcome by outward display and a brilliant ritual, but by the spiritual truths which Paul preached. "The just shall live by faith," a motto for all time, must be made a fundamental doctrine in the system and practice of an overcoming Christianity.

The Epistle also presents the true ground of apostolic authority through Jesus Christ and God the Father. It establishes the apostleship of Paul, as one equal to any of the Twelve. It is an argument against apostolic succession and against any apostles except those personally called by Jesus Christ. It presents a harmony among the apostles and shows that there was no real antagonism in their teaching and practice, and records an amicable division of their work among Jews and Gentiles.

It exhibits the law and the gospel in their relation to each other, their proper spheres and functions, not as contradictory and destructive of each other, but in perfect harmony and mutually helpful. The Epistle is valuable as history, not only in regard to Paul and the apostolic churches, but also in reference to the oneness and development of the apostolic doctrine of the relation of the law to the gospel.

It is valuable for its teachings on Christian freedom, its use and abuse. It is equally strong and forceful against a yoke of bondage on the one hand, and against license on the other. For all time it will stand as a warning against harmful entanglements and as an incentive to continual advancement.

CONTENTS AND ANALYSIS.

This Epistle falls naturally into three divisions of two chapters each. The first division is personal and defensive. Paul vindicates historically his apostolic commission and authority, and hence the gospel he preached. The second is doctrinal and argumentative, in which he presents the main subject of the Epistle, the doctrine of salvation by faith alone apart from the works of the law. The third part is hortatory and practical. He warns the Galatians against the abuse of Christian freedom and a perversion of his teachings. He inculcates duties especially needful to the Galatian converts, warns them against dangers to which they were exposed, and exhorts them to a holy life in the freedom of the sons of God.

A FULLER ANALYSIS.

FIRST DIVISION.—Paul vindicates his apostolic authority and commission. Chapters 1 and 2.

1. Introduction, 1 : 1-5.
2. The reproof. Occasion of the Epistle, 1 : 6-10.
3. Vindication of his preaching and authority as apostolic, 1 : 11-2 : 21.
 - (a) His apostleship divinely given, independently of men, 1 : 11-24.
 - (b) His apostleship recognized by the other apostles, 2 : 1-10.
 - (c) His independent apostolic authority exercised and proved by his rebuke of Peter. The great doctrinal subject of the Epistle, justification by faith alone, brought to the front, 2 : 11-21.

SECOND DIVISION.—Justification not by law, but by faith. Chapters 3 and 4.

1. First argument : From their own experience, 3 : 1-5.
2. Second argument : From Abraham's justifying faith, 3 : 6-9.
3. Third argument : From the law, which pronounces a curse, but cannot justify, 3 : 10-12.
4. Fourth argument : From what Christ has done in redeeming from the curse of the law, 3 : 12-14.
5. Fifth argument : From the fact that the Abrahamic covenant preceded the Mosaic law, 3 : 15-18.
6. Sixth argument : From the design of the law, 3 : 19-24.
7. Seventh argument : From what faith does for us, through which we receive sonship and unity in Christ, 3 : 25-29.
8. Illustrates and enforces upon the Galatians their freedom as sons, 4 : 1-31.
 - (a) Christians not minors under the law, but sons and heirs of God, 4 : 1-7.
 - (b) Danger of going back to legal bondage, 4 : 8-11.
 - (c) Entreats them to return to true Christian freedom, 4 : 12-20.
 - (d) Concluding argument from Hagar and Sarah as types of the law and the gospel, 4 : 21-31.

THIRD DIVISION.—Practical application of the discussion, and of Christian freedom from circumcision. Chapters 5 and 6.

1. Hold fast to gospel freedom, lest interest in Christ be forfeited, 5 : 1-6.
2. Beware of beginning to depart from the right path, and of false teachers, 5 : 7-12.
3. The proper use of Christian freedom ; the life and conduct required, 5 : 13-26.
4. The proper exercise of this freedom ; as to others and to ourselves, 6 : 1-10.
5. Postscript, 6 : 11-18.
 - (a) Writes with his own hand, 6 : 11.
 - (b) False teachers, their motive and their glorying, 6 : 12, 13.
 - (c) The true ground of glorying, 6 : 14.
 - (d) A new creature in Christ the essential thing, 6 : 15, 16.
 - (e) Deprecates further trouble ; closes with a benediction, 6 : 17, 18.

THE EPISTLES OF THE IMPRISONMENT

Prison literature, though quite inconsiderable, has greatly enriched the world. At its head, among uninspired productions, stands Bunyan's "Pilgrim's Progress"; and first among inspired writings of this class are Paul's Epistles of his captivity—Ephesians, Philippians, Colossians, and Philemon. His earlier Epistles were written during his active ministry as a missionary, while engaged in hand-to-hand combat with the powers of darkness and with error among his converts and opposers in and outside of the churches. Before and during their preparation he was favored with abundant revelations and a large exercise of spiritual gifts. But these later Epistles were prepared after several years of quiet prison life, during which he was restricted in his labors as a prisoner of the Lord, and was given opportunity for meditation and communings with God. And so these Epistles show a marked advance upon his earlier ones in Christian experience and growth in divine knowledge—in a closer spiritual union with Christ and a higher enjoyment and larger guidance of the Holy Spirit. The difference, however, in style and matter, between the Epistles of the Imprisonment and those of the third missionary journey (Romans, Galatians, and 1 and 2 Corinthians), are no more marked than that between the latter and the Epistles of the second missionary journey (1 and 2 Thessalonians). All through his Epistles the apostle shows growth in grace and the knowledge of the truth.

These "Christological Epistles," as they have been aptly called, while strongly emphasizing the great doctrines of salvation through the blood of the cross, bring clearly into view the higher doctrines of Christ and his work and our relation to him. Thus the Apostles Paul and John approach closely to each other in the same field of revelation.

Christ is the equal with the Father, possessing the Divine fullness, the Creator of worlds, in whom all things subsist, and the Head over all things to the church. The church is his body, forming spiritually a new humanity; its members are citizens of heaven, spiritually united in him and he in them. In Philippians we have the risen and ascended Christ, exalted above all created beings in heaven and on earth, and the members of the local church growing up into a full Christian manhood, and pressing joyfully on toward the prize of their high calling. In Ephesians we have the church universal, growing up into ideal perfection, forming ethically and spiritually the body of Christ, who is its head, in whom all its members, Jews and Gentiles, are united. In Colossians we view the universal headship of Christ over all creation and the church universal, and his perfect mediatorship, rendering all other mediators between God and man unnecessary. In Philemon we behold how Christ works in the individual Christian in his relation to the family, society, the church, and the world.

In these Epistles, as a whole we see the believer created a new man in Christ Jesus, living in the world yet not of the world, and in his union with Christ destined for an existence and state of holiness, purity, and glory.

THE EPISTLE TO THE EPHESIANS

PAUL THE WRITER.

The voice of antiquity is quite unanimous in ascribing this Epistle to the Apostle Paul. It remained for certain German critics to cast doubts upon its authorship. This was first done by Usteri and Schleiermacher. De Wette, in 1826 and 1847, regarded it as a mere verbose expansion of Colossians. Baur maintained that both it and Colossians were of Gnostic origin, and ascribed them to the middle of the second century. But these and other assaults upon their Pauline authorship and authority have been abundantly answered by Meyer, Alford, Holtzmann, T. K. Abbott, and others. A careful and prayerful study of these Epistles will afford the student a sufficient answer to all such speculations. There will be as a result a growing conviction that no one but Paul could have been the writer.

The Epistle begins with the greeting of Paul as its author. The first part is doctrinal and the last part is practical, after the manner of Paul. The style is that of Paul—broken sentences and parenthetic clauses, single words suggesting succeeding ideas, thoughts coming forth as from an overflowing fountain, and vehemence, modified indeed by the quiet meditation of prison life and the reflective temper of advancing years. The intellectual strength and the powerful logic of the writer, his attitude toward Judaism, and his relation toward Gentiles, his doctrine of redemption through the cross and his oft-repeated idea, “in Christ,” indicating his sense of personal union with Christ, are evidently Pauline. Who could have written this but the author of Galatians, Romans, and Corinthians? Neither tradition nor history suggests any one of the first century who would be equal to the task; nor is there known any writer of the second century of such high order of intellect as to produce such an Epistle. To suppose it a deliberate fabrication is morally, intellectually, and historically inconceivable.

TO WHOM ADDRESSED.

According to all extant manuscripts, except two in their uncorrected form, this Epistle is addressed “to the saints who are at Ephesus.” But according to the two oldest manuscripts, the Vatican and Sinaitic of the fourth century, the words “in Ephesus” are omitted (though added by a later hand), and the Epistle is addressed “to the saints who are and the faithful in Christ Jesus,” or possibly, “to the saints who are indeed faithful in Christ Jesus.” Hence two general views have arisen as to the readers addressed: 1. The more ancient one, that the Epistle was intended, at least primarily and principally, for the Ephesians. 2. The more modern one, that it was a circular letter to the churches of the province of Asia. In either case it should be noted that it is addressed, not to the church, but “to the saints.”

In favor of the second view, in addition to the two manuscripts already named, is a corrected manuscript of the twelfth century which also gives the

shorter reading. Tertullian, of the second and third centuries, states that the heretics, and especially Marcion, altered or falsified the title, making it read, "to the Laodiceans." This implies that there were manuscripts in the second century in which the words "in Ephesus" were wanting. Origen, of the third century, in his comment on this verse implies the same. Basil, of the fourth century, quotes the shorter text, without "in Ephesus," as that which had been "handed down," and which was "found in the more ancient copies."

Jerome, of the fifth century, in his Commentary, alludes to the shorter reading, and Ambrosiaster, in his Commentary, ignores the reading "in Ephesus." Yet, notwithstanding this, it must be stated that Marcion was a bold and uncritical emendator; that Tertullian held that the Epistle was inscribed to the Ephesians, relying "on the truth of the church"; and that Origen, Basil, and Jerome regarded the Epistle as written to the Ephesians.

It is also inferred from internal evidence that the Epistle was plainly not designed for the Ephesians. Thus Paul speaks of "having heard of your faith" (1 : 15), and he expresses a doubt, "But ye did not so learn Christ, if indeed ye heard him, and were taught in him, as the truth is in Jesus" (4 : 20, 21), language that could not well be addressed to the Ephesians. But see notes on these passages. The Epistle is also mostly general throughout, with little local reference, without expressions of endearment and familiarity, with no allusion to his past intercourse with the Ephesians, without salutations, and even with closing benedictions in the third person. These characteristics make a strong case. They make it evident, it is thought, that the destination of the Epistle was general and not particular as to the Ephesians, with whom he had labored for three years. The similarity of this Epistle to Colossians, and the name of Tychicus in both Epistles and his similar relation to each, is thought to indicate that this Epistle was destined for no narrower circle than the churches of the Roman province of Asia. Yet it should be noted, that Galatians, 2 Thessalonians and 1 Timothy are without personal salutations; that Paul instructed Tychicus to "make known our affairs" and "encourage your hearts" (6 : 22), that there were too many at Ephesus to salute in a single letter, and a selection of some would likely have given offense to others. Moreover, it may be said that if the Epistle had been intended for the churches in Asia, that Paul would naturally have addressed them as he did, "the churches in Galatia" (Gal. 1 : 2), or as he did "the church of God in Corinth . . . with all the saints who are in Achaia" (2 Cor. 1 : 1). What has been said in regard to Tychicus might be used in favor of Laodicea as the destination of the Epistle (Col. 4 : 16), yet that hardly seems probable, since none but Marcion and heretics have suggested it, and there is no manuscript or other evidence and authority for suggesting it.

In favor of the first theory, that the Epistle was addressed to the Ephesians, it may be added to what has been already said, that all the ancient versions, the Syriac extending back to the second century, have the reading "at Ephesus." Every known manuscript has the title, "To the Ephesians," indicating a uniform tradition. Indeed, in the early church the Epistle was universally regarded as addressed to the Ephesians. The only exception made to this is the reference, as above, to heretics and Marcion, who held it to be addressed to the Laodi-

ceans. There is not a hint from the early church that it was a circular letter. Some think they see a local reference to the temple of Diana at Ephesus in 2 : 20-22. Others think they see a relation between our Lord's message to the Angel of the church in Ephesus, and especially to the words, "Thou hast left thy first love," and this Epistle, in which the experience of divine love and its results in the conduct of believers are markedly brought out and emphasized. So also some have noted a few similarities between this Epistle and Paul's charge to the Ephesian elders (Acts 20 : 18-35). Such expressions, for example, as "With all lowliness of mind" (occurring only in Acts 20 : 19; Eph. 4 : 2), and "inheritance among all them which are sanctified" (Acts 20 : 32; Eph. 1 : 14, 18; comp. also Acts 20 : 27; Eph. 1 : 11; Acts 20 : 32; Eph. 2 : 20; 3 : 20). Others have noted several passages in the Epistle of Ignatius to the Ephesians, written about A. D. 110, in which there seems an allusion to this Epistle. Thus in chapter 1, Ignatius speaks of "the fulness (*the pleroma*) of God the Father," of the church as "predestinated before the worlds" (comp. Eph. 1 : 4; 3 : 19). In chapter 17 he speaks of "the Prince of this world" (Eph. 2 : 2), and in chapter 20, he says, "ye all meet together in one faith and in one Jesus Christ" (Eph. 4 : 5). If the first theory is regarded as quite well established by other evidence, such allusions may be used as confirmatory.

It seems from the foregoing that neither theory is established beyond all doubt. It appears evident that the Epistle was not a mere circular letter on the one hand, nor, on the other hand, that it was addressed exclusively to the Ephesians. With this agree Paul's apostolic labors at Ephesus. There, according to Luke, the apostle reasoned daily in the school of Tyrannus for two years, "so that all who dwelt in Asia heard the word of the Lord, both Jews and Gentiles." And Demetrius said, "that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned aside a great multitude, saying that they are not gods, which are made with hands" (Acts 19 : 10, 26). An examination of this Epistle shows also that it was addressed to Gentiles (2 : 11; 3 : 1). In addition, it should be remembered that Ephesus was the metropolis of the province of Asia, to which and from which went forth the currents of influence, power, travel, commerce, and business. It was natural, therefore, that an Epistle, though addressed primarily to the Ephesians, would have a wider reading than merely at Ephesus; that one addressed principally to the Gentile converts of its chief city would be largely applicable to those of the province, and it was also natural that such an Epistle should be addressed primarily to the saints of the church which occupied the leading position and the center of influence. It seems to me, therefore, that all the facts in the case are best met by the view that Paul primarily addressed the Gentile converts at Ephesus, intending the Epistle also for Gentile converts of other Asiatic churches. Copies of the letter sent to the churches of the province may have often omitted the exact original address, and hence the omission in the two most ancient manuscripts. That these were corrected by a later hand shows the general voice of antiquity.

TIME AND PLACE OF WRITING.

This Epistle appears to have been written about the same time as the Epistles to the Colossians and to Philemon, for in them all Paul speaks of himself as a

prisoner (Eph. 3 : 1 ; Col. 4 : 18 ; Philem. 9), and Ephesians and Colossians were both sent by Tychicus (Eph. 6 : 21 ; Col. 4 : 7), with whom was associated Onesimus, to the Colossians (Col. 4 : 9), the bearer of the Epistle to Philemon (Philem. 10). Some have referred these Epistles to Paul's imprisonment at Cæsarea, but the reasons advanced by Meyer and others are far from being decisive. With far greater probability the majority of critics hold that they were written at Rome. At Cæsarea the apostle was the more strictly guarded, and only "his friends" were permitted to attend him (Acts 24 : 23) ; but at Rome he lived in his own hired house and received all who came to him (Acts 28 : 30). This suits better the freedom of the preaching spoken of in Eph. 6 : 19, 20, and the visit of Onesimus to Paul. If the Epistle to the Philippians was the first of the Epistles of the captivity, as Lightfoot strongly argues, then we have in this another reason for believing that the Epistle to the Ephesians was written from Rome. Of Paul's companions mentioned in these Epistles, only two were probably with him at Cæsarea, Luke and Aristarchus, while the others would more probably be at Rome, the world's metropolis, where many of Paul's brethren previously had been sojourning. Whether this Epistle was written before or after that to the Colossians is an open question. We may date it from Rome early in A. D. 63.

RELATION TO OTHER EPISTLES.

The Epistle to the Ephesians is the sublimest of all Paul's Epistles. To the other Epistles of the Imprisonment it bears a relation similar to that which the Epistle to the Romans bears to the Galatian and the Corinthian Epistles. As Romans is the fullest and most systematic exposition of Christian truth of Paul's earlier writings, so Ephesians is the most complete exhibition of the highest and sublimest gospel doctrines, not only of his later but of all his Epistles. In some important respects it is akin to the Epistle to the Philippians, which Epistle forms a connecting link, as Lightfoot has shown, between these later and the earlier Epistles. The Philippian and the Ephesian Epistles, for example, are one in their exhibition of the glory of the ascended Christ (Eph. 1 : 20-23 ; Phil. 2 : 9, 10) ; in knowing Christ (Phil. 3 : 10), and in knowing his love (Eph. 3 : 19) ; in recognizing the heavenly citizenship of believers (Eph. 2 : 19 ; Phil. 3 : 20) ; in presenting "the good pleasure" or purpose of God (Eph. 1 : 5 ; Phil. 2 : 13), and in describing a sacrifice well pleasing to God as "an odor of sweet smell" (Eph. 5 : 2 ; Phil. 4 : 18). These remembrances, and others that might be added, show a relationship in expression, style, and thought between these Epistles.

But it is with the Colossians that the closest relationship of this Epistle is found. The two abound in many similar passages and verbal coincidences. They are twin sisters, but they differ, as they naturally would, from different designs, the different readers addressed, and the different circumstances that called them forth. The Colossian Epistle is controversial, more direct and argumentative, briefer, and often more minute and definite ; the Ephesian Epistle is richer in language and fuller in expression and more expansive in thought, the outburst of a heart filled with deep impressions of the sublime and glorious nature of the gospel of Christ. The latter Epistle, as we have said,

bears to the former a relation somewhat similar to that which Romans bears to Galatians. Lists of parallel passages are given by different expositors. Some of the more important parallels in doctrine and expression are the following:

Redemption and forgiveness through Christ, Eph. 1 : 7 ; Col. 1 : 14.

Christ the head of the church, his body, Eph. 1 : 22, 23 ; Col. 1 : 18.

The *pleroma*, the fullness, Eph. 1 : 23 ; 3 : 19 ; Col. 1 : 19 ; 2 : 9.

Their former Gentile condition, Eph. 2 : 1, 12 ; Col. 1 : 21.

Their present Christian condition, Eph. 2 : 5, 15, 16 ; Col. 2 : 13, 14.

Paul's stewardship as a minister, Eph. 3 : 2, 7 ; Col. 1 : 23, 25.

The mystery—the gospel for Gentiles, Eph. 3 : 8 ff. ; Col. 1 : 26, 27.

Rooted in Christ, Eph. 3 : 18 ; Col. 2 : 7.

Sins to be shunned, Eph. 5 : 3-6 ; Col. 3 : 5-8.

Buying up the opportunity, Eph. 5 : 16 ; Col. 4 : 5.

Spiritual songs, Eph. 5 : 19 ; Col. 3 : 16.

Duties of wives, husbands, children, etc., Eph. 5 : 22, 25-6 : 9 ; Col. 3 : 15-4 : 1.

Prayer enjoined, especially for himself, Eph. 6 : 18-20 ; Col. 4 : 2-4.

Tychicus, his character and mission, Eph. 6 : 21, 22 ; Col. 4 : 7, 8.

The differences in the two Epistles appear: 1. In the polemical character of Colossians, as seen in 2 : 8-23. 2. In the different position, use, and application of certain words and expressions common to both. 3. In the prominence given to the church, to Christ, and the Holy Spirit. In Ephesians Paul makes the general and ideal church the most prominent; in Colossians Christ is the cause and head of the whole created universe. The work of the Holy Spirit is prominent in Ephesians, but is quite passed over in Colossians, the only clear reference to the Holy Spirit being in Col. 1 : 8. 4. Characteristic phrases, such as "the heavenlies," occur five times in Ephesians but not once in Colossians. So "grace" is a far more prominent and leading word in Ephesians than in Colossians. 5. Ephesians is more general and is fuller, having sections peculiar to itself, such as the foreordained holiness and unity of the Redeemer (1 : 3-14); the essential unity of the saints (4 : 7-14); deeds of darkness and light contrasted (5 : 7-14); marriage illustrated by Christ and his church (5 : 23-33); the Christian armor (6 : 10-17). Such close similarities and great differences are a strong proof that both Epistles were from the same hand. One is evidently not borrowed from the other. The same writer under different conditions would naturally show such dissimilarities and resemblances. Compare Paley's "*Horæ Paulinæ*."

While it appears evident that these two Epistles were written at nearly the same time, it will always remain an open question as to which of the two was written first. Dean Alford gives precedence to Colossians. His theory is a beautiful one. It seems natural that after the apostle—his mind full of the glories of Christ and the consequent glorious privileges of believers—had written the Colossians pointedly and polemically against certain errors which were threatening the church, he should have thought of the ideal church, which conception could be only realized in the perfected church universal, and recalling

to mind the Ephesian church, in which he had labored so successfully and lovingly, he writes to its members and others connected with them. In all of the fullness of the Spirit's promptings and revelations and in overflowing language he pours out his soul on the great theme of the church as the body and spouse of Christ.

Quite a close relation also exists between this Epistle and the First Epistle of Peter. Among the many similarities are the following:

"Blessed be the God and Father," etc., Eph. 1 : 3 ; 1 Peter 1 : 3.

Christ at God's right hand over all, Eph. 1 : 20-22 ; 1 Peter 3 : 22.

The hope, inheritance, power of God, faith, Eph. 1 : 18-20 ; 1 Peter 1 : 3-5.

Believers on a living foundation, Eph. 2 : 18-22 ; 1 Peter 1 : 4-6.

Prophecies not clearly known to the prophets themselves, Eph. 3 : 5, 10 ;

1 Peter 1 : 10-12.

Many other verbal resemblances might be adduced. These similarities, however, are not such, it seems to me, as to lead to the supposition that either writer copied from the other. Certain resemblances have also been observed between First Peter and the twelfth and thirteenth chapters of Romans. These parallelisms may be explained: 1. Peter may have read or heard read the whole or portions of these Epistles, which were written from three to seven years previously. (Comp. 2 Peter 3 : 15.) 2. Silvanus, who composed 1 Peter under the direction of the apostle, in his intercourse with him may have impressed him with Paul's thoughts and language. 3. Peter probably met Paul after his imprisonment and was deeply impressed with his conversation and discourses. Peter, with his very sympathetic nature, would be easily impressed by such a strong, vehement mind as that of Paul. 4. The oneness of the Holy Spirit's guidance into all the truth.

A relation between this Epistle and that to the Hebrews has been noted. Their Christology is the same. So also are such expressions as the following: In him we have redemption through his blood (Eph. 1 : 7 ; Heb. 9 : 12), having delivered himself up, in order that we might be sanctified (Eph. 5 : 25, 26 ; Heb. 10 : 10 ; 13 : 12), in whom we have boldness of access (Eph. 3 : 12 ; Heb. 4 : 16). If the Epistle to the Hebrews was not inspired by Paul, or written under his direction, it is certainly Pauline.

We have elsewhere noted that this Epistle enters the highest realm with the Gospel of John, and perhaps comes into contact with Revelation in the message to the church at Ephesus. It is very possible that Paul came under the personal influence of John at his last visit at Jerusalem and during his imprisonment at Caesarea.

OCCASION, DESIGN, AND CONTENTS.

There is nothing in the Epistle to indicate what occasioned it, except the mention of Tychicus, who was of Asia and very probably of Ephesus. He had been for a time with Paul and was about to return as bearer of the Epistle to the Colossians. As he would also visit Ephesus and its vicinity the apostle improves the opportunity of writing to the brethren residing at Ephesus. Viewing the

saints there, gathered mostly from Gentiles he sees in them a type or sample of the church universal, the body of Christ, composed of Gentiles as well as Jews. He enlarges upon the glories of Christ and the blessedness of salvation, and enforces upon them Christian unity and practical duties in the various relations of life. The first three chapters are chiefly doctrinal; the last three mainly practical.

GENERAL ANALYSIS.

FIRST PART.—Doctrinal. The glory and unity of the church as the body of Christ, 1 : 1-3 : 21.

Salutation. Writer and Readers, 1 : 1, 2.

I. Ascription of Praise to God, 1 : 3-14.

1. For the blessing and adoption of the elect in Christ, 1 : 3-6.
2. For the redemption through his blood, 1 : 7, 8.
3. For making known the mystery of his will, 1 : 9, 10.
4. For being chosen as God's heritage, 1 : 11, 12.
5. For their unity in Christ, both Jews and Gentiles, 1 : 13, 14.

II. Prayer for his readers, 1 : 15-23.

1. Thanks for the faith of his readers, 1 : 15, 16.
2. Prayer for their further enlightenment, 1 : 17, 18.
3. To understand more fully the glory of Christ, 1 : 19-21.
4. That he is the head over all things to the church, 1 : 22.
5. The church the fullness of Christ, 1 : 23.

III. God's power exhibited in the regeneration of the Ephesians, 2 : 1-10.

1. Their former condition of spiritual death, 2 : 1-3.
2. Their present condition—made alive through grace, 2 : 4-6.
3. Their future prospects—exalted with Christ, 2 : 6, 7.
4. Display of God's purpose, power, and grace, 2 : 8-10.

IV. Regeneration of the Ephesians further considered, 2 : 11-22.

1. Reminded of their former condition as heathen, 2 : 11, 12.
2. Once far off, but now near through the blood of Christ, 2 : 13.
3. Christ has broken down the middle wall of partition, 2 : 14, 15.
4. Jews and Gentiles united in one fellowship, 2 : 16-18.
5. Gentile believers fellow-citizens with the saints, 2 : 19.
6. A spiritual and ever-growing temple of God, 2 : 20-22.

V. Paul a prisoner for, and his commission to the Gentiles, 3 : 1-13.

1. His apostolic commission to the Gentiles, 3 : 1-3.
2. The mystery revealed to him, 3 : 4, 5.
3. The mystery : Gentiles joint heirs and joint partakers, 3 : 6.
4. The proclamation of this universal gospel committed to him, 3 : 7-9.
5. The manifold wisdom of God, 3 : 10.
6. The purpose of the ages, purposed in Christ, 3 : 11.
7. An encouragement to Gentiles to boldness and confidence, 3 : 12, 13.

VI. His prayer for their growth and strength in the Christian life, 3 : 14-21.

1. That they be strengthened as to the inner man, 3 : 14-16.
2. That Christ may dwell within them, 3 : 17.

3. That they may know the surpassing love of Christ, 3 : 18.
4. And be filled unto all the fullness of God, 3 : 19.
5. A doxology of praise and glory to God forever, 3 : 20, 21.

SECOND PART.—Practical, 4 : 1-6 : 24.

- I. Exhortations especially to Gentile believers to make this unity and equality a reality, 4 : 1-24.
 1. To walk worthy of their calling, 4 : 1, 2.
 2. And keep the unity of the Spirit, 4 : 3.
 3. Since the church is essentially one body, 4 : 4-6.
 4. But with a variety of gifts, variously distributed, 4 : 7-11.
 5. Harmoniously united for present and future unity, 4 : 12, 13.
 6. And for maturity in knowledge, love, and spiritual stature, 4 : 14-16.
 7. Therefore walk no longer after the manner of Gentiles, 4 : 17-19.
 8. Since they had not so learned Christ, 4 : 20, 21.
 9. They should put off the old man and put on the new, 4 : 22-24.
- II. Special precepts for Christian living, growing out of the foregoing admonitions, 4 : 25-5 : 20.
 1. Heathenish vices and practices must be laid aside, 4 : 25-29.
 2. Practise truthfulness, kindness, honesty, purity, 4 : 25-29.
 3. And grieve not the Holy Spirit, 4 : 30.
 4. But put away all bitterness and all malice, 4 : 31.
 5. And exercise patience and forgiveness, 4 : 32.
 6. Imitate God and walk in love, 5 : 1, 2.
 7. Duties toward themselves. Personal purity, 5 : 3-7.
 8. Walk as children of light, 5 : 8-14.
 9. Wisely and circumspectly, 5 : 15-17.
 10. Filled with the Spirit, with spiritual songs, 5 : 18-20.
- III. Duties of the married state and of the family, 5 : 21-6 : 9.
 1. Of wives to their husbands, 5 : 21-24.
 2. Of husbands to their wives, 5 : 25-32.
 3. (Christ and the church, 5 : 25-30.)
 4. Of children to their parents, 6 : 1-3.
 5. Of parents to their children, 6 : 4.
 6. Of servants and masters, 6 : 5-9.
- IV. Closing words and exhortations, 6 : 10-24.
 1. Be strong. The conflict and the enemy, 6 : 10-12.
 2. Description of the Christian armor, 6 : 13-17.
 3. Requests prayers, especially for himself, 6 : 18-20.
 4. His message through Tychicus, 6 : 21, 22.
 5. Salutation and benediction, 6 : 23, 24.

THE EPISTLE TO THE PHILIPPIANS

PHILIPPI.

Philippi was a city of Thrace, in eastern Macedonia, between the rivers Strymon and Nestus. It was originally called *Krenides*, meaning "Little Fountains," from the numerous springs which arose in the mountains on the north. It was celebrated for its neighboring gold and silver mines, to secure which Philip, the father of Alexander the Great, took it in 356 B. C. and called it Philippi, after himself. In B. C. 42 a memorable battle was fought here, in which the republican forces under Brutus and Cassius were defeated by Octavius and Anthony. Octavius, who afterward became Augustus, made it a Roman colony and bestowed upon it certain rights of citizenship and proprietorship. As it was a colony and a city of rank it could well be styled "a chief city of the district of Macedonia." (See note on Acts 16 : 12, 13.) It is distinguished as the first city in Europe in which Paul preached. He found no synagogue, but a place of prayer by the riverside without the city, the Gangas, a tributary of the Strymon. Here he preached. Lydia and others were converted, and a church was gathered, probably in the spring of A. D. 52. Paul subsequently visited it in the summer or autumn of A. D. 57, and again in the spring of A. D. 58. Luke appears to have spent some of his time here during this intervening period (Acts 16 : 12 ; 20 : 6). The church at Philippi generously contributed to Paul's support (2 Cor. 11 : 9 ; Phil. 4 : 16) and to the poor of the saints at Jerusalem (2 Cor. 8 : 1-5). It continued to flourish long after the apostolic days. Tertullian speaks of it as maintaining the apostle's doctrines and reading publicly his Epistles. After Macedonia was conquered by the Turks the church declined and passed out of existence. It still lives through its Scripture history, its best memorial being this Epistle. The place itself is now a heap of ruins.

AUTHORSHIP AND INTEGRITY OF THE EPISTLE.

The testimony of early Christian literature is unanimous in ascribing this Epistle to the Apostle Paul. It was regarded as Paul's in the canon of the heretic Marcion and of the Muratorian fragment, as well as by the old Latin and earliest Syriac versions. It was recognized by Polycarp in his letter to the Philippians, and by Irenæus and Clement of Alexandria, Origen and Eusebius, and Christian writers generally after them used it as a work of Paul. Its genuineness, however, has been assailed by Baur and several others. But their criticisms have been ably refuted by Lünemann, A. Harnack, Weiss, and others. "The Epistle completely reflects St. Paul's mind and character even in their finest shades" (LIGHTFOOT). It has also been held by some that we have two letters in this Epistle. This theory rests mainly on the assumption that the "finally" of 3 : 1 indicates an intention of closing the letter. Yet some others hold that this expression implies a former and lost Philippian letter. But in a familiar Epistle to a beloved church, informal and unsystematic and overflow-

ing with personal feeling, it was perfectly natural that the apostle should pass abruptly from one theme to another. (See notes on 3 : 1, 2.) "There seems to be, therefore, no sufficient grounds for disputing the integrity of the Epistle. If the partition theory is admitted, the attempt to fix the dividing line must be regarded as hopeless in the face of the differences between critics" (M. R. VINCENT, "The International Critical Commentary").

TIME AND PLACE.

It is now generally conceded that this Epistle was written from Rome during the imprisonment related in Acts 28 : 30, 31. Paulus, Meyer, and a few others, have placed its composition at Cæsarea, but this view has been mostly abandoned, as it is not sustained by any indications furnished by the Epistle. The notice of "Cæsar's household" (4 : 22) points to Rome rather than to Cæsarea. So does also Paul's expectation of a speedy decision in his case (2 : 23), and his strait between life and death (1 : 21-23), and his hope of returning to Philippi in case of his liberation. At Cæsarea he was looking, not toward Philippi but toward Rome (Acts 23 : 11), and as a last resort he could appeal to Cæsar. The progress of the gospel and the Pretorian guard (1 : 12-14) clearly point to Rome as the place of greater importance and the newer field for the gospel. The allusions in the Epistle imply an area of influence too extensive for Cæsarea, but amply fulfilled at Rome.

A more difficult question arises: Was this Epistle written early or late in Paul's two years of Roman captivity? Was it before or after *Ephesians*, *Colossians*, and *Philemon*, which are plainly to be grouped together? The majority of the critics assign it to the later period (Meyer, Alford, Ellicott, Godet, etc.). But Lightfoot, Farrar, and Moule prefer the earlier date. Vincent inclines to the later. The question cannot be decided with certainty.

That it was written some time after Paul's arrival at Rome seems probable : (1) From the great progress the gospel had made at Rome (1 : 12-14 : 4 : 22). (2) From the fact that the Philippians had heard of his imprisonment, had raised and sent their contribution to him by Epaphroditus, had heard of Epaphroditus' sickness, the effect of which news on them had come back to Epaphroditus, thus necessitating four journeys of seven hundred miles, the distance between Philippi and Rome. The time for these journeys, for the raising of the money, for his stay with Paul, and for his sickness, must have covered a period of several months, perhaps more than a year. It is possible that Epaphroditus may have gone to Rome in the autumn of A. D. 61, but it is just as probable that he went there with the opening of navigation in the spring of A. D. 62. (3) It is said that the Epistle indicates sadness and a stricter confinement. But this is pure fancy; the Epistle is joyful and hopeful. (4) It is noted that the names of Luke and Aristarchus, who sailed from Cæsarea with Paul (Acts 27 : 2) are not mentioned in this Epistle, though they both appear in Colossians and Philemon. It is dangerous to argue from silence. They may have been away temporarily from the city on private business or missionary duty. We can only infer that this Epistle was not written at the time of the others. (Comp. note on 2 : 20, 21.) (5) The expectation of a speedy release

(2 : 24). But he writes in even stronger terms to Philemon (22). And in Philipians (2 : 19) he expects to send Timothy before he comes himself.

For the earlier date Lightfoot urges that the style and tone of this Epistle resembles more the earlier Epistles than it does those to the Colossians and the Ephesians; that it represents the transition from the conflict with Pharisaic Judaism to that with the incipient gnosticism of the Asiatic churches. This, however, does not necessarily follow. How simple in tone and style is Philemon, and how free from all indications of doctrinal error, though manifestly written at the same time as the Colossians. The character and surroundings of each church addressed would naturally determine the tone of the Epistle. The doctrines and errors discussed would largely determine the style and manner of treatment. It is evident from the three Epistles that the brethren respectively addressed were differently affected doctrinally and needed different treatment. We cannot trace accurately Christian, or heretical church development among brethren so widely and differently situated as were those in the Macedonia and Asiatic churches.

This Epistle most truly holds an intermediate position, both doctrinally and logically between Romans and other earlier Epistles on the one hand and Ephesians and Colossians on the other. Yet there is nothing in this Epistle that demands either an earlier or a later date. The probability, however, that Epaphroditus did not arrive later than the spring of A. D. 62, and the time necessary for his visit and labors with the apostle, for his sickness and recovery and his return before winter, all this leads me to prefer the autumn of A. D. 62 as the more probable date. The other Epistles may have been written a little later.

RELATION TO OTHER EPISTLES.

This has been referred to in the preceding section, and in the Introduction to the Epistle to the Ephesians. The Epistle to the Philippians resembles the Ephesians in the freedom of spontaneous thought and impassioned prayer, and both Ephesians and Colossians in penetrating into the heights and depths of the Divine counsels. Of the earlier Epistles it resembles First Thessalonians in expressions of strong personal attachment and in its unofficial salutations and greetings and its absence of appeals to apostolic authority. It resembles Second Corinthians in its torrent (but less strong) of personal feeling and its consequent unsystematic plan and treatment. It is in strong contrast to the severe tone, censure, and argument of Galatians, but resembles it in its opposition to Judaic formalism and Antinomian license, and in its doctrine of justification and the righteousness which is from God. But it resembles Romans more than it does any other earlier Epistle, not so much in formulated statements of doctrine as in allusions and incidental references to the great fundamental truths of the gospel. Of the parallels of thought and expression Lightfoot presents the following:

Longing for them. God his witness, Phil. 1 : 3-8 ; Rom. 1 : 8-11.

Approving things excellent, Phil. 1 : 10 ; Rom. 2 : 18.

Christ's death and exaltation, Phil. 2 : 8-11 ; Rom. 14 : 9-11.

Practising humility, Phil. 2 : 2, 3 ; Rom. 12 : 16-19.

Preferring one another, Phil. 2 : 3, 4; Rom. 12 : 10.

The true circumcision exulting in Christ, Phil. 3 : 3; Rom. 1 : 9; 2 : 28; 5 : 11.

Paul an Israelite, Phil. 3 : 5; Rom. 11 : 1.

A righteousness of works, and the righteousness of faith, Phil. 3 : 9; Rom. 10 : 3; 9 : 31, 32.

Conformed to Christ's death and resurrection, Phil. 3 : 10, 11; Rom. 6 : 5.

Conformed to Christ's image, Phil. 3 : 21; Rom. 8 : 29.

The sensual and their end, Phil. 3 : 19; Rom. 6 : 21; 16 : 18.

A sacrifice well-pleasing to God, Phil. 4 : 18; Rom. 12 : 1.

OCCASION AND OBJECT.

The immediate occasion of this Epistle was the sending back to the Philippians of Epaphroditus, who had been the bearer of their messages and contributions (2 : 25; 4 : 10, 18). Either from the hardship of the journey or from over-exertion in gospel labors with Paul at Rome, or from malaria and climatic causes, he became dangerously ill (2 : 27, 30). On recovery, learning that the Philippians had heard of his severe sickness, he was anxious to return in order to allay their fears, besides having the longings for home natural to an invalid in a foreign land (2 : 26). Paul therefore sent him back and sent this Epistle by him (2 : 25, 28). His object in writing was, first, to acknowledge their liberality (1 : 3; 4 : 10-20); secondly, to give information concerning his own condition, his success in preaching the gospel and other matters of interest to them; thirdly, to give such instructions in the gospel and cautions against errorists, and such admonitions as might be necessary for their Christian unity and establishment in the faith, and to regulate their conduct toward each other and toward unbelievers.

CHARACTER AND CONTENTS.

This Epistle is a familiar, friendly letter to a loved and loving church of the apostle's own planting. Its characteristics are: 1. *Ethical* rather than doctrinal. Yet it does not descend into a mere code of morals. In the enforcement of great Christian precepts the apostle weaves into his exhortation great doctrines, as Christ's humiliation and exaltation, or salvation by grace in contrast to salvation through the law. But in all his allusions to doctrine it is for a practical purpose. 2. Paul's *personality*. This personal element is seen in Thessalonians, and most strongly in Second Corinthians. But in this Epistle we see most clearly the heart of Paul in a calm, unruffled state, unaffected by troubles within and outside of the churches. It reflects his large sympathy, his spiritual power, and his consecrated life and experience as one who counted all things but loss for Christ, ever striving after larger attainments. 3. *Affectionate tenderness* and confidence. The harmonious relation between Paul and the Philippians for ten years, and their repeated remembrance of him in ministering to his wants, contributed to this. It is the most interesting and delightful of all his Epistles. Not the slightest censure is implied or expressed against the church or any member of it, unless it be as some have erroneously supposed in 2 : 30, or in 4 : 10 where, if any is implied, it is immediately withdrawn, and in a manner amounting to a

compliment. 4. *Joyousness*. From beginning to end it throbs with spiritual joy. In the dungeon at Philippi Paul and Silas sang songs in the night; and in this Epistle the echo is heard coming forth from Paul, the prisoner of Jesus Christ at Rome. It is like a piece of music whose keynote is joy and its most exultant strain is, "Rejoice in the Lord always, and again I say rejoice."

The plan of this Epistle is general, and exhibits the freedom of epistolary correspondence. It may be analyzed as follows:

- I. Introduction, 1 : 1-11.
 1. Salutation, 1 : 1, 2.
 2. Thanksgiving and prayer for the Philippians, 1 : 3-11.
- II. Paul's present circumstances and feelings at Rome, 1 : 12-26.
 1. Encouragement. Progress of the gospel, 1 : 12-14.
 2. Trials. Motives for, and manner of preaching Christ, 1 : 15-18.
 3. Expectation. Their salvation, and Christ magnified through him, 1 : 19, 20.
 4. Hopes, in life or death; yet assured of seeing them again, 1 : 21-26.
- III. Exhortation to unity, self-denial, and a godly life, 1 : 27-2 : 18.
 1. Walk worthily in unity, in firmness and boldness, 1 : 27-30.
 2. Have unity, humility, and unselfishness, 2 : 1-4.
 3. After the example of Christ, 2 : 5-11.
 4. Persevere in holy obedience, 2 : 12, 13.
 5. Be lights in the world and cheer the apostle's heart, 2 : 14-18.
- IV. Paul's co-laborers, his intended movements, 2 : 19-30.
 1. Hopes to send Timothy, 2 : 19-23.
 2. Also trusts that he will come himself, 2 : 24.
 3. Must also send Epaphroditus, 2 : 25.
 4. Illness, recovery, and mission of Epaphroditus, 2 : 26-30.
- V. Warning against Judaizing teachers. His own experience and example, 3 : 1-21.
 1. Exercise Christian joy, 3 : 1.
 2. An abrupt transition; warning against Judaizers, 3 : 2, 3.
 3. He himself once adhered to Judaism, 3 : 4-6.
 4. His own Christian experience; renounced all for Christ, 3 : 7-11.
 5. The end he had in view; the prize, 3 : 12-14.
 6. Let each one walk according to his attainments, 3 : 15, 16.
 7. Imitate him; beware how they diverge from the right path, 3 : 17-19.
 8. Appeals to their heavenly citizenship, 3 : 20, 21.
- VI. Concluding exhortations, thanks, and salutations, 4 : 1-23.
 1. Exhorts to steadfastness, unity, joy, self-forgetfulness, and prayer, 4 : 1-7.
 2. And to a pure and lofty Christian morality, 4 : 8, 9.
 3. Thanks the Philippians for their gifts, 4 : 10-20.
 4. Salutations and benediction, 4 : 21-23.

THE EPISTLE TO THE COLOSSIANS

CITY AND THE CHURCH AT COLOSSÆ.

Colossæ was a Phrygian city, situated on the river Lycus about twelve miles above Laodicea and Hierapolis, two important cities about six miles distant from each other, but now marked by extensive ruins. Colossæ in ancient days was a place of considerable importance, standing on the military route from the Euphrates to the west. Herodotus speaks of it as "a large city," and Xenophon as "populous and prosperous and large." It afterward declined in size and importance. The geographer Strabo, about the Christian era, reckons it as a small town, and Ptolemy, about A. D. 140, omits it from among the cities of that region. It has long been in ruins. It has fewer of these than its sister cities, but considerable blocks of stone, foundations of buildings, broken columns, and broken pottery are found. Variation occurs in the spellings of the name. Some ancient documents have Colossæ; others Colassæ. The latter may have been a provincialism. The former appears upon coins and mostly in classical authors, and seems to be the correct form.

The church at Colossæ was not founded by Paul, but probably by one of his converts, Epaphras (1 : 7), during Paul's three years' ministry at Ephesus, A. D. 54-57. Paul appears never to have visited it. In this both Lightfoot and Ramsay are agreed. This may account for the address of the Epistle, it being not to the church, but to the saints and brethren. But Renan thinks that Paul in going "through the regions of Galatia and Phrygia in order" (Acts 18 : 23) passed through the valley of the Lycus, without preaching there. But this seems hardly consistent with Col. 2 : 1. Doubtless, during his labors at Ephesus and afterward as a prisoner, Paul had seen representatives of this community of believers. He thought of them more as individuals than a church. Both they and Epaphras appear to have been Gentile converts (1 : 21, 27 ; 2 : 13). There is no hint to the contrary in the Epistle. Yet they were exposed to Jewish influences. Lightfoot estimates that there were not less than eleven thousand Jewish adult freemen in the district of Laodicea at this time.

AUTHORSHIP OF THE EPISTLE.

This Epistle names the Apostle Paul as its author (1 : 1 ; 4 : 18). This is confirmed by references to his ministry among the Gentiles (1 : 23), to his sufferings in their behalf (1 : 24), to his imprisonment (4 : 3, 10, 18), and to his well-known friends, such as Timothy (1 : 1), Luke and Demas (4 : 14), Epaphras (1 : 7), Tychicus, Mark, and Onesimus (4 : 1-10). The external evidence for its Pauline authorship is abundant. It is named in the Muratorian Canon (before A. D. 170). Irenæus of Lyons about the same time quotes from "the Epistle written to the Colossians." Quotations and allusions to it are made by Justin Martyr of Palestine (A. D. 110-170), and Ignatius (about A. D. 110). Marcion, the earliest heretical critic, contemporaneous with Justin, accepted it as an Epistle of Paul. So also a little later in the second century, or early in the third, Origen

of Alexandria, Clement of Alexandria, and Tertullian of Carthage quote frequently from this Epistle. Until the present century it has been universally accepted as a production of the Apostle Paul.

The first to assail the genuineness of this Epistle was Mayerhoff (1838), who attempted to show that it was an abridgment of Ephesians in the second century, directed against the Corinthians. He was followed by Baur (1845), who regarded it as an attempt to introduce the Alexandrian *logos-teaching* into the teaching of Paul with reference to the Ebionites, who held Jesus to be merely human temporarily possessed by Christ. Many other critics followed their lead, with varying theories, but without agreement among themselves. Objections against the Epistle are made on account of style and vocabulary, and differences from Paul in thought and expression. But several years had elapsed since Paul wrote the four great Epistles of his third missionary journey. There was abundant time for differences in the vocabulary, expressions of thought, development of doctrine from new experiences and revelations, and from contact with different peoples and surroundings. So, also, as false doctrines and perplexing questions gave a distinct coloring and development of the Epistles to the Corinthians, Galatians, and Romans, so the heresy at Colossæ determined largely the style, vocabulary, and thought of the Epistle to the Colossians. Paul would have been a dull scholar indeed, if, after meeting these errors for several years, and at the same time under the guidance of the Spirit, he could not find thought and language to meet them. As somewhat analogous, it has been remarked that Xenophon exhibits a great variety of diction in his different books. Such objections have been answered and the Epistle defended by Weiss, Meyer, Alford, Soden, Abbott, and others. Even Renan admits its genuineness, with that of Philemon, as the work of Paul. The relation of the letter of Philemon to that to the Colossians is such, that the undoubted genuineness of the latter is a strong evidence of the genuineness of the former.

THE FALSE TEACHERS AND TEACHING AT COLOSSÆ.

The Epistle indicates that certain erroneous doctrines were besetting the faith of the Colossians. What these were must be inferred from the doctrine especially emphasized as well as from the errors opposed. Some of them appear to have been of Jewish origin, such as circumcision, obligation to keep the law, and ritualistic observances in food, drink, feasts, and Sabbaths (2 : 11, 14, 16). It appears that these were urged upon them, not as a necessity, but rather as desirable and beneficial. There seems not to have been at Colossæ the strength or growth of the Galatian heresy which called forth the great protest and argument in the Epistle to the Galatians. Others of these erroneous teachings appear to have been non-Judaic in origin, such as "philosophy and vain deceit," an intellectual exclusiveness, mysteries, wisdom reserved for a few, the doctrine and worship of angels, and ascetic rules of life (2 : 16-23).

Some critics assume that these two elements of error were independent of each other, but concurrent, the one ritualistic and the other speculative. But if independent they might have been somewhat antagonistic, of which there is no sign. The careful reader of the Epistle, especially of 2 : 8-23, will observe

but one general heresy with varying phases. "The two elements are so closely interwoven in his refutation, that it is impossible to separate them. He passes backward and forward from the one to the other in such a way as to show that they are only parts of one complex whole" (LIGHTFOOT, p. 73).

There is no evidence that the teacher or teachers of these errors were opposers of Christianity. They appear to have accepted Christ and were professed Christians; but taught doctrines and practices which took away from the glory of Christ and the perfection of his work of redemption. They also appear to have been Jewish Christian teachers (2 : 11, 16), but whether they were, before accepting Christianity, Jews by birth or proselytes, may be a question. Some see in them an Ebionitish tendency, but it does not appear that they regarded Christ as merely human. Lightfoot has with great learning discussed the question whether this heretical teaching was influenced by or akin to the teaching of the Essenes. He decides that the Essenes exercised an indirect influence on the Judaistic teachers who disturbed the Colossians. In exclusiveness, asceticism, and angelology, the Colossian heresy was akin to Essenism. While the Essenes were historically confined to Palestine, their tendencies extended far outside. But such tendencies may also be traced to other sources. "Phrygia provided a congenial soil for the growth of such a type of religion. It was the home of the worship of Cybele and Sabazius and the Ephesian Artemis. . . The natural phenomena of the region about Hierapolis, Laodicea, and Colossæ were well calculated to encourage a belief in demoniac or angelic powers controlling the elementary forces of nature. There was for example at Hierapolis (and still is) an opening called the Plutonium, which emitted a vapor (sulphuretted hydrogen) fatal to animals which came within its range. . . The vapor is not always equally fatal" (T. K. ABBOTT, "International Crit. Com.," p. xlix.)

The most that can be said of these tendencies is that they were Essenic. But they were also Gnostic. Gnosticism was an attempt to account for the existence of evil and the creation of the world. It regarded God as good, and therefore he could not have created matter, which it regarded as evil. Hence it supposed between God and the world various angelic emanations, the work of creation being done by the lowest of these. The practical results of this theory were extreme asceticism, or unbridled license. So we find it developed in the second century. But the first historical Gnostic was Cerinthus, who came from Egypt and was active in Asia Minor toward the close of the apostolic age. He was a converted Jew and brought into his Christian system a mixture of Gnosticism and Judaism. He may be regarded as a link between later Gnosticism and the Gnostic tendencies among the Colossians. The false teachers at Colossæ probably represented the beginnings of Judaistic Gnosticism. Without denying the Messiahship of Jesus, they seem to have had a doctrine of angels, who perhaps were regarded as having participated in creation. Connected with this were asceticism and certain Judaistic principles and practices.

All this these false teachers regarded as "philosophy," but Paul stamped it as "empty deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ" (2 : 9). The antidote of this false teaching he found in the nature and work of Christ, the Creator, the Up-

holder of all things, the Head of the church and the Reconciler, Saviour, and Redeemer through the blood of his cross. In him the believer found the "mystery of God" and "all the treasures of wisdom and knowledge hidden" (2 : 2-3). Being united in him by faith, his Divine fullness completely supplied all that outward rites symbolize, and his perfect work had abrogated the restrictions of Judaism and overcome the powers of evil (2 : 10-15). Having been raised with him from death unto life, their life was now hid with him (3 : 1-4). They were therefore to set their minds on things above, not on things on the earth.

TIME AND PLACE OF WRITING.

In the introduction to the Epistle to the Ephesians it is shown that the three Epistles, to the Ephesians, to the Colossians, and to Philemon, were sent at the same time, doubtless from Rome early in A. D. 63. This Epistle appears to have been occasioned by the information given to the apostle of the dangers to which the Colossians were exposed from heretical teachers. The opportunity was afforded by the return of Tychicus to Ephesus and Asia Minor (4 : 7 ; Eph. 6 : 21).

RELATION TO OTHER EPISTLES.

The relation of this Epistle to that to the Ephesians is discussed in the Introduction to that Epistle. Also the questions regarding the epistle from Laodicea (4 : 16. on which see note). The resemblance of two passages in Colossians to the epistle to the Laodiceans in Rev. 3 : 14-21 is deserving of special notice. Thus, in the seven epistles of our Lord to the seven churches it is only in that to Laodicea that he speaks, almost in the language of Paul, that he is the faithful and true witness, "the beginning of the creation of God" (Rev. 3 : 14). Compare Col. 1 : 15, "the firstborn of every creature." So also peculiar to this Laodicean epistle are the words, "I will give him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne" (Rev. 3 : 21). Compare Col. 3 : 1, "where Christ is sitting on the right hand of God." "This double coincidence, . . . can hardly, I think, be fortuitous, and suggests an acquaintance with, and a recognition of, the earlier apostle's teaching on the part of St. John" (LIGHTFOOT, p. 42, note).

CONTENTS OF THE EPISTLE.

The apostle's purpose in writing to the Colossians was to warn and fortify them against certain false doctrines that were threatening their spiritual life and activity. Yet with admirable wisdom he first prepares the way for his admonition with a commendatory introduction, gliding into an exhibition of the pre-eminent nature, office, and work of Christ, and their participation in the blessing of his work of reconciliation, and his own joy and sufferings as a minister, and his efforts and anxiety in diffusing the gospel (1 : 1-2 : 5). He then exhorts them to continue in the truth as they first received it, exposes the false philosophy and false doctrines of certain heretical teachers, and warns them against their principles and practices as subversive of the simplicity of the gospel (2 : 6-23). Passing to the practical application of the foregoing, he exhorts them, that, having risen with Christ to a new spiritual life, they live

according to this new relation (3 : 1-4 : 6). He then closes with personal commendations and greetings. The Epistles may be analyzed as follows :

I. Introduction, 1 : 1-14.

1. Salutation to Colossian Christians, 1 : 1, 2.
2. Thanksgiving for their spiritual progress, 1 : 3-8.
3. Prayer for their future spiritual advancement, 1 : 9-11.
4. With thanksgiving for sharing in the saints' inheritance, 1 : 12, 13.
5. The Theme: *The Son of God's love and his redemptive work*, 1 : 13, 14.

II. The Son's absolute pre-eminence in his person, office, and work, 1 : 15-29.

1. As to his person, the Creator and Upholder, 1 : 15-27.
2. As Head of the church, 1 : 18.
3. The divine fullness dwelling in him, 1 : 19.
4. His reconciling and atoning work, 1 : 20.
5. The Colossian Christians included in this reconciliation, 1 : 21-23.
6. Paul's ministry in this work among the Gentiles, 1 : 24-29.
7. His anxiety on their behalf lest they be led astray, 2 : 1-5.

III. Polemical warning and arguments against errors, 2 : 6-23.

1. Charge to abide in Christ, as first received, 2 : 6, 7.
2. Warning against false teachers and their philosophy, 2 : 8.
3. This philosophy not after Christ, 2 : 8, 9.
4. Christ's divine fullness, and their fullness in him, 2 : 9, 10.
5. Their true and spiritual circumcision in Christ, 2 : 11.
6. Implied and symbolized by their baptism, 2 : 12.
7. Once dead in sin, now alive and forgiven, 2 : 13.
8. Christ has annulled the legal bond against us, 2 : 14.
9. And despoiled all opposing powers of evil, 2 : 15.
10. Therefore must not submit to these opposing observances, 2 : 16, 17.
11. Nor worship inferior beings, thus unfaithful to Christ, 2 : 18, 19.
12. They died with Christ to worldly ordinances, 2 : 20-23.

IV. Practical application of their new risen life, 3 : 1-4 : 6.

1. Let your aims and thoughts be on things above, 3 : 1-4.
2. Put to death the sins of their unrenewed state, 3 : 5-11.
3. Put on the graces of their renewed state, 3 : 12-14.
4. Christ to rule in their hearts, words, and deeds, 3 : 15-17.
5. In practising godliness in the family, 3 : 18-6 : 1.
 - (a) By wives and husbands, 3 : 18, 19.
 - (b) By children and parents, 3 : 20, 21.
 - (c) By servants and masters, 3 : 22-4 : 1.
6. Persevere in prayer for themselves and for him, 4 : 2-4.
7. Wise behavior toward the unconverted, 4 : 5, 6.

V. Closing personal commendations and greetings, 4 : 7-18.

1. Refers them to Tychicus and Onesimus, 4 : 7-9.
2. Salutations from several Jewish and Gentile brethren, 4 : 10-14.
3. Salutations to the Laodiceans. A request, 4 : 15, 16.
4. A charge to Archippus, 4 : 17.
5. Salutation with his own hand, 4 : 18.

THE EPISTLES TO THE THESSALONIANS

Thessalonica, early known as Therma, was situated on a hill sloping down to the water of the Thermaic (now Saloniki) Gulf, with high mountain ridges on both sides and a fertile country behind. It was rebuilt and enlarged in 315 B. C. by Cassander, who named it Thessalonica, after his wife, a sister of Alexander the Great. Her name was probably given her by her father Philip of Macedon, in commemoration of some victory over the Thessalians.

Upon the Roman conquest of Macedonia, 168 B. C., Thessalonica was made the capital of the second of the four districts into which the kingdom was divided. Afterward, when the whole was consolidated into one province, it became the metropolis of the whole country. Having sided with Cassius, who defeated Brutus at Philippi, 42 B. C., it was made a free city, with the right of self-government. Its rulers were chosen by the people and are styled by Luke (Acts 17 : 6, 8) *politarchs*, a strange name to scholars. But while the name *politarch* is unknown to classical literature, it was found on a triumphal arch which spanned the Egnatian Way at the western end of the city, and doubtless existed in Paul's day. This arch was destroyed in 1876, but fortunately a photograph of the inscription was taken before the arch was demolished, and is more correct than most copies. The following translation is given by Prof. E. D. Burton, of Chicago University, in the "Biblical World" of July, 1896 :

"When Sosipater, the son of Cleopatra and Lucius Pontius Secundus ; Aulus Avius Sabinus ; Demetrius, the son of Faustus ; Demetrius, the son of Nicopolis ; Cholos, the son of Parmenion, surnamed Meriscus, Gaius Agilleius Politus were politarchs, when Taurus, surnamed Regulus, the son of Ammia, was treasurer of the city ; when Taurus, the son of Taurus, surnamed Regulus, was gymnasiarch."

It will be noticed that in this translation the names of six politarchs are given instead of seven, as in other renderings. The designation given to the magistrates of the city is a striking proof of the minute accuracy of Luke. Three of the names are the same as three of Paul's companions, Sopater and Secundus (Acts 20 : 4) and Gaius (Acts 19 : 29).

Thessalonica was a Greek city, and its population was largely the hardier Greeks of the north. It was of great commercial importance, next to Corinth and Ephesus. The great Roman road, the Egnatian Way, which connected Rome with the eastern provinces, passed through the city and had a most important station here. The city had constant and quick communication with both the east and the west. There were thus the best facilities for "sounding forth the word of the Lord, not only in Macedonia and Achaia, but in every place making known their faith." Through all the changes of its history it has maintained a greater or less importance, commercially and religiously. It is one of the few cities in which Christianity has continued. In the early middle ages it was the bulwark of Oriental Christendom. "In the ninth century Cyril and Methodius carried the gospel from this city into central Europe, planting

Christianity among the Bulgarians and Moravians, and becoming thus indirectly the founders of the remarkable Moravian missions of modern times" (BURTON). Protestant missions are carried on there to-day.

The commercial character of the city has drawn to it in every age a mixed population. There were many Jews and a synagogue in the apostle's day, and ever since they have held an important place in the annals of the city. In the fifteenth century there was a great immigration of Spanish Jews, and to-day they are said to constitute over half of the population. The growth of the city has been rapid in recent years. Its population in 1896 was about one hundred and twenty thousand, made up of Spanish Jews, Turks, Greeks, Bulgarians, Italians, Germans, and English. Its name varies among these different nationalities. The Greeks still call it Thessalonica; the Germans, Saloniki; the English, Salonika; the Jews, the French, Salonique; the Turks, Sélanik; the Italians, Salonicco; the Bulgarians, Sólun.

THE ENTRANCE OF THE GOSPEL INTO THESSALONICA.

Paul, in company with Silas and Timothy, first visited Thessalonica on his second great missionary journey, A. D. 52. Entering into the synagogue, he met Jews and devout Gentiles in various stages of proselytism, and for three Sabbaths expounded the Old Testament Scriptures, setting forth that Jesus was the Christ. Some Jews and a great multitude of Gentiles believed and many of the chief women of the city (*Acts 17: 1-4*). The work went rapidly on. A church was thus gathered, mostly of Gentile converts who had originally been idolaters (*1 Thess. 1: 9*). It would seem that the time occupied by this visit to Thessalonica could not have been much more than a month. And this must not be thought too brief a period for the great work performed, for the preaching was attended with power and the Holy Spirit, and the devout and inquiring Gentiles were in a prepared state to receive the truth.

The work in Thessalonica doubtless extended beyond the devout Greeks to the pagan population. The fact that many had but recently renounced idolatry accounts in part for the anxiety of the apostle to return to them. His stay had been so brief that he wished further to instruct them and direct them personally. The same fact accounts for his exhortations against returning to heathen vices and practices.

THE FIRST EPISTLE.

This Epistle was universally regarded as Paul's until the nineteenth century. The German Schrader first questioned its genuineness and authenticity in 1836, and the attack was repeated and further developed by Baur in 1845. Their objections were raised on internal grounds, such as a want of individuality and doctrinal statements, a supposed allusion to the destruction of Jerusalem in *2: 16*, the apocalyptic character (*4: 13-18*) as not Pauline, and the reputed faith and regular church government of the Thessalonians as only suited to a later age. But these objections are not weighty and have been fully answered by recent critics. "The question is regarded as settled in favor of the Epistle by the later critical school" (VINCENT).

But Paul does give a vivid picture of himself in the first three chapters and of

the beginnings of his work among the Thessalonians. The portraiture is perfectly natural, bearing the marks of truth and in harmony with Luke and with himself elsewhere. The simplicity of the style of the whole Epistle, its instructive and practical character, and its single doctrinal statement concerning the second coming of our Lord, accord with the young life of the Thessalonian church and with the early apostolic ministry of Paul. This, and the second Epistle as well, exhibits in a high degree the free, vivid, and personal characteristics of a friendly, personal letter. Paul's individuality is prominent, he is ever himself, and the picture of the church is lifelike. The errors and the opposers that called forth his later Epistles and their doctrinal discussions had not become prominent in the churches. The Jews and Gentiles were now the opposers outside of the church (2 : 14), but a little later Judaism aroused opposition in the church itself. And still later the Jewish and Oriental theosophists and others were influencing some churches. But notwithstanding the growth in words, expressions, and doctrines exhibited in the Epistles of Paul's third missionary journey and of the captivity, there may be discovered an inimitable kinship of feeling and verbal forms in his Epistles to the Macedonian churches, his earlier to the Thessalonians, and his later to the Philippian. It seems inconceivable that either the first or second Epistle could be the work of a later imitator. They bear the evidences in themselves of his earlier experiences and surroundings, the teachings and encouragements needed by a young church in the midst of persecution, and the hopes, expectations, and plan of one in the younger period of his own life.

OCCASION, TIME, AND PLACE.

Paul had doubtless expected to remain at Thessalonica for some time, since he could support himself there by manual labor (2 Thess. 3 : 7, 8). But the Jewish persecution compelled him to leave quickly with the hope of returning in a short time. "Paul and Silas were sent away by night to Berea" (Acts 17 : 10), where they labored most successfully. But the persecutors speedily followed them, and Paul was conducted alone to Athens, where he hoped Silas and Timothy might join him. But making a short stay there he appears to have left before their coming and to have gone to Corinth. Here Silas and Timothy soon after came to him from Macedonia (Acts 18 : 5).

Soon after Paul's departure from Thessalonica, persecution broke out against the church (1 Thess. 2 : 14). His love for this young church and his desire to instruct and encourage it made him anxious to return to it. Twice he resolved to do so, but insuperable difficulties and malicious agencies prevented (1 Thess. 2 : 18). Being no longer able to endure his anxiety he sent Timothy in his place, in order to comfort, encourage, and strengthen the church, and bring back to him a report of its exact condition. Timothy's return and his report of the steadfastness of the Thessalonians in faith and love, their peculiar exposures to trials and temptations, and their need of certain instructions, are the *occasion* of this Epistle. The apostle at once, "just now" (3 : 6), prepares and sends forth his letter full of joy, affection, encouragement, and instruction.

His *design* was to do for them by letter what he would do orally for them if

with them. He writes to encourage them amid trials and persecutions, and to build them up in faith and love, to guard them against the sins of their unconverted state, and against misapprehensions of the duties and relations of their daily lives, and to correct false views regarding their deceased brethren at the Lord's return. It must be remembered that this is not a doctrinal nor a practical treatise, but a letter. To understand it fully we must put ourselves in Paul's place and in that of the Thessalonians. It is as many-sided as their spiritual needs; its design is as comprehensive as Paul's desire to help them.

The date of this Epistle must have been in the latter half of Paul's second missionary journey, which closed at Corinth, whence he returned to Jerusalem in A. D. 54. When he wrote, Silas and Timothy were both with him (1 Thess. 1 : 1; 2 Thess. 1 : 1) and the name of Silas does not appear in connection with Paul after this visit to Corinth. The following considerations fix the time more closely : (1) Paul had already left Athens (1 Thess. 3 : 1). (2) When Paul wrote, the Thessalonians had "become an example to all that believe in Macedonia and Achaia," which implies some lapse of time (1 Thess. 1 : 7, 8). (3) The growth of the church, the persecution they had endured, questions concerning those who had died, and the irregularities that had crept in, require some months at least. (4) Paul had made two unsuccessful attempts to visit Thessalonica when he sent Timothy from Athens, upon whose return the apostle wrote (1 Thess. 3 : 1, 2, 6). (5) But the brief visit to Athens a few weeks after leaving Thessalonica (Acts 17 : 15) seems too early for Timothy's mission, and there is no evidence that Timothy came to Athens at that time, but rather that he came a little later to Corinth (Acts 18 : 5). (6) But this arrival appears not to have been a return of Timothy from a special mission to Thessalonica, but the coming of both Silas and Timothy to Corinth soon after he left Athens. Timothy, therefore, seems to have been sent *alone*, later than this, and to have returned *alone* (1 Thess. 3 : 1, 2, 6), before the writing of this Epistle. (7) Such considerations suggest a second visit to Athens, where he was hindered the second time from proceeding to Thessalonica, and he sends Timothy in his stead. This accords with 1 Thess. 3 : 1, which represents Paul as being "*left behind* at Athens alone," and sending Timothy; and also with Acts 17 : 16, which implies that Paul had then *left* Silas and Timothy *behind*. In the one Paul seems to be going *toward* Thessalonica, in the other *from* that city. This view also accords with Paul's three visits to Corinth (2 Cor. 13 : 2), the first and third being separated by this second visit to Athens. (See note on 3 : 1.) (8) The break in Luke's narrative at Acts 18 : 11 (see note), when Paul had been at Corinth a year and six months, may afford a time for Paul's second visit to Athens. After this he returns to Corinth and "remained yet many days" (Acts 18 : 18). This would also give time for writing the Second Epistle to the Thessalonians. (9) If then we put the planting of the church at Thessalonica in the spring of A. D. 52, we may place Paul's coming to Corinth in the summer. Reckoning time Judaically, "a year and six months" would designate the rest of the year till the spring of A. D. 53, and about six months, to the autumn of that year. Then making an allowance of three months for Paul's visit to Athens and his return to Corinth, and Timothy's visit to Thessalonica and return, we may fix the date of this first Epistle near the end of A. D. 53, or early in A. D. 54; and its

place of writing Corinth. (See discussion, "Harmony of the Acts," pp. 208-218.)

CHARACTER AND CONTENTS.

This Epistle is the earliest Christian literature that has come down to us, with the exception of the Epistle of James and possibly the Gospel of Matthew. Paul's epistolary writings began in the providence of God, under the guidance of the Spirit, to meet a necessity. So long as his labors were confined to eastern and central Asia Minor he could visit his converts personally; but after his entrance into Europe and the number of churches had increased in widely separated districts, he could no longer keep in personal touch and exercise apostolic watchcare, except by messenger or letter. Twice had Satan hindered him from going to Thessalonica; but this God overruled for the good not only of Thessalonian believers, but also for future generations. While he wrote personally out of a heart full of love and the Holy Spirit, to meet their particular necessities, the Lord intended that his words should be for the consolation and instruction of a world-wide class of readers throughout the gospel dispensation.

The character of its readers determined the character of the Epistle. They were largely Gentiles, having lately been converted from heathenism, and entered upon the Christian life. The Epistle is eminently practical and ethical throughout. It is especially adapted to young believers and for directing and molding Christian living. Though not doctrinal, we can read the underlying Christian doctrines between the lines. It brings into view the works and result of faith, but underneath is implied that the righteous shall live through believing. It speaks of deliverance from coming wrath and salvation through our Lord Jesus Christ, who died for us (1 : 10 : 5 : 10, 11), and we catch a glimpse of the sacrificial atonement of him "whom God set forth as a propitiation, through faith, in his blood" (Rom. 3 : 25).

No great doctrinal discussions had arisen in the Thessalonian church. Its members accepted the apostle's teaching about the Messiahship of Jesus, the resurrection from the dead, and the future judgment. They looked upon him as their father in the gospel, and his example and teaching as authoritative. They were ready to imitate and obey. Their failures in religious conceptions and duty were largely from ignorance or misapprehension. Their great need was practical directions and ethical instructions.

This Epistle naturally falls into two main divisions—one personal and historical (chap. 1-3), the other hortatory and consolatory (chap. 4, 5). In the *first part* we get a general view of an early Gentile church, and particularly the one at Thessalonica, in the midst of trials and persecutions. We have Paul's account of his own ministry and the entrance of the gospel into Thessalonica, and of his longing to see the Thessalonians and of Timothy's mission to them. In the *second part* we catch a view of the misconceptions and errors to which these early Christians were exposed in regard to the second coming of Christ and the state of departed brethren, with becoming consolation and admonition. We also have exhortations in regard to chastity, holiness, and brotherly love, to industry and diligence in business, to subordination in church relations, to unceasing joy and prayer, and to the Holy Spirit's presence and work.

FURTHER ANALYSIS.

FIRST PART.—Personal and historical, 1 : 1-3 : 13.

1. Address and salutation, 1 : 1.
2. Thanksgiving in behalf of the Thessalonians, 1 : 2-10.
3. Paul's ministry and conduct at Thessalonica, 2 : 1-12.
4. How the gospel was received, 2 : 13-16.
5. Paul's longing to see the Thessalonians again, 2 : 17-20.
6. Timothy's visit to the Thessalonians, 3 : 1-5.
7. His return. Paul's thanksgiving and prayer, 3 : 6-13.

PART SECOND.—Hortatory and consolatory, 4 : 1-5 : 28.

1. Exhortations to holiness and to chastity, 4 : 1-8.
2. To brotherly love, industrious and becoming conduct, 4 : 9-12.
3. Concerning the Lord's coming and departed brethren, 4 : 13-18.
4. The Lord's coming and Christian watchfulness, 5 : 1-11.
5. Closing exhortations to practise Christian virtues, 5 : 12-22.
6. Concluding words and benediction, 5 : 23-28.

THE SECOND EPISTLE.

The Second Epistle to the Thessalonians has been universally regarded as genuine. But somewhat earlier, and more persistently has it been assailed than was the First Epistle, mainly on the ground of the passage in 2 : 3-12. Doubts as to the Pauline authorship were first expressed by J. E. C. Schmidt in 1804, followed by De Wette in his earlier work, whose opinion was afterward withdrawn. The attack was renewed by Kern in 1829, who regarded the Epistle as post-Pauline and an imitation of the First Epistle; and this was carried still further by Baur, who held it to be an imitation of the Corinthian Epistles. But such attacks have been abundantly refuted by Pelt, Lünemann in Meyer's Commentary, and others.

In style, character, and subjects this Epistle closely resembles the first. This is generally admitted. The arguments that establish the genuineness and authenticity of the First Epistle can be largely used in behalf of the Second Epistle. The two distinctive passages of the latter (2 : 1-12 ; 3 : 6-15) are evidently based on the corresponding passages of the former (4 : 11-17 ; 5 : 1-10). The relation of these Epistles to the Old Testament Scriptures is significant and in point here. There is not a single quotation from the Old Testament, since it would not be required in addressing Gentile converts. But there are allusions or forms of thought and of expression in both Epistles, which show that the author's mind was imbued with the Old Testament writings. And such was a characteristic of Paul elsewhere. See, for example, Paul's address at Athens (Acts 17 : 22-31). Comp. 1 : 8, "In flaming fire taking vengeance on those who know not God," with Isa. 66 : 15, "To render his anger with fury and his rebuke with flames of fire"; 2 : 4, "He that opposeth himself against and exalts himself above all that is called God," with Dan. 11 : 36, "He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods"; also 2 : 8, "Whom the Lord Jesus will slay with the breath of his mouth," with Isa. 11 : 4, "With the breath of his lips shall he slay the wicked." These and

other similar allusions to the Old Testament in both this and the First Epistle indicate a likeness of character and the same writer in each.

The prominence given to the one God in this Epistle harmonizes with the fact that its readers were largely Gentiles who had turned from idols. Over fifty times the apostle uses the name God. He speaks of "a living and true God," of the "gospel of God," the "kingdom of God" and the "churches of God," and he would have them "walk worthy of God." He foretells a future judgment when "vengeance" will come upon "them that know not God." This was especially fitted to arouse the Grecian mind from its levity and indifference. (Comp. Acts 17 : 30, 31.)

Especially significant is the prominence given to labor as both honorable and a duty. Labor was regarded as dishonorable by people of culture and social position. Aristotle, who had lived long in Macedonia, regarded labor as degrading to freemen. The tradesman and mechanic, though engaged in free labor, were regarded as but a little above the slave. Not only was it needful for Paul to rebuke idleness as the outgrowth of false ideas of the Lord's coming, but also as in the very air of Macedonian philosophy and customs. With special reasons, therefore, he refers to his own manual labors, and exhorts to industry on the part of the Thessalonian readers (2 Thess. 3 : 7-16).

This also is worthy of note, how Paul brings into view "the kingdom of God" in both Epistles (1 Thess. 2 : 12 ; 2 Thess. 1 : 5). Especially fitting was this in Thessalonica, a Grecian city, and the capital of a great Roman province. Paul had magnified this spiritual kingdom in his preaching. And hence the charge brought against Paul and Silas, that they were "acting contrary to the decrees of Caesar, saying that there was another king, Jesus" (Acts 17 : 7). In striking contrast is the charge against them in Philippi, a Roman colony. "These men, being Jews, are greatly disturbing our city ; and proclaiming customs, which it is not lawful for us to receive, or to observe, being Romans" (Acts 16 : 20, 21). Notice also that "kingdom" or "kingdom of God," does not occur in the Epistle to the Philippians.

It may also be added that the view respecting the return of the Lord points to an early date, and the early and growing experience of the apostle. Compare James, who wrote probably before the conference at Jerusalem : "Be patient therefore, brethren, until the coming of the Lord." "Establish your hearts, because the coming of the Lord draws nigh" (James 5 : 7, 8). And as Findlay has remarked, there is no time after the year 70 when there existed an expectation of the immediate coming of Christ so intense as that indicated in 2 Thess. 2 : 2, "that the day of the Lord is present," and which needed to be checked by the apostle. The first Epistle to the Corinthians is in accord with Second Thessalonians. But between the writing of the First and Second Epistle to the Corinthians Paul suffered a severe illness, nigh unto death (2 Cor. 1 : 8 ; 5 : 8), which appears so to have affected him that ever afterward he anticipated death rather than the return of the Lord in his lifetime (Phil. 1 : 20, 21 ; Acts 20 : 24 ; 2 Tim. 4 : 6). When John wrote the Revelation it seems to have been one of its designs to arouse and encourage the flagging faith in the second advent.

All these facts, including delicate traits of style and expressions, point to

Paul as the writer of both Epistles. It seems impossible that the Second Epistle should have been an imitation of the first by any post-apostolic writer, so perfect as to escape detection during the second and succeeding centuries.

TIME AND PLACE OF WRITING.

The Second Epistle appears to have been written soon after the First. Communication between Corinth and Thessalonica was easy and rapid. Two or three months were sufficient time for the events and changes that had taken place. The course of thought in the two Epistles is closely connected. The Thessalonian Christians were still suffering persecutions and their faith had grown exceedingly. Silas and Timothy were still with Paul (1 : 1); and after this residence in Corinth, which terminated in the spring or summer of A. D. 54, Silas was no longer with them. The Epistle appears to have been written at Corinth, probably A. D. 54.

CONTENTS AND ANALYSIS.

This might almost be styled a supplement to the First Epistle. The apostle gives further instruction concerning the advent. Misapprehension and perversion of what Paul had taught and written regarding the doctrine alarmed some and led others to cease from their ordinary occupations. He accordingly corrects errors, rebukes improper practices and vagaries, speaks with greater apostolic authority, and enforces the duty of church discipline. After his usual greetings, thanksgiving, and prayer, he proceeds to the main object of the letter, to show that the advent is not immediate, that it must be preceded by the apostasy, and the revelation of the Man of Sin. This is the great peculiarity of this Epistle. It is the only apocalyptic discourse of the Apostle Paul. It has its roots in the prophecy of Daniel and in the last discourse of Jesus on the Mount of Olives. It corresponds to some things in the Apocalypse of John, but probably is not otherwise related to it except as they may both be related to the words of Daniel and Jesus. The Epistle naturally falls into three divisions, Introductory, Doctrinal, and Practical, each division closing with a prayer, and the whole with Paul's autograph salutation and benediction. It may be analyzed as follows :

- I. Introductory Section, chap. 1.
 - 1. Greeting, 1 : 1, 2.
 - 2. Thanksgiving and encouragement, 1 : 3-10.
 - 3. Prayer, 1 : 11, 12.
- II. Doctrinal Section, chap. 2.
 - 1. Error regarding our Lord's coming, 2 : 1, 2.
 - 2. The apostasy and the Man of Sin must come first, 2 : 3-12.
 - 3. Thanksgiving, exhortation, and prayer, 2 : 13-17.
- III. Practical and Concluding Section, chap. 3.
 - 1. Paul asks prayers for himself and helpers, 3 : 1, 2.
 - 2. His confidence respecting his Thessalonian converts, 3 : 3-5.
 - 3. A charge concerning discipline, 3 : 6-15.
 - 4. Concluding prayer, 3 : 16.
 - 5. Salutation and benediction, 3 : 17, 18.

THE PASTORAL EPISTLES

The two Epistles to Timothy and the one to Titus are called Pastoral Epistles, because addressed to men in charge of churches and occupied largely with instructions to those filling the pastoral office. Paul has been universally regarded as their author, except by some Gnostics, through all the Christian ages down to the nineteenth century. They were used as genuine letters by the earliest Christian writers after apostolic days, Barnabas, Clement Romanus, Ignatius, and Polycarp. They were so regarded by the Greek apologists, Justin Martyr and Theophilus of Antioch; and by the Christian Fathers down to Eusebius. They are found in the earliest versions, the Peshito-Syriac, and the Old Latin, and are included in the canon of the Muratorian Fragment. The Gnostic heretics used them as authentic documents, but some, including Marcion, denied their Pauline authorship. This they did because they thought these Epistles condemnatory of their own peculiar doctrines. Their treatment is really a testimony in their favor. The fact that some questioned their genuineness shows that the early churches did not accept these Epistles without consideration.

But during the nineteenth century objections have been made to the genuineness of these Epistles on internal grounds. First, in 1807, Schleiermacher attacked the genuineness of First Timothy, and was followed by Eichhorn, and by others, who attacked all three Epistles. Later Baur and the Tübingen school rejected all three as spurious. The principal objections urged against their genuineness are :

1. That these Epistles, in their historical allusions, are not in harmony with Luke's account of Paul's life, as recorded in the Acts of the Apostles. But this is on the supposition that Paul was imprisoned only once, and that he was put to death at the end of the period covered by the Acts. But it is a fair implication from the abrupt termination of Acts 28 : 31 that Paul was released at the end of his first imprisonment of two years. This is confirmed by the universal testimony of early Christian writers and tradition. These Epistles too, until they are proved forgeries, are witnesses to facts in the apostle's history; and these facts point decidedly to missionary journeys after the apostle's release and to a second imprisonment. Besides, the historical difficulties are themselves marks of genuineness. A forger who could deceive biblical writers for 1800 years would have fitted his allusions to, and not contrary to, the Acts. (For fuller discussion see Acts 28 : 31, note; and "Harmony of the Acts," § 60.)

2. That the style is not Pauline and indicates a later period. But variations of style and diction appear in Paul's earlier Epistles. New words and expressions occur in them all. The differences and peculiarities in the Epistles to the Thessalonians and those to the Galatians and Romans are very marked. The same is true of Ephesians, Colossians, and Philippians in comparison with Galatians and Romans. The reason for this is found in the different conditions of the churches he addressed, the different errors and opposers he was meeting, as well as changes in himself and in his vocabulary. The differences and peculiarities in these latest Epistles to Timothy and Titus are not greater than might

be expected. They are familiar letters to friends, beloved as spiritual children, and bear the marks of epistolary correspondence. Paul is an old man, having lost much of the fervor and impetuosity of his more active life. We would look for greater simplicity of style. New experiences, new conditions, new subjects, would naturally call for many words and expressions not found in his other Epistles. Many of these are noticed in the commentary. Yet, notwithstanding this, we are constantly reminded of Paul in reading these Epistles. We feel the warmth of his heart and the impress of his thoughts. Many of his peculiar expressions and fifty-three words which are peculiar to his other Epistles are found in these.

3. That the church organization is too advanced for this early period. But is this a fact? Timothy and Titus surely do not represent a third order in the Christian ministry. There is no evidence that they were in any sense diocesan bishops. They were rather missionaries or evangelists, looking after missions and churches, and advising and co-operating with pastors and churches. Many of our Baptist missionaries do a similar work on our foreign fields. The churches, however, do appear to have become more fixed and complete in their organization, with two classes of officers, pastors and deacons. The transient features were passing away; the essential features remained. Yet no advance seems to have been made in ecclesiasticism since Paul's letter to the Philippians, a few years before. The terms *elder* and *bishop* are used as designating the same office (Titus 1 : 5, 7), just as years before at Ephesus and Philippi (Acts 20 : 17, 28 : Phil. 1 : 1). But the time had come when the qualifications required for entering these offices should be defined, and instructions given to those holding these official positions. They are therefore necessarily brought into greater prominence, while the simplicity of the organization remains the same.

4. That the instructions regarding widows point to a later date. But this is on the supposition that the term "widows" in 1 Tim. 5 : 3-16 designates an order of consecrated virgins in the church. But such a supposition rests on a false interpretation of the passage, as the commentary shows. The widows were evidently those who were bereaved and were alone in the world and are at such an age as to need the financial aid of the church.

5. That the heresies referred to in these Epistles point to the Gnosticism of the second century. But Paul had as early as A. D. 58 foretold that, after his departure from Ephesus, grievous woes would come and men would arise speaking perverse things (Acts 20 : 29, 30). The germ of Gnosticism existed early in the churches of Asia Minor. Essene Judaism was Gnostic in germ and tendency, and seems to be the heresy of the Colossian Epistle in its early stage, and, with a little advance, of the pastoral Epistles. Hence the expressions, "endless genealogies" (1 Tim. 1 : 4), "forbidding to marry, commanding to abstain from foods" (1 Tim. 4 : 3), "opposition to that which is falsely called knowledge" (1 Tim. 6 : 20), "saying that the resurrection has already taken place" (2 Tim. 2 : 18), mark the tendencies of Gnosticism in Paul's later years, and are forerunners of the Gnostics of the second century. Such is the opinion of a majority of expositors.

In conclusion, the effort to prove the spuriousness of these Epistles entirely

fails. Certain peculiarities have been emphasized and made prominent, all of which can be reasonably explained. But the Pauline spirit, type of thought, general diction and doctrine, have been minimized or overlooked. As a matter of fact, some of the most characteristic Pauline passages occur in these Epistles. The expressions, lines of thought, and contents are determined largely by the obstacles in the way of the gospel and the circumstances in which he and his readers were placed. But while new words and new expressions appear, no new doctrine is set forth. The great doctrine that righteousness comes not by works but by faith is insisted on (Titus 3 : 5). The only ground of salvation is the grace of God in Christ, who was manifest in the flesh (1 Tim. 3 : 16) and gave himself a ransom (1 Tim. 2 : 6 ; Titus 2 : 14). Nowhere in Paul's writings can we find better summaries of his faith than those found in these Epistles, such as 1 Tim. 3 : 16 ; 2 Tim. 1 : 9, 10 ; Titus 2 : 11-14 ; 3 : 4-7.

The genuineness of these Epistles has been maintained by Huther in "Meyer's Commentary," Farrar, Salmon (1892), Weiss (1886), Gloag, Wace in "Speaker's Commentary," Plummer in "Expositor's Bible," Alford, and many others.

SUPPLEMENTAL.

The Pastoral Epistles have been styled Paul's last will and testament, in which he gives his final instructions in regard to the doctrines, practices, officers, and government of the churches. He inculcates no new doctrines, but enforces those which had already been delivered and the importance of holding on to sound and wholesome teaching.

Among topics for special study the following are suggested : A comparison of these Epistles, (1) with that to Philemon, the only other letter to an individual that has come down to us ; (2) with that to the Philippians as to church officers and Christian living ; (3) with those to the Galatians and to the Ephesians as to the church ; (4) with those to the Corinthians as to church order and life ; (5) with those to the Romans and to the Galatians as to Christian doctrine ; (6) with that to the Colossians as to the heresies which threatened the integrity of the gospel ; and (7) with those to the Thessalonians as to defections in the church in after days. A similar comparison could be made with the Epistles of James, Peter, Jude, and John—all indicating a unity in diversity, and a progress in doctrine and practice under the guidance of the one superintendent Spirit (John 16 : 13 ; 1 Cor. 12 : 11).

TIMOTHY

Timothy was a native, possibly, of Derbe (Acts 20 : 4), but more probably of Lystra (Acts 16 : 2), where he was piously trained from early childhood in the knowledge of the Old Testament Scriptures by his grandmother, Lois, and his mother, Eunice. It must have been on Paul's first missionary journey that Timothy, a boy of about fifteen years, was converted under his ministry and became thus his child in the faith. Four or five years later, on his second missionary tour, the apostle finds Timothy at Lystra (A. D. 51), active, devoted in Christian work, well-reported, and singled out by the prophets of the church for the work of an evangelist (2 Tim. 2 : 2 ; 4 : 5). Approved by the church (Acts 16 : 2), Timothy was set apart to the work, not only by the laying on of hands of the apostle, but also of the eldership (1 Tim. 4 : 14 ; 2 Tim. 1 : 6). His mother being a Jew, but his father a Greek, he had not been circumcised when a child. Paul circumcised him in order that he might be a more acceptable worker among the Jewish people. This he did, not as a matter of compulsion or conscience, but of liberty, and of becoming all things to all men that he might gain some.

Timothy accompanied Paul in his missionary journey through the cities of those parts and through the region of Phrygia and Galatia. Thence they go to Troas and to Europe, laboring at Philippi, Thessalonica, and Berea. Here Timothy and Silas are left behind to consolidate the work in that part of Macedonia, while Paul went to Athens. They soon after followed him to Corinth (Acts 18 : 5). Here their names were associated with Paul's in the two Epistles to the Thessalonians, about A. D. 53. For three or four years we lose sight of Timothy, though it seems natural to think of him as all this time a helper of Paul. Early in the year, A. D. 57, he was with the apostle at Ephesus, and was sent on a delicate mission to Corinth, a little before the First Epistle to the Corinthians was written. Later in the year Paul met Timothy in Macedonia, and associated his name with his own in writing his Second Epistle to the Corinthians. In the winter of A. D. 58 they were at Corinth, and when the Epistle to the Romans was written, Timothy sent salutations to friends in Rome. They were together at the Passover at Philippi, March 27, A. D. 58, on their way to Jerusalem. How far Timothy traveled with Paul, or how long he continued with him, we do not know. For about four years we again lose sight of him, till we find him with the apostle during his first imprisonment at Rome. Here their names are united in sending Epistles to the Philippians, the Colossians, and to Philemon, about A. D. 62 or 63.

What additionally we know of Timothy must be gathered mostly from the two Epistles addressed to him. When Paul was liberated in the spring of A. D. 63, we may infer that Timothy accompanied him into Macedonia and Asia Minor (Phil. 2 : 23-26 ; Philem. 22). If Paul made his long-intended visit to Spain, it may have been undertaken in A. D. 64. Returning in A. D. 65, he might have avoided Rome on account of the persecution of Christians, where possibly Timothy had recently suffered a short imprisonment (Heb. 13 : 23). The two are again at Ephesus (1 Tim. 1 : 3). Timothy is left, with tears (1 Tim. 1 : 4) to look

after the interests of the church there, and Paul went into Macedonia, where he wrote his First Epistle to Timothy. After this he visited Crete, in company with Titus, whom he left on that island. In the spring of A. D. 66 he may have left Crete and visited Ephesus again (2 Tim. 1 : 18), where Alexander the copper-smith, then or later, did him much harm (2 Tim. 4 : 14). Then, passing through Miletus, he left Trophimus there sick (2 Tim. 4 : 20); stopping at Troas, he left his cloak with Carpus (2 Tim. 4 : 13); and going on to Corinth, Erastus remained there (2 Tim. 4 : 20). At one of these places Paul probably wrote his Epistle to Titus. From Corinth, Paul proceeded to Nicopolis, where he had determined to pass the winter of A. D. 67 (Titus 3 : 12), but he was arrested and sent to Rome a second time for trial. Here he wrote his Second Epistle to Timothy, wishing him to come at once to Rome and giving him his farewell counsels. Whether Timothy was able to comply with his wish we know not. This ends all that we really know of Timothy. Tradition, which is colored by hierarchical bias, relates that he was the first bishop of Ephesus. But of this there is no evidence in authentic history, and it is in conflict with the purport of the Pastoral Epistles. Everywhere in these and in the other Epistles he appears as Paul's assistant, a missionary and an evangelist, working under the apostle's direction.

The Scriptures present Timothy as beautiful in character and life. From the beginning of his ministry, A. D. 51 to the end of Paul's life, A. D. 67, he was the loving friend and the devoted helper of the apostle. In tender affection Paul styles him "my true child in the faith" and "a beloved child." In reciprocating love Timothy served with the apostle for the gospel, "as a child serves a father." Among all his converts and helpers, Paul found no one so like-minded. In the infirmities of old age, exhausting labors, and terrible persecutions, he could minister to the physical weakness of his still youthful assistant, thirty years younger than himself, who in turn gave to the apostle the devotion and hearty companionship of a younger life. The one bold, courageous, impulsive, and enthusiastic; the other naturally timid, reflective, reserved, and circumspect, the two were complements of each other, ever faithful to each other, and both equally loyal to Christ their Master.

THE FIRST EPISTLE TO TIMOTHY.

From this Epistle it appears that Paul, on his way to Macedonia, left Timothy at Ephesus to counteract certain errors of false teachers and to fortify the church in healthful doctrine (1 Tim. 1 : 3, 4 : 3 : 14 : 4 : 13), practice, and life. From Macedonia the apostle, late in A. D. 65, indited this letter to Timothy to instruct and encourage him in the very difficult mission assigned him. Youthful and naturally timid, and long accustomed as an assistant to lean on Paul, when left alone in work he seems to lack somewhat of firmness, positiveness, and courage. And Paul, an old man, feels a fatherly anxiety for the highest success of one so much younger than himself, whom he had loved from a child. With apostolic authority he gives him a most solemn charge in regard to doctrine, worship, church officials, personal duties, and godliness.

This Epistle bears the marks of a familiar, personal letter of an aged teacher to a favorite disciple. It seems also to have been intended in some measure for

the churches where Timothy ministered, and as a credential for Timothy's authority in his conflict with error and false teachers, and in organizing, officering, and building up churches. It has not the systematic form of some of Paul's longer Epistles, but its topics fall in naturally, as might be expected in epistolary correspondence. Its analysis may be outlined as follows :

1. Address and salutation, 1 : 1, 2.
2. Timothy's work at Ephesus, 1 : 3, 4.
3. Character of the erring teachers, 1 : 5-7.
4. The true functions and uses of the law, 1 : 8-11.
5. Thanks to Christ for his own conversion and ministry, 1 : 12-17.
6. Charges Timothy to faithfulness in the ministry, 1 : 18-20.
7. As to public prayer for all men, 2 : 1, 2.
8. Grounded on the provision of mercy for all, 2 : 3-7.
9. Duties and position of men and women in public worship, 2 : 8-15.
10. Qualifications required in a bishop or pastor, 3 : 1-7.
11. Those required in a deacon and deaconess, 3 : 8-13.
12. Enforced by the dignity and glory of the church, 3 : 14-16.
13. False teachers and false doctrines are to come, 4 : 1-5.
14. Avoid useless discussions ; strive after godliness, 4 : 6-10.
15. Exhorts to ministerial faithfulness and diligence, 4 : 11-16.
16. How admonition is to be given, 5 : 1, 2.
17. Directions in regard to widows, 5 : 3-16.
18. In regard to the treatment of elders, 5 : 17-20.
19. Summing up his warnings and exhortations, 5 : 21-25.
20. Obedience enjoined upon Christian servants, 6 : 1, 2.
21. Warning against false teachers and against covetousness, 6 : 3-10.
22. A solemn personal exhortation to continue steadfast, 6 : 11-16.
23. A charge to be given to the rich, 6 : 17-19.
24. Concluding words to Timothy, 6 : 20, 21.

SECOND EPISTLE TO TIMOTHY.

In the Second Epistle to Timothy we have the latest words of Paul that have come down to us. It was written in his prison after his preliminary trial at the imperial court, and before his second trial, which resulted in his condemnation and martyrdom. And this result he was expecting. "For as to me, I am already being offered, and the time of my departure is at hand" (2 Tim. 4 : 6). He is severely treated and closely guarded. Onesiphorus had come to Rome and had found him only by diligent seeking (2 Tim. 1 : 16-18). At his first defense all forsook him (2 Tim. 4 : 16). And now, while expecting his second and final trial, Luke, the beloved physician, alone is with him (2 Tim. 4 : 11). Evidently this was not Paul's first imprisonment at Rome, when he was permitted to occupy his own hired lodgings, and allowed the liberty of receiving friends and welcoming all who wished to come to him, and preaching and teaching with all boldness (Acts 28 : 30, 31). It must have been later than the great fire at Rome, which broke out July 19, A. D. 64, and the persecutions of Christians that followed. Christians were now distinguished from the Jews, and could no longer

enjoy the toleration extended to the Jewish religion. They had thus become more obnoxious than formerly to the Roman authorities.

As above noted, Paul probably left Corinth at the end of the autumn of A. D. 66, to pass the winter at Nicopolis. Soon after arriving there he was arrested as a leader of the proscribed sect, perhaps at the instigation of Jewish enemies, or through plots against his life conceived at Corinth. He was, doubtless, sent as soon as possible to Rome as a noted criminal and to gratify Nero. The navigation of the Mediterranean was indeed closed for the winter, especially for long voyages. But short passages, such as from Apollonia in Illyricum to Brundisium in Italy were undertaken. We may therefore believe that early in A. D. 67 Paul arrived a prisoner at Rome. With no long delay he had his first hearing before the court, not of the emperor personally, but of that delegated by him under the city prefect. Paul was so far successful as to escape condemnation on the first charge against him, perhaps as an incendiary, and he was remanded to prison to answer in due time to a second charge. What this second charge was is not known. Some Christians, however, were charged with conspiracy against the government, because they would not worship the emperor or the local deities, and it is not improbable that this was the final charge against Paul, from which he did not expect an acquittal. Under these circumstances he indites his Second Epistle to Timothy and sends it in the early spring of A. D. 67.

As to place. It has generally been supposed that Timothy was at Ephesus when this Epistle was written to him. Several things point to this. A salutation is sent to the house of Onesiphorus (4 : 19), who seems to have resided at Ephesus (1 : 18). So, also, "Alexander, the coppersmith" (4 : 14), is thought by some to be the Alexander who was put forward by the Jews at the theatre at Ephesus. So likewise Hymeneus (2 : 17) was probably the one at Ephesus mentioned in 1 Tim. 1 : 20. But certain difficulties beset such a supposition. Paul writes (4 : 12), "But Tychicus I sent to Ephesus." But why write this if Timothy was himself at Ephesus? Again he writes, "Trophimus I left sick in Miletus." But Trophimus was an Ephesian (Acts 21 : 29), and Miletus was but a few miles from Ephesus. If Timothy were at Ephesus, he would hardly need to be informed of this. Yet Timothy must have been at Ephesus, or somewhere in the province of Asia, for Paul wishes Timothy to bring with him the cloak left at Troas (4 : 13) ; and Troas was a place through which he must pass from that region to Rome. Paul also wishes Timothy to bring Mark with him (4 : 11). But the last notice we have of Mark is Paul's commendation of him to the church at Colossæ. Finally the heretical teachers and doctrines presented in this Epistle are similar to those in the first Epistle, and are those which existed at Ephesus, Colossæ, and in the churches of that whole region. It hardly appears, therefore, that Timothy was at this time laboring at Ephesus. He was more probably working as a missionary in that whole region of country, "doing the work of an evangelist" (4 : 5), perhaps visiting Ephesus from time to time.

This Epistle is more personal than either of the other pastoral Epistles. Paul in his suffering and loneliness, as a prisoner, writes to Timothy to come to him before winter, and bring Mark with him. But knowing that he might be martyred before Timothy's arrival, he gives him apostolic and fatherly instruc-

tion. He earnestly exhorts him to be courageous under trial, to oppose false teachers and moral corruptions, endure persecutions, and carry on his ministry unto the end. It was just such unfolding of truth and encouragement that Timothy needed, who was naturally timid and perhaps desponding. But at the same time it has proved to be applicable to ministers, churches, and Christians of every age—a dying legacy to the Christian world.

Whether Timothy was able to fulfill the last request of the apostle to come to him at Rome, can only be conjectured. Some see an evidence of his visit in Heb. 13 : 23, “Know that our brother Timothy has been set at liberty.” But this is a matter of mere opinion. Besides, there are reasons for believing that the Epistle to the Hebrews was written earlier than this. If Paul was martyred on the twenty-ninth of June, according to current tradition, then Timothy’s visit is not probable. But Paul’s death may have been later, since tradition places it in the last year of Nero, who committed suicide on June 11, A. D. 68. It is possible, therefore, that Timothy may have been present with the apostle, to minister to him in his last days and to utter parting words before he was led forth to execution.

CONTENTS AND ANALYSIS.

This Epistle has no premeditated plan. Its style and characteristics are those of a familiar letter, with topics occurring as they came forth from a large, tender, loving, yet anxious heart. It consists of admonitions addressed to Timothy in reference to his conduct as a preacher of the gospel; of warnings against the degeneracy of the last days, and of earnest words concerning the present and future prospect of the churches of Christ; and finally he speaks of his own personal matters and Timothy’s relation to himself. It may be outlined as follows :

1. Address and salutation, 1 : 1, 2.
2. Remembrance of Timothy, and desire to see him, 1 : 3-7.
3. Timothy’s duty under trial to be faithful to his trust, 1 : 8-14.
4. The apostle forsaken by his friends; Onesiphorus faithful, 1 : 15-18.
5. Therefore endure and suffer as a good soldier of Christ, 2 : 1-7.
6. For Christ is faithful and strong to save, 2 : 8-13.
7. Exhortation against vain discussions and profane babblings, 2 : 14-21.
8. Respecting his spirit and conduct as a Christian teacher, 2 : 22-26.
9. Moral and spiritual degeneracy in the last times, 3 : 1-9.
10. But follow the teaching of the apostle and the Holy Scriptures, 3 : 10-16.
11. A solemn charge to continue faithful in the ministry, 4 : 1-4.
12. Especially as his own ministry was nearly finished, 4 : 5-8.
13. Requests, directions, and warnings, 4 : 9-15.
14. Paul’s first defense before the imperial court, 4 : 16-18.
15. Salutations and benediction, 4 : 19-22.

TITUS

What we know of Titus must be gathered from Paul's Epistles. He is not mentioned in the Acts. For though the true reading of Acts 18 : 7 is Titus, rather, *Titius* Justus, in whose house Paul preached at Corinth, yet the description of him as a devout Gentile who had embraced the Jewish faith, points to an entirely different person. The first notice we have of Titus is in Gal. 2 : 1-5, where he appears with Paul and Barnabas at the conference at Jerusalem, as a Gentile representative from the church at Antioch, and an example of the work God was doing among the Gentiles (Acts 15 : 2-4). Paul refused the demand of the Judaizers to have him circumcised, and apparently made his case a test and obtained judgment for Gentile freedom from the Jewish bondage. At this time Titus may be regarded as a young man of about twenty years, highly esteemed, of a genuine Christian experience, excellent natural ability, well trained in the truths of the gospel, conscientious and decided for the right.

Paul addresses him as a "true child according to the common faith," from which it appears that Titus was converted under his ministry, probably at Antioch, several years before the conference at Jerusalem. Paul was at Antioch with Barnabas a whole year, A. D. 43, and at that time Titus, a boy of perhaps fourteen years of age, may have been brought to Christ (Acts 11 : 25, 26). Twenty-two years later the apostle addresses him, as if he were still a young man, in language similar to that addressed to Timothy, "The younger men in like manner exhort to be sober. In all things showing thyself an example of good works." "Let no one despise thee" (Titus 2 : 6, 7, 15).

Titus does not again appear in history until he is with Paul at Ephesus, during his third missionary journey. There the apostle sends him to Corinth, probably entrusted with the First Epistle to the Corinthians, A. D. 57 (2 Cor. 12 : 17, 18). Before this he had sent Timothy. Later he left Ephesus and went to Troas, expecting to meet Titus with news from Corinth. But waiting in vain he goes with great anxiety to Macedonia (2 Cor. 2 : 13). There he meets Titus, and learns from him how his Epistle had been received by the Corinthians, and what favorable results had followed its reading (2 Cor. 7 : 6-15). Very soon his Second Epistle, which was apparently written piecemeal during his journeying, was completed and sent by Titus to Corinth in the autumn of A. D. 57. It shows how high an estimate Paul had of the character and ability of Titus that he should send him twice within a few months as his representative to a church suffering from divisions, lax discipline, and irregularities of doctrine and practice. His success indicates that he was wise, firm, and tactful. Paul says of him, "He is my partner, and in regard to you a fellow-worker" (2 Cor. 8 : 23). In addition Titus was to hasten and complete the collection "for the poor among the saints that are at Jerusalem" (Rom. 15 : 26 ; 2 Cor. 8 : 6 ff.) As to Timothy and Titus, the former appears to have excelled in beauty and loveliness of character, the latter in courage and executive ability.

Again Titus disappears from history until the Epistle to him was written, when he is representing the apostle on a mission in the island of Crete. At what

time he went there is uncertain. But as intimated above, on Timothy, he probably accompanied Paul to Crete after the first Epistle to Timothy was written, perhaps late in A. D. 65, where, in the early spring, A. D. 66, the apostle left him to look after the churches. Paul returns by way of Miletus and Troas to Macedonia and Corinth, and in the meantime writes Titus, wishing him to come to him at Nicopolis in Epirus, where he had decided to winter (Titus 3 : 12). Whether Titus was able to fulfill this request we have no means of knowing. A little later, when Paul wrote his Second Epistle to Timothy, Titus had gone to Dalmatia, which was far north of Nicopolis (2 Tim. 4 : 10). With this our knowledge of him ends. Tradition, with its usual hierarchical bias, represents him as bishop of Crete, where he died at a good old age. But of this there is no historic evidence. The Epistle represents him as a missionary and evangelist who was left temporarily by the apostle to complete a work in Crete which Paul himself had not the time and opportunity to finish (Titus 1 : 5 ; 3 : 12). Titus in a short time accomplishes the task, as Paul anticipated, and then went to Dalmatia, doubtless to preach the gospel in that mountainous region.

CRETE AND THE CRETANS.

Crete is one of the largest islands of the Mediterranean and covers the entrance of the Greek Archipelago, being about one hundred and sixty miles in length and from six to thirty-five miles in width. The inhabitants still call it *Kriti*, but *Candia* is the name by which it is generally known to foreigners. A range of mountains and highlands runs through its whole length, with fertile valleys, and from the center rises the three lofty and snow-clad peaks of Mount Ida. It had anciently many cities and a dense population, estimated at one million two hundred thousand, but now (1899) two hundred and ninety-one thousand. It was subjected to Rome by Q. Metellus Creticus B. C. 67, and united to the Roman province of Cyrene, on the African coast. It continued in this connection till A. D. 100, when it was added to Achaia and Macedonia, to which it naturally belonged.

Crete was rich in its mythology and legends. It claimed to be the place where Jupiter was born and buried. Its religious rites resembled those of Phrygia. It had its mystic festivals and wild revelries. According to both Philo and Josephus, it had a large Jewish population in apostolic times. Early, in connection with the Cretans and Jews, there were Gnostic germs and tendencies.

The gospel had made much progress before Paul's visit with Titus. This is evident from the fact that he directs Titus to "appoint elders in each city," where missions and churches had been gathered. It is very probable that some of the Cretans who were converted on the day of Pentecost returned and preached the gospel to their own countrymen (Acts 2 : 11). It is possible that Paul on his shipwreck voyage had opportunity to preach a little at Lasea, in Crete (Acts 27 : 8). But more probably his experience at that time led him afterward to extend his work to that island. The gospel thus introduced would naturally be very imperfect, mixed with much misconception and tinged with Cretan and Jewish errors. Churches would be irregularly organized and teachers improperly instructed. Many, like Apollos, would need to have the way of God expounded more accu-

rately (Acts 18 : 26). Hence Paul's coming with Titus was to correct defects in gospel teaching and in church organizations. But as he could not remain to complete the work, he left Titus "to set in order the things that are lacking and to appoint elders in each city."

THE EPISTLE TO TITUS.

Soon after his departure from Crete, perhaps late in the spring or in the early summer of A. D. 66, he writes Titus to give him additional instructions in his work and to certify that Titus was acting under his apostolic authority and according to Paul's mind in superintending the organization of churches and the work of evangelization in Crete. There is much that is personal in the Epistle, but most of it is of public interest, and doubtless was intended for the guidance not only of Titus, but of his associates and helpers and of the churches among which they labored. So this, as well as are the Epistles to Timothy, is of universal interest, and appears to be designed by the Holy Spirit as a legacy to ministers, pastors, and churches of all ages. The three Epistles are similar in style, instruction, and topics, combating similar errors, and fall naturally within the same period.

Where this Epistle was written is uncertain. Several places in the route from Crete to Corinth have been named with almost equal probability. That Paul wrote it soon after leaving Crete would lead us to select Ephesus or Miletus, where he left Trophimus sick, or Troas, where he left the cloak, the books, and the parchments (2 Tim. 4 : 13, 20). At some point on his journey he has an opportunity of sending the Epistle to Titus by Zenas, the lawyer, and Apollos, who are expecting to visit Crete (Titus 3 : 13). His decision, before writing to Titus, to winter at Nicopolis leads some to prefer Macedonia or Corinth as the place of writing (Titus 3 : 12).

CONTENTS AND ANALYSIS.

This Epistle is similar yet independent of the First Epistle to Timothy. It is briefer, but remarkably comprehensive, rich in instruction as to doctrine, morals, and discipline. Luther in admiration says: "This is a short Epistle, but yet such a quintessence of Christian doctrine and composed in such a masterly manner that it contains all that is needful for Christian knowledge and life." It has no formal plan. Thoughts follow one another in an easy and natural manner, as in a familiar letter. It may be outlined as follows:

1. An apostolic salutation, 1 : 1-4.
2. The appointment and qualification of elders, 1 : 5-9.
3. Important in view of the character of the Cretans, 1 : 10-16.
4. Instruction to different classes in the church, 2 : 1-10.
5. Grounded on the grace and purpose of God, 2 : 11-15.
6. Conduct toward rulers and people in general, 3 : 1, 2.
7. Enforced by God's mercy in saving them, 3 : 3-7.
8. Exhorted to maintain good works, 3 : 8, 9.
9. Reject any man that causes divisions, 3 : 10, 11.
10. Directions, salutation, and benediction, 3 : 12-15.

THE INTRODUCTION TO PHILEMON

THE CHIEF PERSONS OF THE EPISTLE.

Philemon appears to have been a man of property and influence at Colossæ. He was converted through the instrumentality of Paul, probably during the latter's residence at Ephesus, where it is said, "all who dwelt in Asia heard the word of the Lord, both Jews and Greeks" (*Acts* 19 : 10). He appears from the Epistle to have been a man of Christian integrity, full of faith and good works, noted for his hospitality, and sympathetic, just, and conscientious in doing his full duty. "His character, as shadowed forth in this Epistle, is one of the noblest which the sacred record makes known to us" (HACKETT). Apphia was probably Philemon's wife, and Archippus his son, living at home, and a pastor or teacher in the Colossian church.

Onesimus was a runaway slave of Philemon. Whether he had committed any other offense, such as theft or embezzlement, is unknown, though robbery is inferred by many commentators. He would naturally aim in his flight, for some large city, where he would be less easily captured and carried back. Thus he made his way to Rome, where, perhaps, he first met Epaphras, his fellow-townsmen, and then Paul, and was led to embrace Christ. Possibly he had met the apostle before this in company with his master, at Ephesus. But it was not till now that he truly repented and believed the gospel. He at once became most serviceable to the apostle as a friend and helper. The most happy relations sprang up between them, so that Paul would gladly have kept Onesimus with himself, but would do nothing without Philemon's consent.

AUTHENTICITY OF THE EPISTLE.

Much that has been said in regard to the Epistle to the Colossians may be said in behalf of the genuineness of this Epistle. Both were evidently written at the same time and sent by Tychicus and Onesimus (*Col.* 4 : 9 ; *Philem.* 10, 17). On account of its brevity and the private nature of its contents this Epistle is not quoted so often by the earlier Christian Fathers as some of the other letters. But it is included among Paul's Epistles in the Muratorian canon of the second century. Origen ascribes it to Paul, and it is found in the Syriac and Old Latin versions. Tertullian says that Marcion admitted it into his collection without tampering with it. Some in the fourth century objected to it as unworthy to be reckoned Scripture, because it was simply a letter of commendation and not of edification, and concerned only with private matters. But both Jerome and Chrysostom defend it against such charges, and intimate its general reception by the churches.

The Epistle itself bears witness to its Pauline character. Its style and diction, its unstudied sentiments and expressions, and its personal traits, are the same as those in Paul's other Epistles. This Epistle and that to the Colossians, in their allusions, confirm each other. "Take the Epistle to the Colossians alone, and no circumstance is discoverable which makes out the assertion that Onesimus was 'one of them.' Take the Epistle to Philemon alone, and

nothing at all appears concerning the place to which Philemon or his servant Onesimus belonged. For anything that is said in the Epistle, Philemon might have been a Thessalonian, a Philippian, or an Ephesian, as well as a Colossian. Put the two Epistles together and the matter is clear. The reader perceives at once a *junction* of circumstances which ascertains the conclusion at once. . . This correspondence evinces the genuineness of one Epistle as well as of the other. It is like comparing two parts of a cloven tally. Coincidence proves the authenticity of both" (PALEY, "*Horæ Paulinæ*").

The modern objections of Baur and some others to this Epistle are of little weight. Alford, Hackett, Sabatier, and others have shown that these objections are unfounded and frivolous.

TIME AND PLACE.

In the introduction to the Epistle to the Ephesians reasons are given for believing that the Epistles to the Ephesians, the Colossians, and Philemon were written at Rome, instead of Cæsarea, as some suppose, and sent together early in A. D. 63, a short time before the apostle's liberation. We do not know the route that Tychicus and Onesimus, the bearers of the letters, took. Their most direct course would be to embark at Brundisium, cross the Adriatic Sea to Apollonia or Dyrrachium and pass through the northern part of the Greek peninsula. They would go by the Egnatian way through Macedonia, touching at Thessalonica and Philippi, at each of which they would be welcomed by Christian brethren eager to hear news from their beloved and revered apostle. Thence passing over the range of hills to Neapolis, the port of Philippi, they would embark for Troas, and then proceed to Ephesus, Laodicea, and Colossæ.

OCCASION AND DESIGN.

These are plainly indicated in the Epistle itself, and are intimated in the first two paragraphs of this introduction. Onesimus had run away from his master, Philemon, whom, in addition, he had in some way wronged. Meeting with Paul he is converted and becomes a helper to the apostle. As Tychicus was about to return to Ephesus and Colossæ, Paul writes Epistles to send by him. Onesimus accompanies Tychicus, either of his own accord or through the influence of the apostle, and receives, on his departure, this letter, commending him as an approved brother in Christ, very useful and dear to the apostle himself and worthy of the same brotherly consideration and love. From the apostle's opinion of Philemon's character we must believe that Onesimus was favorably received, forgiven, and either emancipated, or, if continued in servitude, it was of the mildest form and agreeable to both.

ÆSTHETICAL AND ETHICAL.

This is the only private letter that has come down to us from the Apostle Paul. It is one of singular beauty and wisdom, of Christian delicacy and tact. It illustrates the leaven of Christianity at work among friends and Christian brethren, raising and ennobling the standards of duty, courtesy, and love. At the same time, by coming into contact with the slave and his master, it brings into view the relation of Christianity to social and political events generally.

Slavery had grown with the Roman State until a large part of its industries were in the hands of slaves. They were laborers on the farm, in the family, in the workshop, painters, sculptors, architects, musicians, librarians, physicians. But whatever their functions, their intelligence, or culture, in the eye of the law, they were chattels to be let or sold like oxen or farming utensils. Their persons and lives were absolutely in the hands of their masters. The influence of the institution was most pernicious. It was degrading to the slave, tending to crush out his manhood, to foster selfishness, low cunning, deceit, and treachery. It tended to make the master tyrannical and cruel, and to blind him to the privileges of human relationships and to the rights of human brotherhood. But notwithstanding this general effect, there were many examples of kind and tender relations between master and slave, noble examples in a licentious age and under a pernicious system.

Slavery was thus a part of the social and political fabric. It was the growth of centuries that could not be changed in a day. Christianity met it as a moral and spiritual force. It wrought upon society through the individual. It took conditions as it found them, regenerated the soul and life, and thus bettered the family, society, and the State. Thus Paul instructed masters and slaves as to their Christian duty (Eph. 6 : 5-8 ; Col. 3 : 22, 23 ; 1 Tim. 6 : 2), and taught principles which would in the end eradicate the system from the world (1 Cor. 7 : 21-23 ; Gal. 3 : 28).

Under such condition of things, Paul had a delicate task to perform in writing this Epistle. He was a friend of both parties. But Philemon could treat Onesimus exactly as he pleased. Paul "must conciliate a man who supposed that he had good reason to be offended. He must commend the offender, and yet neither deny nor aggravate the imputed fault. He must assert the new ideas of Christian equality in the face of a system which hardly recognized the humanity of the enslaved. He could have placed the question on the ground of his own personal rights, and yet must waive them in order to secure an act of spontaneous kindness. His success must be a triumph of love. . . He limits his request to a forgiveness of the alleged wrong, and a restoration to favor and the enjoyment of future sympathy and affection, and yet would so guard his words as to leave scope for all the generosity which benevolence might prompt toward one whose condition admitted so much of alleviation. These are contraries not easy to harmonize ; but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them, which, in being equal to the occasion, could hardly be greater" (HACKETT). Tributes of praise to the beauty, delicacy, and skill of this Epistle have come from all leading expositors, from Luther down to Lightfoot, von Soden, and Vincent.

This Epistle has often been compared with a letter of the younger Pliny, a generation later than Paul, which he wrote to his friend, asking him to forgive a freedman who had deserted him. It is as follows :

"*C. Plinius to Sabinianus, greeting* : A freedman of yours, who you said had greatly displeased you, came to me, and prostrating himself at my feet, clung to them as if they were your own. He wept much and begged much ; much of the time too he was silent ; in fine, he made me confident of his

penitence. I believe him to be truly amended, because he is sensible that he has sinned. You are angry, I know, and you are angry with reason, that too I know; but the glory of clemency is greatest when the cause of anger is most just. You have loved the man, and I hope will yet love him; meanwhile, it is sufficient that you suffer yourself to be entreated. You shall be at liberty to be angry again, if he should deserve it, which, having yielded once, will be the more excusable. Allow something for his youth, allow something for his tears, something for your own indulgent disposition; do not torture him, lest you torture also yourself, for you are tortured when, lenient as you are, you are angry. I fear lest I may seem, not to ask, but to compel, if I add my prayers to his. Nevertheless, I shall add them the more fully and freely, inasmuch as I have sharply and severely reproved him, having strictly threatened that I could never beg him off again. This I said to him, whom it was proper to alarm, but not the same do I say to you. For perhaps I shall again ask and again obtain; let it be only such as it may become me to ask and you to grant. Farewell."

This letter, noble in its utterances, and in the original faultless in style, is one of the finest specimens of its kind in heathen literature. Yet in its conception and tone, in its tact and its plane of argument, it is vastly inferior to the letter to Philemon. "Not only in the spirit of Christian love, of which Pliny was ignorant, but in dignity of thought, argument, pathos, beauty of style, eloquence, the communication of the apostle is vastly superior to that of the polished Roman writer" (HACKETT).

From a later letter of Pliny we learn that Sabinianus forgave the offender and received him back into friendship. Much more we may believe that the Christian Philemon yielded to the courteous request and the higher motives of the apostle's Epistle, both as to its letter and its spirit.

ANALYSIS.

In order to enjoy the power and beauty of this Epistle, we should read it uninterruptedly from beginning to end. For more careful study it may be outlined as follows:

- I. The salutation, 1-3.
- II. Thanksgiving, fellowship, joy, 4-7.
- III. The main topic: a plea for Onesimus, 8-21.
 1. Plea for love's sake, 8, 9.
 2. Onesimus his child in the gospel, 10.
 3. Once useless, now useful, 11.
 4. Sent back, as it were, Paul's own heart, 12.
 5. Wished to retain him, but not without Philemon's consent, 13, 14.
 6. His departure overruled, perhaps, for his master's benefit, 15, 16.
 7. Receive him not as a mere slave but as a Christian brother, 16, 17.
 8. Any loss sustained, "put that to my account," 18, 19.
 9. Though Philemon owed his own self to Paul, 19.
 10. Paul's confidence in Philemon's generosity, 20, 21.
- IV. Closing request, salutation, and benediction, 22-25.

THE EPISTLE TO THE GALATIANS

Introduction.

1 PAUL, an apostle, (^anot of men, neither by man, but ^bby Jesus Christ, ^cand God the Father, who raised him

1 PAUL, an apostle, not from men, nor through man, but through Jesus Christ, and God the Father who raised

^a Ver. 11, 12, 15, 16.

^b See refs. Acts 9 : 6, 15, 16 ; Titus 1 : 3.

^c John 10 : 30.

THE TITLE is no part of the Epistle, and was only needed to designate it. Its earliest form, according to the oldest documents, was simply *To the Galatians*. The first two verses indicate the writer, the ones addressed, and the epistolary character of the writing.

CHAPTER I.

The apostle begins with an apostolic salutation (ver. 1-5), expresses his surprise at the fickleness of the Galatians, and denounces false teachers and false doctrines (ver. 6-10), and proceeds to vindicate historically his independent apostolic authority (ver. 11-24). This chapter and the next are personal and defensive.

1-5. INTRODUCTION. Paul, as an apostle, neither from men nor through men, but by Jesus Christ, salutes the churches of Galatia, and at once brings into view salvation through the death of Christ, the great theme of his Epistle. This salutation is both abrupt and brief, and without Paul's usual commendatory words for his readers. His feelings of displeasure and grief do not allow him to praise the Galatian Christians. (Comp. Rom. 1 : 8 ; 1 Cor. 1 : 4, etc.)

1. Paul : his Roman name, probably given him in infancy, since he was free-born, at which time he doubtless also received his Hebrew name, *Saul*. Paul was the more fitting name in connection with his work as an apostle to the Gentiles. So he always styles himself. (See note on Acts 13 : 9.) **An apostle.** The word means *messenger*, and in its lower sense was applied to a delegate

of the churches (2 Cor. 8 : 23), and, in a broader sense, to eminent missionaries (ver. 19 ; Acts 14 : 14 ; 1 Thess. 2 : 6), but here used in the higher New Testament official sense as applied to the Twelve (Luke 6 : 13). The apostles were witnesses of Christ's resurrection, endowed with miraculous powers, and the inspired organizers and teachers of the first Christian churches. (See note on Luke 6 : 13.) They held the first place under Christ in his kingdom (1 Cor. 12 : 28 ; Eph. 4 : 11). In addressing the Galatians Paul had special reason in asserting his apostleship ; and also in other Epistles, when his equality with the Twelve might be questioned ; but in addressing the Thessalonians, the Philippians, and Philemon, he needed to make no reference to this, since his apostleship was freely admitted by them. Paul derived his apostleship **not from men** as a source, **neither through man** (any man whatever) as the means or medium, **but through**, as well as from, **Jesus Christ, and God the Father**. God is here spoken of as the Father of Jesus Christ, and the actions of the two are closely united, since what Jesus did the Father did. We would naturally expect Paul to say *through Christ and from God*, but he unites the two without specifying the direct or indirect agency or source. Paul did not receive his apostleship in any sense from man ; he was commissioned through Jesus Christ, who acted for the Father and with the Father. As the incarnate Son and Mediator he declared the supreme will of the Father ; and so Paul elsewhere styles himself "an apostle through the will of God"

2 from the dead;) and all the brethren which are with me, ^dunto the churches
3 of Galatia: "Grace be to you and peace from God the Father, and *from* our
4 Lord Jesus Christ, ^ewho gave himself for our sins, that he might deliver us
^kfrom this present evil world, ^laccord-

2 him from the dead, and all the brethren who are with me, to the churches
3 of Galatia: Grace to you, and peace, from God the Father, and our Lord
4 Jesus Christ; who gave himself for our sins, that he might deliver us out of the present evil age, according to the

d 1 Cor. 16 : 1.

e See refs. 2 Cor. 1 : 2; Eph. 1 : 2; 2 John 3.

i 2 : 20; see refs. Matt. 20 : 28.

k 6 : 14; John 17 : 14, 15; 1 John 5 : 4, 5, 19.

l Heb. 10 : 9, 10.

(1 Cor. 1 : 1; 2 Cor. 1 : 1; Eph. 1 : 1; Col. 1 : 1). "Instruction is generally given by one individual, as by Gamaliel; calling by more than one; hence the difference of number, *from men, through a man*" (BENGEL).

Notice that Jesus Christ, in connection with God the Father, is put in opposition to every human source and means, implying the divinity of Christ. Notice also that Paul asserts that he received his commission directly through Christ, as Mediator appointed by the Father, **who raised him from the dead**, the crowning miracle and proof of his Messiahship. It was the risen and living Christ who called him, and whose apostle he was. This naturally suggests that his call went back to the gate of Damascus to the risen Christ, whom he then heard and saw (Acts 9 : 3 ff.; 26 : 16-18).

2. In addressing the Galatians, Paul unites **all the brethren which are with me**, especially connected and associated with him, his traveling companions and assistants. Comp. Phil. 4 : 21, where "brethren with me" refers to the narrower circle of Christians about him, such as fellow-preacher and helpers, and "saints" to the other brethren of the church. Who these were we do not know, but doubtless such as were known to the Galatians. (Rom. 16 : 21-23; 1 Cor. 16 : 19, 20; Acts 19 : 22.) This mention of them implies that they were one with him in the gospel he preached, and at the same time it was an act of courtesy to both them and to the Galatians. **Unto the churches of Galatia**, located somewhere in the province of that name; perhaps in the three principal cities, Ancyra, Pessinus, and Tavium. But nothing is positively known. (On Galatia, and the South Galatian theory, see Introduction.) Probably this was a circular letter to be read in the several churches

of that region. Not unlikely several copies were prepared for the churches.

3. Though Paul omits his usual words of commendation, he does not forget what was more important, his benediction. **Grace**, God's unmerited favor, **be to you and peace**, the joy and rest of soul resulting from God's favor. These come **from God the Father** of believers, including both those sending the letter and also those to whom it was sent; and **from our Lord**, our Divine Master, **Jesus Christ**. Notice that the preposition *from* governs both *the Father and our Lord*. Both are the source of grace and peace, which accords with the view that they both belong to and are persons of the one God. (Comp. note on Rom. 1 : 7.)

4. The sentence of the preceding verse continued in this and the next verse. **Who gave himself to death as a sacrifice for our sins**, a marvelous exhibition of grace. The preposition *for* is used here of the design or purpose of the taking away of our sins and guilt. He gave himself *on account of* or *in behalf of* our sins in order to expiate or atone for them and deliver us from their power. Compare similar scriptural language containing the idea of atonement made for our sins by Christ's sacrifice of himself (Matt. 20 : 28; Mark 10 : 45; John 6 : 51; 1 Tim. 2 : 6; Titus 2 : 14; Heb. 7 : 27; 9 : 25-28; 10 : 10, 12, 14; 1 Peter 2 : 24). Paul makes prominent salvation through the atoning sacrifice of Christ in opposition to the Judaizing doctrine of salvation through circumcision and legal observances. Thus he brings to the front at once the grand theme of the Epistle. The design of this sacrificial work was **that he might deliver us from, out of, this present evil world, or age**, not merely the age in which they then lived, which was terribly wicked, but rather the *world-age* or period, which

ing to the will of God and our Father: 5 to whom *be* glory for ever and ever. Amen.

5 will of our God and Father; to whom be the glory forever and ever. Amen.

Reproof of the Galatians for inconstancy.

6 I marvel that ye are ^{as}so soon removed ^{from him that called you into} the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would per-

6 I wonder that ye are so quickly removing from him who called you in the grace of Christ, to a different gospel; which is not another, only there are some who trouble you, and wish to

m 3:1-4; 4:9-11; 5:4, 7, 8.

n 1 Cor. 3:5; 4:15.

o Rom. 5:2.

p 5:10, 12; Acts 15:1-5, 24; Rom. 16:17, 18.

would end with the second coming of Christ, an age to be marked with great wickedness (2 Thess. 2:3 ff.; 1 John 5:19). The world, or age, *to come* follows Christ's second coming. This deliverance out of this present evil world includes deliverances from its evil associations and influences and from the power and penalty of sin. All this,—Christ giving himself for the salvation of men,—was **according to the will, the supreme, sovereign will, of God and our Father**, or better, *of our God and Father*, independent of and beyond all human merit or attainment. In the use of the word *our* Paul refers to believers. Christians are the sons of God (Rom. 8:14). They can truly say "our God," whose they are and whom they serve (Acts 27:23); and also "our Father," having a spiritual relationship to him through Jesus Christ (Rom. 8:15).

5. Having traced back the salvation of men through the sacrificial work of Christ to the will of God the Father, the apostle breaks forth in an ascription of praise. **To whom be the glory for ever and ever, unto the ages of ages**, the countless ages of eternity. **Amen**, a solemn confirmation of the truth of what he had said, *So it is and so let it be*.

6-10. THE REPROOF. THE OCCASION OF THE EPISTLE. Paul expresses surprise at the fickleness of the Galatian Christians; refers to their false teachers; severely denounces their false doctrines; affirms the strict truthfulness of the gospel he preaches; and declares his own faithfulness as Christ's servant.

6. Instead of thanksgiving and commendation, which usually follow his salutation (1 Thess. 1:2; 2 Thess. 1:3, etc.),

Paul utters surprise, rebuke, and denunciation, yet at the same time mingled with tenderness. His words are like a thunderbolt in a clear sky. **I marvel**, I am painfully surprised, **that ye are so soon removed, so quickly removing** (the process still going on), **from him that called you**, God the Father through the Holy Spirit and the word of truth (Eph. 3:5, 6), **into**, rather, *in*, **the grace of Christ**, in and through his unmerited favor as the ground and source of your calling, **unto another sort of, or different, gospel**, which is not of grace. The words *so quickly* most naturally refer to the short time since they were *called* and converted. They imply a quickness in yielding in some measure to Judaizing teachers and a fickleness characteristic of their Gallic race. Paul's surprise implies also that this falling away must have occurred since his last or second visit, which therefore must have been recent. Such considerations point to an early date of the Epistle. Forgiveness of sins and salvation through the meritorious works of the law in addition to faith in Christ was indeed to Paul a different gospel from that he had received and preached.

7. Paul modifies and explains more accurately what he had just said. **Which is emphatically not another**, of the same kind as mine; **but there be some**, etc., rather, *but only* so far as *there are some who trouble you, and wish to pervert the gospel of Christ*. The "another" of the last verse and the "another" of this are renderings of different words in the original. The former expresses a *different*, a second gospel; the latter, a *like* gospel, with perhaps something added. The meaning is, it is not another real, true gospel, for there can be no other, and it

8 vert the gospel of Christ. But though
 "we, or an angel from heaven, preach
 any other gospel unto you than that
 which we have preached unto you, let
 9 him be accursed. As we said before,
 so say I now again, If any man preach
 any other gospel unto you than that
 ye have received, let him be accursed.
 10 For do I now persuade men, or God?
 Or do I seek to please men? For if I yet

8 pervert the gospel of Christ. But even
 if we, or an angel from heaven, should
 preach a gospel to you other than that
 which we preached to you, let him
 9 be accursed. As we have said be-
 fore, so I now say again, if any one
 preaches a gospel to you contrary to
 that which ye received, let him be ac-
 10 cursed. For am I now seeking the fa-
 vor of men, or of God? Or am I seek-
 ing to please men? If I were still

q 1 Cor. 16 : 22.

r Deut. 4 : 2.

s Acts 4 : 19 ; 5 : 29 ; 1 Thess. 2 : 4 ; James 4 : 4.

can be called a gospel only in the sense that they attempt to pervert the true gospel teaching concerning Christ. This has reference to the Judaizing teachers and their doctrines. The word translated *trouble* means here to *perplex* or *unsettle* their minds by suggesting scruples and doubts (Acts 15 : 24). They would thus shake their allegiance to Christ and the gospel truths concerning him.

8. Such false teachers are severely denounced. You have indeed heard these perverted doctrines from teachers who claim authority and knowledge. **But even though we**, I Paul, and such of my associates as Timothy, Titus, and Silas, **or an angel from heaven**, a being more exalted than any of the human race, **should preach any other gospel unto you than that which we have preached**, or *contrary to*, at variance with that gospel which we preached unto you, **let him be accursed**, *anathema*, subject to the wrath and curse of God. (See Rom. 9 : 3 ; 1 Cor. 16 : 22.) How strongly Paul puts the case by the use of a supposition which could really never become a fact. The expression, *any other gospel than that*, may be rendered either *besides that*, that is, additional to, supplementary to, or *contrary to*, against that we preached. The first answers to *another* gospel of ver. 7, the second to a *different* gospel of ver. 6. But both were opposed to the gospel Paul preached. The stronger rendering, *contrary to*, is most in harmony with the vehement expression of the apostle, but it included by implication all human additions. The true gospel is exclusive of the false ; the *besides* is really *against*. In the expression, *Let him be anathema*, or *cursed*, there is no reference to its later application to ecclesiastical excommunication, a meaning not found in the New Testa-

ment, for *an angel* is here included. It here means *an accursed* person or thing, separated from the favor and subject to the wrath of the Almighty. It were better that the one be cursed than that many be lost through his influence. Paul's earnest words show his absolute confidence in the gospel he preached. He knew the truth of what he affirmed.

9. Paul repeats the thought of the preceding verse by a supposition which might and did occur. From the hypothetical he comes to the actual. **As we have said before**, not referring to the preceding verse, but to what he and his colleagues had said on his second visit to them, **so say I now again**, at this present time I repeat, **If any man preach**, rather, *If any one is preaching a gospel to you contrary to that ye received* at your conversion, **let him be accursed**. Notice that in the preceding verse it was the gospel which Paul preached ; in this the gospel they had received. Paul had met with Judaizing teachers at Antioch and elsewhere ; and at his late visit to the Galatians he had feared or foreseen their coming among them, or detected the beginnings of their erroneous doctrines. And so by anticipation he warned them. Forewarned, he thought they would be forearmed. (Comp. Acts 20 : 29, 30.)

10. For connects with what precedes and introduces an explanatory reason for his strong and vehement language. Be not surprised at my severe words, nor shocked at my terrible denunciation of false teachers, **For do I now**, at this time, in this condition of things, **persuade**, rather, *seek to win the favor of*, **men, or God?** The question implies that he was seeking the favor of God rather than that of men. (Comp. Acts 4 : 10 ; 5 : 29.) **Or do I seek to please men?** implying that

pleased men, I should not be the servant of Christ.

Vindication of Paul's apostolic authority.

11 But I certify you, brethren, that the gospel which was preached of me is not

pleasing men, I should not be Christ's servant.

11 For I make known to you, brethren, that the gospel which was preached by

he was not seeking to please them. Omit **for**, according to the best text. **If I yet pleased men.** *If I were still*, any longer *pleasing men*, as men act before conversion to God, after all my experiences, **I should not now be the servant of Christ**, more exactly, without the article. *I should not be Christ's servant*, his bond-servant, his slave, as one who not only owed all his service to Christ, but was also owned by Christ. Men-pleasing is in strong contrast to servant (Col. 3 : 22). He could not serve two masters (Matt. 6 : 24). Some suppose that the apostle refers to his seeking to please men before his conversion; but such a supposition is not necessary. The language implies that he may often have striven to win and conciliate men since his conversion (comp. 1 Cor. 9 : 20), but now under present circumstances he could no longer do it. The question was between Christ's gospel and a different gospel; between true, Christ-commissioned teachers, and false Judaizing teachers. Not to take a decided stand would be false to Christ. The character of these teachers may be learned from 2 : 4; 4 : 17; 6 : 12, 13. Perhaps too, some may have accused him of being a man-pleaser in favoring circumcision under certain circumstances (5 : 11), as in the circumcision of Timothy (Acts 16 : 3); but now conciliation was no longer allowable. By the expression, *Christ's servant*, his moral relation to Christ is meant, extending to his whole being, life, and work, as a Christian, a preacher, and an apostle.

The mention of himself as Christ's servant is suggestive of his conversion, calling, apostolic mission, and work. The chapter thus far is but preparatory to the personal vindication, the doctrinal discussion, and the practical lessons of the entire Epistle that follow.

11-24; 2 : 1-21. PAUL VINDICATES HIS APOSTOLIC PREACHING AND AUTHORITY. In doing this he refutes the misrepresentations of his Judaizing opponents, and brings prominently into view the nature and terms of the gospel

he preached, and prepares the way for the doctrinal discussion which forms the body of the Epistle. This section falls into three parts: (1) His apostleship divinely given and his gospel divinely received (ver. 16-24); (2) his apostolic authority and gospel preaching recognized by the other apostles (2 : 1-10); (3) his independent apostolic authority exercised and proved in his rebuke of Peter (2 : 11-21).

11-24. PAUL'S APOSTOLIC PREACHING AND COMMISSION, INDEPENDENT OF MEN, DIVINELY GIVEN. This is shown by the manner of his conversion and the history of the first fourteen years or more of his Christian life. His apostleship began at his conversion, which he immediately exercised without human instruction and independently of the apostles (ver. 11-17). After three years he went to Jerusalem on a brief, friendly visit, but saw none of the apostles, except Peter, and James, the Lord's brother (ver. 18-20); and then went into Syria and Cilicia, and was known to the churches of Judea only by reputation.

11. *But*, better, *For*, according to the most approved text, thus connecting this verse with what precedes and giving a reason for uttering the truth without fear or favor, because the gospel he preached was a revelation from God. This verse also is introductory to the defensive portion of the Epistle. **For I certify, make known, to you**, a formal and solemn declaration (comp. 1 Cor. 15 : 1 · 2 Cor. 8 : 1), **brethren** (recognizing their spiritual relationship, he would reason with them and win them), **that the gospel which was preached by me is not after man**, either in its origin or character. It is not of man's devising nor according to human standards or notions. Notice Paul begins with the defense of his gospel rather than of himself. It was dearer to him than his life. Yet his gospel and his apostleship must stand or fall together. Both were assailed, but the former through the latter. So he must

12 after man: for [†]I neither received it of man, neither was I taught *it*, but by
 13 the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion; how that
[†]beyond measure I persecuted the
 14 church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation,
[†]being more exceedingly zealous [†]of the traditions of my fathers.

12 me is not according to man: for I also did not receive it from man, nor was I taught it, but I received it through
 13 revelation of Jesus Christ. For ye heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was destroying
 14 it, and pressed forward in Judaism beyond many companions of the same age in my nation, being more exceedingly a zealot for the traditions of my

† Ver. 1; 1 Cor. 15 : 1, 3; Eph. 3 : 3-8.

† See refs. Acts 22 : 4.

z Acts 22 : 3; Phil. 3 : 4-6.

y See refs. Mark 7 : 3-13.

enter upon his own personal history and relate how he had received and preached his gospel.

12. For introduces the proof of the preceding statement. **I** is emphatic; a contrast is implied between himself and some others he has in mind. *For I also did not*, any more than any one else, any more than the other apostles, for example, *receive it from man*, that is, from any man; *nor was I taught it*, it did not come to me through instruction. He might have received the gospel from God, but have been more fully instructed by men. But this was not his case. In contrast to all human instrumentality he received it **by**, or rather *through, the revelation of Jesus Christ*. Was the revelation *from* Christ, or concerning Christ, Christ revealed to him? It was *from* the divine Christ in opposition to all human agency. Yet at the same time Christ was made known to him (ver. 16). Both began at his conversion (Acts 26 : 14, 15). Christ was then both the Revealer and the Revealed. But was this revelation confined to the time of his conversion? Probably not. He had many revelations on other occasions (2 Cor. 12 : 1, 7; Acts 22 : 17-21). Very likely he enjoyed such revelations of gospel truth during his first three years, while at Damascus and in Arabia (ver. 17). The fundamental truths of his gospel, presenting a gracious salvation through faith in Christ, offered freely to Gentiles as well as to Jews, appear to have been revealed to him from the very first (Acts 26 : 16-19). There were also revelations of Jesus Christ through the Spirit (1 Cor. 2 : 10, 12; Eph. 3 : 3). Receiving his gospel directly from Jesus Christ was a qualification and an evidence of his apostleship. In this verse and the last

we have the theme of the first portion of the Epistle.

13. It was evident from his manner of life before his conversion that he did not receive the gospel through human influence or instruction (this verse and the next). His former life was a historical argument and proof. **For ye have heard**, rather, *ye heard* from me when I was with you (and probably from his helpers) **of my conversation**, that is, *of my conduct*, manner of life (an old meaning of the word), **in time past in the Jews' religion, in Judaism**, that "system of Jewish faith and worship in its perverted form as one of blind attachment to rites and traditions, and of bigotry, self-righteousness, and exclusiveness" (DOCTOR HACKETT, in "Smith's Bible Dictionary"). His zeal in persecuting Christians was the direct fruit of his Judaism. **How that beyond measure**, in the excess of my zeal and prejudice, **I persecuted the church of God, and wasted it**, more exactly, *I was persecuting the church of God* (generally, collectively), *and was destroying it*, so far as lay in my power. This was what I was continuing to do, "persecuting this way unto death, binding and delivering into prisons both men and women" (Acts 22 : 4). On *church of God* compare note on Acts 9 : 31; 20 : 28.

14. Closely connected with the preceding verse. **And profited**, etc. Literally, *I was advancing*, or *pressing forward in Judaism* (see last verse) *beyond many of my own age in my nation, or race, the Jews*, an incidental proof, as Lightfoot remarks, that Paul was addressing Gentile converts. **Being more exceedingly zealous, or more exceedingly a zealot**, than many of

15 But when it pleased God, ^z who separated me, from my mother's womb, and
 16 called me by his grace, ^a to reveal his Son in me, that ^b I might preach him among the heathen; immediately ^c I conferred not with flesh and blood:
 17 ^d neither went I up^e to Jerusalem to

15 fathers. But when God, he who set me apart from my mother's womb, and
 16 called me through his grace, was pleased to reveal his Son in me, that I should make known the glad news of him among the Gentiles; straightway I did not confer with flesh and blood,

^z See refs. Acts 9 : 15.

^a Matt. 16 : 17 ; 2 Cor. 4 : 6.

^b See refs. Acts 9 : 15.

^c See refs. Deut. 33 : 9 ; Acts 26 : 19, 20.

^d See Acts 9 : 19-22.

my age, of the traditions of my fathers (Acts 21 : 20, note). Paul appears to have belonged to the extreme party of the Pharisees (Acts 22 : 3 ; 26 : 5), who were sticklers for the Pharisaic teachings and traditional interpretations of the Old Testament, which were handed down from father to son (Matt. 15 : 2, note), and who prided themselves in being called "zealots of the law, zealots of God." How unlikely for such a man to become a Christian, and much more so an apostle. His intense prejudice and fanatical zeal rendered him proof against mere human influence. Man under such circumstances could not have effected such a change of views, feelings, and conduct. His conversion must have been the work of God. It is evident, therefore, that before his conversion there was no human agency or instruction that made him a Christian, or taught him the gospel he preached.

15. Such was my condition and conduct, Paul would say, up to my conversion; **But when it pleased God**, more exactly, *But when God was pleased*. Paul traces back his conversion to the good pleasure of God and his grace. Some critical texts omit *God*, but it seems to me to be the preferable reading. **Who separated me**, set me apart to my special mission and work. (Comp. Rom. 1 : 1 ; Jer. 1 : 5.) Paul often traces back the purpose of God to eternity, but here only to *his birth*, or to the beginning of his life. **And called me by, through, his grace**, his unmerited favor toward me. Living in Asia Minor, both a Jew and a Roman citizen by birth, Paul knew and understood both Judaism and paganism, and was the fitting man, called of God to preach the gospel to all classes of the Roman Gentile world.

16. **To reveal**—dependent on the verb at the beginning of the preceding

verse: *When God was pleased . . . to reveal his Son in me*, within my soul, as my Saviour and as the Saviour of sinners everywhere, discovering his glories, his righteousness, and his grace. (Comp. John 17 : 3.) The apprehension of Christ as his Saviour and of the great truths concerning him and his salvation was revealed, supernaturally disclosed to him in his own experience. It was a divine revelation. (Comp. ver. 12.) And the object was **that I might preach him among the heathen**, *that I should proclaim the good news of him among the Gentiles*. From the very beginning God designed that he should be an apostle to the Gentiles and that he should preach the gospel he did. Thus he received his apostleship and gospel not from men, nor through men, but by revelation (ver. 12). When, therefore, Christ as a universal Saviour and salvation by grace were revealed to him as actual facts in his own experience, then Jewish legalism and narrowness left him. Then he was prepared to receive the first intimation of his Gentile mission (Acts 26 : 17), "a chosen vessel to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9 : 15). **Immediately**, upon this revelation, **I conferred not with flesh and blood**. I did not apply to and seek counsel of weak and fallible man, of any human being as opposed to God. (See on Matt. 16 : 17.) I did not consult any human being about engaging in the work to which I was so clearly called.

17. The adverb *immediately* modifies the four verbs that follow it in the last verse and in this: I did not *confer*, I did not *go up*, I *went away*, and *returned*. These all followed as soon as intervening circumstances would permit. There was no needless delay. (See on Acts 9 : 19.) **Neither went I up**, immediately or straightway, **to Jerusalem to them which were**

them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days: but other of the apos-

17 nor go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again 18 to Damascus. Then after three years, I went up to Jerusalem to become acquainted with Cephas, and abode with 19 him fifteen days. But no other of the

© Acts 9 : 26.

apostles before, prior to, me, to seek advice and instruction from them. Priority is the only distinction he accords them above himself. **But I went away into Arabia** as soon as I could make my arrangements to go. Arabia lay between the Red Sea and the Persian Gulf; the northern part was contiguous to Palestine and extended northward and eastward toward Damascus. It has been supposed by many that Paul only visited some portion of Arabia near Damascus, but it accords better with the language, *went away into Arabia*, and with 4 : 25, that he visited the vicinity of Mt. Sinai. His object was probably not to preach the gospel to the Arabians, although he may have embraced occasional opportunities (Acts 2 : 11 : 9 : 19, 20), but rather to commune with his own heart and with God, and in the very place where the law was given to learn the design of the law, that by its deeds "no flesh shall be justified," and that while "the law worketh wrath," "Christ hath redeemed us from the curse of the law being made a curse for us." As to the length of time he was there, all is uncertain. It must have been less than three years (ver. 18), and may have been about two years. (Comp. Acts 9 : 19, 23, and notes.) After he **returned again unto Damascus** he appears to have spent some time in preaching there the gospel (Acts 9 : 22). The fact that Luke in the Acts omits reference to this visit to Arabia, favors the view that Paul's visit to Arabia was not a preaching tour. Damascus, probably the oldest city in the world, is situated about one hundred and forty miles northeast of Jerusalem (Gen. 14 : 15 : 15 : 2). The Jewish population was very large, estimated at fifty thousand. (See note on Acts 9 : 2.) It is still one of the most prosperous cities of Western Asia. It is interesting to compare this account with Luke's narrative in the Acts. One of the incidental agree-

ments may be found in the words, "returned again to Damascus," implying that it was the place of his conversion, and the place whence he started for Arabia. (Comp. "Harmonic Arrangement of the Acts," §§ 16, 17, on this whole section.)

18. Paul proceeds to speak of his relation to the apostles and the Jerusalem church. **After three years**, according to Jewish reckoning, portions of three successive years, about equivalent to the third year from his conversion, which was the great epoch of his life. (See on ver. 17.) *As immediately* (ver. 16) was from his conversion, and as the force of the adverb extends to the end of ver. 17, so *then after* naturally refers back to the same point. "I straightway conferred not with flesh and blood, it was only in the third year that I went up to Jerusalem." The purpose of his going up he states to have been to **see, to make the personal acquaintance of, Peter**, rather of *Cephas*, his Aramaic name, according to the best text (2 : 9 : John 1 : 42). His purpose was not for instruction, but for a friendly visit, to become acquainted with Peter, who, by his boldness and natural leadership, held a prominent place among the apostles at Jerusalem, and would be the more largely known outside and to Paul by reputation. **And abode, remained, with him fifteen days.** The preposition *with* denotes the company of one who had come to another for social intercourse or as a guest (1 Cor. 16 : 7). Paul mentions the fifteen days, doubtless, to show that it was too short a time for one who had enjoyed revelations from the Lord and had been preaching three years to gain any thorough instruction from Peter. There was time for a mutual relation of experiences, of trials, and successes, but not time for getting down to study and instruction. Luke tells us also that during this time Paul was preaching and

20 tlessaw I none, save ^f James the Lord's brother. Now the things which I write unto you, ^h behold, before God, I lie not.

21 ⁱ Afterwards I came into the regions of

apostles did I see, but only James, the brother of the Lord. Now as to the things which I write to you, behold before God, I lie not. Then I came into

^f James 1 : 1.

^g Matt. 13 : 55; Mark 6 : 3.

^h 2 Cor. 11 : 10, 11, 31.

ⁱ Acts 9 : 30.

disputing with the Grecian Jews (Acts 9 : 28, 29). Also that he escaped for his life from Damascus and then from Jerusalem (Acts 9 : 25, 30). These incidents Paul had no occasion to state in this Epistle, since they had no special bearing on the independence of his gospel and apostolic authority. It may also be added that in these fifteen days Peter had ample time to see what Paul was and to have discarded him if he regarded his doctrines or methods as erroneous.

19. But other of the apostles, putting them on a level with Peter, **saw I none.** He saw but one of the Twelve, a fact which also bears on the question of his independence of the older apostles. **Save James the Lord's brother;** a better rendering is, *but only James* did I see, etc., having a somewhat *adversative* force, rather than *exceptive*. Thus the Bible Union and Improved versions render: *And no other of the apostles did I see, but only James the brother of the Lord*—mentioned because he was a pillar in the church (2 : 9) at Jerusalem and also an apostolic man, having been so long acquainted with Jesus and also having seen Jesus after his resurrection (1 Cor. 15 : 7). He is not called an apostle in 2 : 7-9, and being pastor of the church at Jerusalem he did not fill the office of an apostle in the highest sense, inasmuch as he presided over the local church at Jerusalem (Acts 15), and did not go out as a missionary in planting churches. The above rendering, *but only*, is demanded by the sense in Luke 4 : 26, 27; Rev. 9 : 4; 21 : 27; and a similar phrase is so used in 2 : 16. It seems to be the one required here. So "Thayer's Lexicon." Luke (Acts 9 : 27) relates that Barnabas introduced Paul to the apostles, which is in harmony with this passage, since Peter represented the apostolic body, the others being absent on their missionary work.

But which James was this? Some say, James the son of Alphaeus and of a Mary, a sister of Mary the mother of

Jesus, and hence a cousin of Jesus. But this is without Scripture evidence, and it is also unlikely that there should be two Marys in the same family. It is generally admitted that he was James the Just, and pastor of the church at Jerusalem. If **brother of the Lord** is not used in the sense of *cousin*, then James must have been the son of Joseph by a former marriage, or else he was the son of Joseph and Mary, a younger brother of Jesus. Lightfoot holds the former view. But the latter view seems the more natural one and is beset with fewer difficulties; and is held by the majority of modern scholars. (See note on Mark 6 : 3, and "Schaff-Herzog Encyc.") He was not one of the Twelve, for the brethren of Jesus did not fully believe on him before his resurrection (John 7 : 5). Some early writers style Paul the thirteenth and James the fourteenth apostle.

20. The apostle gives his affidavit, as it were, to his statement regarding the object and brevity of this first visit to Jerusalem after his conversion, showing his independence of the other apostles. His solemn and positive declaration shows how important and vital he regarded the question of his independent apostolic teaching and authority. **Now as to the things which I write unto you, behold, I solemnly assert before God, I lie not.** (Comp. Rom. 9 : 1; 2 Tim. 4 : 1; 1 Thess. 5 : 27.)

It would seem that the Judaizing teachers had represented Paul as inferior to the twelve apostles, and that he had received the gospel at second-hand from them. They thus would bring discredit on him and his preaching. "If a report had been spread in Galatia that after his conversion he spent years at Jerusalem, and received regular instruction in Christianity at the hands of the apostles, this last fact would naturally cause amazement and need a strong confirmatory asseveration" (ALFORD).

21. Afterwards, after the fifteen days spent with Peter, **I came into**

22 Syria and Cilicia; and was unknown by face unto the churches of Judea
 23 which ^kwere in Christ; but they had heard only, That ^lhe which persecuted us in times past now preacheth the
 24 faith which once he destroyed. And ^mthey glorified God in me.

22 the regions of Syria and Cilicia; and was unknown by face to the churches
 23 of Judæa which were in Christ; but they were only hearing. He who was once our persecutor now preaches the faith which once he was destroying;
 24 and they glorified God in me.

^k Rom. 16 : 7; 1 Cor. 1 : 30.

^l See 1 Tim. 1 : 13-16.

^m Acts 21 : 19, 20.

the regions of Syria and Cilicia—thus separated and remote from the other apostles. Syria being nearer and the more important would naturally be named first; and that is also the order in which they are elsewhere named (Acts 15 : 23, 41). Besides, Paul may have performed his more important labors in Syria. In the Acts it is related that Paul went from Jerusalem to Cæsarea and thence to Tarsus, where Barnabas went to seek him (Acts 9 : 30; 11 : 25); that Paul did most important work at Antioch of Syria, and that there were churches in Syria and Cilicia, doubtless the result, at least in part, of Paul's labors in those regions (Acts 11 : 26; 15 : 41). The two accounts are evidently independent, but not in conflict. Their differences are such as really to inspire confidence in each.

22. Paul continues: and was still unknown during all of that time **by face unto the churches,** as to his personal appearance, known only by reputation. The churches of Judea appear to be those outside of Jerusalem where he was known. The churches are described and designated as those **which were in Christ,** united in him as their Head. They were *Christian* churches or assemblies, not Jewish assemblies, as were the synagogues. It should be noted that they were local churches. These had probably been organized since the martyrdom of Stephen, before which there seems to have been but one church, that at Jerusalem. (See on Acts 9 : 31.)

23. But they had heard only, more exactly, *were only hearing* the report, that *he who once persecuted us now preacheth the faith,* that system of belief, **which once he destroyed, which he once was destroying.** Faith in connection with the gospel always in the New Testament includes the idea of a personal trust in Christ, but may also include that form of truth which is received by faith in

Christ, all that is embraced in the glad tidings of salvation, faith being its great and central characteristic (Acts 6 : 7; Jude 3, 20; 1 Tim. 3 : 9; 5 : 8; 6 : 10, 21; 2 Tim. 4 : 7). Paul was preaching that faith, system, or gospel which he once was destroying by persecuting those who had trustingly received it. It does not, however, appear that faith is ever used in the New Testament in its later sense to denote simply a system of Christian doctrine except in Jude 3.

24. And, continues the apostle, **they glorified God,** gave praise and glory to God, **in me,** seeing in my case, in me, the grace of God. They thus saw in him a ground and an occasion for glorifying God. The Judean Christians manifested no opposition, but recognized Paul as a true gospel preacher, which was in marked contrast to the conduct of the Judaizing leaders in Galatia. And all this shows that he could not have been at Jerusalem under apostolic instruction.

PRACTICAL REMARKS.

1. An apostle was one called of God through Jesus Christ personally. So of the Twelve; so of Paul; so of Matthias through the lot (ver. 1; Luke 6 : 13; Acts 1 : 23-26; 26 : 16).

2. Apostolic churches were local churches composed of disciples who met together for worship and the observance of the ordinances (ver. 2, 22; 1 Cor. 1 : 2; 1 Thess. 1 : 1).

3. Jesus Christ is the source of grace and peace equally with the Father. Such incidental evidences to his divinity are most important (ver. 3; Rom. 5 : 1; John 14 : 27).

4. Christ's death was voluntary, the outgoing of divine love, according to a divine plan, in order to our salvation (ver. 4; John 3 : 16; Heb. 10 : 8-10).

5. The glory of the plan of redemption and of our own individual salvation be-

longs wholly to God (ver. 5; 1 Cor. 1 : 31; Rom. 11 : 36).

6. The gospel of Jesus Christ is a well-defined message of salvation, and is inviolate and must be kept so (ver. 6; Acts 20 : 20, 21, 27; 3 John 4-11).

7. The world is ever seeking after another gospel (ver. 7; 1 Cor. 1 : 21; Col. 2 : 8).

8. How painful to the Christian minister is the falling away of converts. He may treat these with tender surprise while he severely rebukes their leaders (ver. 6, 7; 2 Cor. 6 : 11, 12; Jude 4, 11).

9. How terrible the sin of perverting the gospel of Christ. As it is fatally injurious and destructive of men, it deserves and will receive the curse of God (ver. 7-9; Matt. 23 : 13-15; Acts 8 : 20-22).

10. The Christian, and especially the Christian minister, should ever be guided by the highest of motives—the good pleasure and glory of God (ver. 10; John 5 : 30; 1 Peter 4 : 2).

11. The gospel is a revelation of Jesus Christ, and has conclusive evidence of its divine origin (ver. 11; Eph. 3 : 14-19; John 1 : 12-17).

12. "Human teaching, human tradition, though it come down from holy fathers and teachers from the holy church herself, is in itself nothing; for in all this there may be error, just because it is human" (LUTHER). (Ver. 11, 12; Isa. 8 : 20; Rev. 22 : 18, 19.)

13. A Christian can refer to his past wicked life when he does it in such a way as to abase self and glorify God (ver. 13, 14; 1 Cor. 15 : 10; 1 Tim. 1 : 12-16).

14. Persecution is a natural product of formalism, legalism, and bigotry. Zeal and sincerity only make the persecution more intense, and by no means excuse it or make a wrong right (ver. 13, 14; Acts 26 : 9-11).

15. God often destines persons for important vocations from their birth (ver. 15; Jer. 1 : 5; Luke 1 : 13-15).

16. A young man may go far astray and become very wicked, and yet be intended by God for important service in his kingdom. So of Newton, Bunyan, Augustine, and Paul (ver. 13-16).

17. A revelation of Christ in the soul is

an essential prerequisite to preaching the gospel aright (ver. 16; 2 Cor. 4 : 13).

18. We should render prompt and cheerful obedience to whatever duty or course of life the Lord may call us (ver. 16; Acts 26 : 19, 20).

19. God assigns to his people their work, and often, by his providence and grace, trains men up in a remarkable way for future usefulness (ver. 16-18; Acts 9 : 15, 16; 22 : 18-21).

20. The obscure periods of one's life are often most important as preparatory for future active and effective labor (ver. 17; Luke 1 : 80; 2 : 40, 51, 52).

21. Ministers of the gospel should live in harmony with each other, and exercise loving and friendly intercourse (ver. 18, 19; 2 Tim. 3 : 10, 11).

22. We should so live as to be able to appeal to God in reference to our failures in either word or deed (ver. 20; Rom. 9 : 1).

23. The visiting of friends and brethren is often seasonable and profitable; but to be wholly absorbed in one's work and calling is ever better (ver. 19-22).

24. God is to be glorified in his servants. The conversion of wicked men and violent opposers of Christ strikingly manifests the grace of God, and is a cause of thanksgiving and praise (ver. 23, 24; Acts 11 : 18).

CHAPTER II.

In this chapter Paul continues to vindicate historically his independent apostolic authority. In another visit to Jerusalem his gospel was approved, and his apostleship to the Gentiles was recognized (ver. 1-10). And later still, at Antioch, he exercised his apostolic authority in rebuking Peter for inconsistency, and he insists on Christian liberty and salvation by faith in Jesus Christ alike to Jew and Gentile (ver. 11-21).

1-10. PAUL'S APOSTOLIC AUTHORITY AND PREACHING RECOGNIZED BY THE LEADING APOSTLES AT JERUSALEM. After fourteen years, Paul went up by revelation to Jerusalem with Barnabas and Titus, and they yielded not for a moment to Judaizing teachers (ver. 1-5). He received neither instruction nor authority from the other

2 THEN fourteen years after ⁿ I went up again to Jerusalem with ^o Barnabas, **2** and took Titus with *me* also. And I went up by revelation, ^p and communicated unto them that gospel which I preach among the Gentiles; but pri-

2 THEN, after fourteen years, I went up again to Jerusalem with Barnabas, **2** taking also Titus with me. And I went up according to a revelation, and laid before them the gospel which I preach among the Gentiles; but pri-

n Acts 15 : 2-4.

o Acts 4 : 36, 37.

p Acts 15 : 12.

apostles, but, on the contrary, a recognition that he was entrusted with the gospel for the Gentiles, and the hand of fellowship from James, Peter, and John (ver. 6-10.).

1. Paul's third visit to Jerusalem. **Then fourteen years after I went up again to Jerusalem.**

After what? Some say his conversion; others, after his visit just spoken of in 1 : 18. The latter view seems to me the preferable one, for (1) It is most natural to reckon from the event last mentioned, his first visit to Jerusalem; (2) "*Then*" is repeated three times (1 : 18, 21; 2 : 1), and seems to point to successive events; (3) "*Again*" points back to the first visit, and affords a reasonable presumption that this visit is reckoned from the former. But what visit was this? Some regard it the same as that recorded in Acts 11 : 30; 12 : 25. But this occurred in A. D. 44, which is generally acknowledged as too early. Besides, it was a time of persecution (Acts 12 : 1), and the apostles were probably scattered from Jerusalem. Indeed, it is not certain that Paul and Barnabas made more than a passing visit to the city at that time (Acts 12 : 25). It should be noted that the relief was for the "brethren that dwelt in Judea," and that it was "sent to the elders by the hand of Barnabas and Saul" (Acts 11 : 30). The apostles are not even named. More generally this visit is regarded as the same as that related in the fifteenth chapter of the Acts. The place, persons, subject of dispute, general character, and results of the conference are the same in both accounts. They agree well in time. The conference referred to in the Acts occurred in A. D. 50 or 51. If Paul was converted in A. D. 35, a very probable time for his first visit to Jerusalem would be early in A. D. 38, and fourteen years after, reckoned according to the Jewish method, would bring us to the autumn of A. D. 50, or perhaps into A. D. 51. There are no real discrepancies between the two ac-

counts. The differences are such as might be expected. Luke, as a historian, gives the more public account of the conference, as related to the churches. Paul gives the more private account, as related to himself. See this whole matter discussed in my "Harmony of the Acts," § 28.

With Barnabas—the name signifying "Son of Consolation," one gifted in teaching, admonishing, and consoling. He was Paul's companion in missionary labors from their commission as missionaries until their sharp contention in regard to Mark (Acts 13 : 2; 15 : 36). Barnabas accompanied Paul as the leader (Acts 15 : 2). Earlier Barnabas is named first, and appears more prominent (Acts 9 : 27; 11 : 22, 30; 12 : 25; 13 : 1-15). **Titus with me also**, in addition to Barnabas. Titus is not mentioned in the Acts, but is included in "certain others" (Acts 15 : 2). He was one of Paul's converts (Titus 1 : 4), and with Timothy, among the most trusted helpers of Paul. He was with Paul at Ephesus in his third missionary journey, and was sent by Paul on a mission to Corinth (2 Cor. 7 : 14; 12 : 18). A little later he was sent again to Corinth from Macedonia (2 Cor. 8 : 6, 16-24). After his first Roman imprisonment Paul wrote to Titus in Crete (Titus 1 : 5). Paul speaks of him in his second Roman imprisonment (2 Tim. 4 : 10). He died in Crete, where he had been pastor and missionary.

2. I went up by, in accordance with, revelation, how received we are not told. (See on 1 : 12, and comp. Acts 16 : 9; 20 : 23; 22 : 17.) While he was divinely directed by revelation, he was at the same time sent from Antioch as a messenger to the Jerusalem conference. Paul's account supplements and rounds out the narrative of Luke. **And communicated unto**, rather, *laid before, them*, the church at Jerusalem, **that gospel which I preach among the Gentiles**. This he did as one who had up to this time been en-

vately to them which were of reputation, lest by any means I should run, 3 or had run, in vain. But neither Titus, who was with me, being a Greek, was 4 compelled to be circumcised. And that

vately, before those of repute, lest by any means I should be running, or 3 had run in vain. But not even Titus, who was with me, being a Greek, was 4 compelled to be circumcised; and that

tirely independent of them. His gospel was the doctrine of a gracious salvation through faith in Christ, justification by faith apart from obedience to the Mosaic law. The Judaizers held to justification by works as a ground of merit, in addition to or in connection with faith in Christ. Paul held to its universal offer to Jews and Gentiles alike; the Judaizers demanded of Gentiles circumcision as a condition, and the consequent obedience to the law of Moses (5 : 3; Acts 15 : 1), for salvation, or the full enjoyment of Messianic blessings. This gospel he was continuing to proclaim, for he says, **Which I preach.** He laid this before them, not publicly at first, nor secretly, for he had no desire to cover up the truth, but **privately to them which were of reputation**, those who were highly esteemed, and looked up to as "pillars" (ver. 9), such as James, Peter, and John, and the elders (Acts 15 : 4). This was both an act of courtesy toward the apostles and the officers of the church, and also a wise precaution in preparing the way for the public conference.

And I did this, Paul adds, **lest by any means I should run, or had run, in vain.** Some eminent interpreters read this interrogatively, *inquiring, whether perchance I might be running, or had run to no purpose* in the judgment of the apostles and the leaders of the church at Jerusalem. He had no doubt himself about the matter, and in view of the "revelation" given him, he had no doubt of the issue. But it was necessary that the appeal should be made, and that they should declare themselves respecting his gospel and his apostolic character. It seems to me, however, better to take this clause as expressing Paul's object or design, *lest perchance I should seem to be running, or to have run, to no purpose.* His object was to secure their approval, not because of any uncertainty in his own mind as to the character or success of his work, but for the moral effect upon both Jewish and Gentile believers and churches. If the apostles and the

Jerusalem church had not approved, it would have been disastrous in the extreme. It would have resulted in the separation of the Gentile churches from the Jewish, the final success of the former and the ultimate ruin of the latter. But such a result in the designs of God could not have been. Paul doubtless had been so guided by revelation, and was working so consciously within the will of God, that he had no doubt of the result of the conference in approving his conduct and preaching. Notice Paul uses the figure of the race, *running*.

3. But so far from appearing to be running in vain, so far from the apostles disapproving of my gospel and conduct, **neither, rather, not even, Titus, who was with me, being a Greek** (hence a Gentile), **was compelled to be circumcised.** Paul had brought Titus with him as a specimen of Gentile converts, to show what the gospel could do for an uncircumcised Gentile, and also as a test case. In not pressing the demand to have Titus circumcised they conceded the whole case to Paul against his Judaizing opposers. It is implied that these Judaizers demanded the circumcision of Titus; and very probably some of the apostles and leaders were at first in favor of a temporizing policy, in the hope of conciliating these intruders. The apostle had shown a conciliatory spirit in the circumcision of Timothy, whose mother was a Jewess (Acts 16 : 3). But when it was demanded that Titus, a Gentile, must be circumcised, as a condition of Christian recognition and fellowship, and by Pharisaic Judaizers as a condition of justification, a vital principle was involved. To this Paul could not yield; and he was not compelled to accede to the demand of false brethren. Paul and his gospel were sustained.

4. This verse is connected with the last. The construction is difficult and the meaning obscure. It seems to me that this and the next verse are an expansion of the last clause of the last

because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of those who

because of the false brethren stealthily brought in, who crept in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage; to whom not even for an hour did we yield by the [required] subjection, that the truth of the gospel might abide with you. But from those

q Acts 15 : 1, 24; 2 Cor. 11 : 26.

r 2 Peter 2 : 1.

s 5 : 1, 13.

t 4 : 3, 9; Acts 15 : 10.

u Ver. 14; 3 : 1.

verse and give reasons why Titus was not compelled to be circumcised; namely, because of false teachers, the bondage, and the determined resistance of the apostle. Titus was not compelled to be circumcised, **and that because of false brethren unawares brought in**, more exactly, *brought in by stealth*, the Judaizers (Acts 15 : 1), **who came in privily**, or, *who crept in*, **to spy out our liberty**, our liberty of being Christians and enjoying Christian privileges independently of Jewish law, **that** (their object being that) **they might bring us into bondage** to the Mosaic law, into abject slavery (a strong word) to a legal and Pharisaic system of salvation by works. These false brethren were probably those who had come down from Jerusalem and taught that circumcision was necessary to salvation. They were thus troublers among the Gentile Christians at Antioch. And doubtless they, or their representatives, were present at Jerusalem to use their influence against Paul and the distinctive gospel he preached (1 : 7; 4 : 17; 6 : 12). The character of these false brethren, their surreptitious manner of procedure, and the slavery they proposed to put on both Jewish and Gentile converts, were sufficient reasons for the apostles and the leaders of the Jerusalem church not to insist on the circumcision of Titus. Paul must have urged these reasons with great power. (See end of next verse.)

5. But more still. Paul positively refused to sacrifice principle and the freedom which rightfully belonged to Gentile believers. **To whom**, to these false brethren, **we** (Paul, Barnabas, and Titus) **gave place by the required subjection**; or better, *we did not yield by the submission* required of us by these false brethren, **no, not even for an hour**, expressive of an indefi-

nately short time, as we would say, not even for a single moment. And they took this positive stand in order that **the truth of the gospel**, that man, Jew or Gentile, is justified by faith in Jesus Christ and not by works of the law, **might continue with you**, Gentiles of Galatia and elsewhere. We have here the first glimpse of the freedom which the apostle maintains and the bondage he opposes in this Epistle. Obligation to obey the law as a means of salvation was bondage. Freedom was found in his union with Christ and a consequent service of grateful love. He was not under law, but under grace (4 : 4-6, 31; 5 : 1-6). Paul opposed the Pharisaic bondage demanded of him (ver. 4) and would not yield to it, and he advocated and successfully maintained the freedom of believers, especially the Gentile, from all meritorious obedience to the Mosaic law. In thus taking the stand and maintaining it he achieved an immortal victory in behalf of the Gentile world. "He was the great champion of the independence, completeness, and sufficiency of Christianity. He declares that it does not need to be and must not be, mixed up with Mosaicism, of which it is the fulfillment, and from which it is free" (G. B. STEVENS).

Some would begin ver. 4 as a new sentence, "And because of false brethren," etc., we did not yield, etc., implying that perhaps they might have yielded if it had not been for them. But this, or any interpretation which supposes that Paul might have yielded to the circumcision of Titus and other Gentiles, is inconceivable after what had occurred at Antioch and under the circumstances in which he visited Jerusalem. It would have been yielding an essential principle in the gospel he preached (ver. 15 ff.).

6. In this and the three verses that

seemed to be somewhat—whatsoever they were, it maketh no matter to me; *God accepteth no man's person; for they who seemed to be *somewhat*, in 7 conference added nothing to me. But contrariwise, ² when they saw that the gospel of the uncircumcision was committed unto me, ³ as the gospel of the 8 circumcision was unto Peter; (for he

reputed to be somewhat,—whatever they were, it matters not to me, God accepts not man's person,—to me I say 7 those of repute imparted nothing. But, on the contrary, when they saw that I had been intrusted with the gospel of the uncircumcision, as Peter was with 8 that of the circumcision; (for he who wrought for Peter in respect to the

z Deut. 10 : 17.

y 2 Cor. 12 : 11.

z Acts 13 : 46; Rom. 11 : 13; 2 Tim. 1 : 11.

α Acts 3 : 12-26.

follow the construction is difficult and broken, and different parts are much discussed. But the general meaning is plain. Paul affirms that he received neither instruction nor authority from those in repute, but a recognition from them that he had been entrusted with the gospel to the Gentiles as Peter had been with the gospel to the Jews. God had so manifestly wrought by him among the Gentiles that James, Peter, and John gave him, and Barnabas with him, pledges of their approval and friendship. **But**, in contrast to those false brethren, **of those who seemed to be somewhat**, rather, *from those who were and are held in high reputation* by the churches, and especially by you and your leaders. The verb may be either past or present. Indeed, both ideas can be very naturally included. The apostles and leaders had been, and were still, highly esteemed both among Jews and Gentiles. And these false brethren appear to have used this high reputation to the disadvantage of Paul, as if he was necessarily inferior in knowledge and apostolic authority to them. Paul was about to say that from those in high repute he received nothing new. But he breaks off the sentence in order to introduce a parenthetical thought before finishing what he was about to say. (**Whatsoever they were**, or, better, whatever they once were as the chosen attendants of Christ during his public ministry, **it maketh no matter to me**. I do not care for that, for **God accepteth no man's person**; he is no respecter of persons (Rom. 2 : 11; Eph. 6 : 9; Col. 3 : 25), and he does not judge and confer favors according to rank and outward appearances and advantages.) It seems very probable that these false brethren made much of the advantages that the early apostles had over Paul by their personal intercourse with our Lord. But Paul

affirms his entire independence of them; he was entirely dependent on God (1 : 15, 16). Paul is not speaking in detraction or sneeringly of the apostles. He held them in "high esteem" and as "pillars," though he was independent of them.

The apostle now resumes the broken sentence, its construction, however, modified by the intervening remark. **For** is resumptive and introduces a reason for what he had just said. **Me** is emphatic. Translate *For the fact is, to me those of reputation communicated, or imparted nothing* by adding to my teaching. They imparted nothing new, no additional knowledge. Those of repute recognized his equality with them. They saw nothing incorrect or defective in his gospel, and so there was no need of imparting to him fresh instruction.

7. The last verse presents the negative side, this verse the positive. **But contrariwise**, the very opposite was the case; so far from correcting my teaching or imparting any new truth, **when they saw** from my explanations and the results as made known by Barnabas and seen in Titus (comp. Acts 15 : 12), *that I have been entrusted* (both a past and a present possession) **with the gospel of the uncircumcision** among the Gentiles *as Peter was with that of the circumcision* among the Jews. The sentence is again broken to give place to a parenthetical thought in the next verse and is completed in ver. 9. Paul does not mean that there were two gospels, one for the Jew and another to the Gentiles, for this contradicts his strong affirmation in 1 : 6-9 and his teaching elsewhere (Rom. 1 : 16). The distinction is not of doctrine, for the disease of sin is the same in all and the remedy is one and alike adapted to all (Rom. 3 : 19, 21-23, 28, 29); but it rather indicates the spheres of operations and methods of work and adaptations to the

that wrought effectually in Peter to the apostleship of the circumcision, ^b the same was mighty in me toward the 9 Gentiles; ^c and when James, ^d Cephas, and John, who seemed to be ^e pillars, perceived ^f the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; ^g that we should go unto the heathen, and they 10 unto the circumcision. Only they would

apostleship of the circumcision, wrought for me also in respect to the 9 Gentiles;) and having learned the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas right hands of fellowship, that we should go to the Gentiles, and they 10 to the circumcision; only, that we

^b Acts 9 : 15; 13 : 2; 15 : 12; 26 : 17, 18; 1 Cor. 15 : 10; Col. 1 : 29.

^c 1 : 19.

^d Acts 15 : 7.

^e Matt. 16 : 18; Eph. 2 : 20; Rev. 21 : 14.

^f See refs. Rom. 1 : 5.

^g Acts 15 : 22, etc.

two great classes, the Jews and Gentiles. Peter was indeed the first to preach the gospel to the Gentiles, but that was merely to unlock the door of the kingdom to them (Acts 15 : 17); his chief work was among the circumcised.

8. This verse is parenthetical, confirming and explaining the preceding verse. **For he that wrought effectually in Peter to the apostleship of the circumcision**, rather, *For he*, that is, God, *who wrought for Peter in respect to the apostleship of the circumcision*, making him successful in every respect in his apostolic calling among the Jews (Acts 2 : 12, 37; 3 : 12; 5 : 15, etc.); *wrought also for me in respect to the Gentiles* by abundant and successful labors, attended by the power of the Spirit and by signs and mighty deeds (Acts 15 : 4; Rom. 15 : 15-19). There is, indeed, a marked parallel between the labors and the success of Peter and Paul, running through the Acts of the Apostles. Compare, for instance, Peter's sermon on the Day of Pentecost with Paul's at Antioch in Pisidia; the healing of the lame man at the gate of the temple and Peter's encounter with Simon Magus, with Paul's healing the cripple at Lystra and his encounter with Elymas, the sorcerer. The two, Peter and Paul, are historically linked together from early apostolic days (1 Cor. 1 : 12; 3 : 22; 9 : 5; 2 Peter 3 : 15).

9. The sentence begun in ver 7 is completed. The order of the words in the original is: **And when they perceived the grace that was given me**, the evident favor of God witnessing to and authenticating my apostleship, **James, Cephas, and John, who seemed to be**, or, *who were reputed to be*, accounted as **pillars**. The church at Jerusalem is viewed under the familiar figure of a temple, a frequent metaphor (1 Cor. 3 : 16; 2 Cor. 6 : 16.)

They saw the tokens of his apostleship (ver. 7) and as a consequence they *perceived*, a result of their judgment and conviction, that the grace of God was with him. Under this full persuasion and conviction, Paul says, **they gave to me and Barnabas** (omit the article *the*) **right hands of fellowship**, expressive of approval, confidence, and fellowship in the truth, as well as a pledge of fidelity to them in their missionary work. Extending the right hand was a common token of confidence and of a pledge given. The purpose of giving them right hands of fellowship was to express their approval and agreement, **that we should go as missionaries and apostles unto the heathen, the Gentiles, and they unto the circumcision**. They welcomed us as fellow-laborers, though in different spheres and fields of missionary work. It should be noticed that James is named first, doubtless because he was pastor of the church at Jerusalem, and because of his great piety, and his relationship to our Lord as his brother. He needed not the latter distinctive title now, as James the brother of John had suffered martyrdom (Acts 12 : 2). Peter holds the first place in the lists of the apostles and as missionary among the Jews; James in connection with special acts of the church at Jerusalem; Paul as an apostle and missionary among the Gentiles. Barnabas also received right hands of fellowship, being one with Paul in his presentation of the gospel, and associated with him in missionary labors among the Gentiles. This conclusion was general; not that Paul should confine himself exclusively to Gentiles, nor the others to Jews. The fact that no others of the apostles are named is conclusive evidence that they were not present. Where they were it is idle to speculate.

that we should remember the poor;
^h the same which I also was forward to
 do.

11 ⁱ But when Peter was come to An-

should remember the poor, which very
 thing I was also zealous to do.

11 But when Cephas came to Antioch, I

^h See refs. Acts 11 : 29, 30; 2 Cor. 8, 9.

ⁱ Acts 15 : 35.

10. But they gave right hands of fellowship with one specification and request: **Only they asked us that we should remember the poor**, in Judea and Jerusalem, *which very thing I also was forward, or zealous, to do*. This zeal to care for the poor is illustrated some years before this, on his second journey to Jerusalem with alms from Gentile converts (Acts 11 : 29, 30), and some years after this on his fifth and last journey to Jerusalem (Rom. 15 : 26, 27, etc.). And he had not been neglectful to impress this on the churches of Galatia (1 Cor. 16 : 1). The change from the plural *we* to the singular *I* may probably be accounted for by the fact that Paul and Barnabas separated before any effort was made to carry out this request.

The words, *the poor*, are general, but that it has reference to the poor saints in Judea is evident from the connection. Their poverty had been occasioned largely by the persecutions they suffered (Acts 9 : 1, 2; 12 : 1). The remembrance of them would show the sympathy of Gentile Christians, and an acknowledgment of their spiritual indebtedness to Jewish believers (Rom. 15 : 27).

Thus far Paul has shown historically his independence of the earlier apostles, both in regard to the gospel he preached and the apostleship he exercised. So far from deriving his gospel from them, he expounded his teaching and his methods to them, and they upon hearing it and learning the results of his ministry and the signs attending his work, gave their approval, acknowledged his claims, and treated him as on an equality with themselves.

11-21. PAUL'S INDEPENDENCE OF THE CHIEFEST APOSTLE EXHIBITED, AND HIS APOSTOLIC AUTHORITY EXERCISED, IN HIS REBUKE OF PETER AT ANTIOCH FOR INCONSISTENT CONDUCT. First we have Peter's changed attitude to Gentile Christians (ver. 11, 12); its influence on others, including even Barnabas (ver. 13), and Paul's public confrontal of Peter charging him

with inconsistency (ver. 14). Then he substantiates his reproof by stating the doctrine of justification by faith, and applying it to the case in hand. Both Jews and Gentiles are justified alike by faith (ver. 15, 16). A common objection is met by stating that Christ does not promote sin in believers by justifying sinners (ver. 17); but that the believer makes himself a transgressor, when he inconsistently strives to build up a righteousness through the law (ver. 18). This the apostle sustains by his own experience: Having died and been crucified unto the world, he lives by faith unto God (ver. 19, 20); and by thus laying aside all dependence on the law for justification he does not make void the grace of God (ver. 21). We of course have here but the outline and summary of Paul's statement and exposition of justification by faith, and of the connection of Christian liberty and salvation by Christ. He also so presents it as to prepare the way for the doctrinal discussion that follows in Chap. III.

11. But when Peter, rather *Cephas*, according to the best text, **was come**, or, *came*, on a certain later occasion, **to Antioch**. The time of this visit has been a matter of much discussion. It is naturally implied that what he had just related, as occurring at the apostolic conference, had already taken place. Paul appears in these two chapters to be recording events in chronological order. And at first it would seem quite natural to put this rebuke of Peter at the time when Paul and Barnabas "tarried at Antioch," after their return from the Jerusalem conference (Acts 15 : 35). But this seems too early for such a Judaistic reaction (Acts 16 : 4, 5), and too soon for Peter to have acted contrary to the principles he had so earnestly advocated a little before at Jerusalem. It is better to suppose that the encounter occurred during Paul's brief sojourn at Antioch, after his second missionary journey (Acts 18 : 23). For this gives time for the opposition which had been suppressed to come again to the surface and gather

12 tieoh, I withstood him to the face, be-
cause he was to be blamed. For before
that certain ^k came from James, ^l he did
eat with the Gentiles: but when they
were come, he withdrew and separated
himself, ^m fearing them which were of
13 the circumcision. And the other Jews
dissembled likewise with him; inso-

withstood him to the face, because he
12 stood condemned. For before certain
ones came from James, he ate with the
Gentiles; but when they came, he drew
back and separated himself, fearing
those who were of the circumcision.
13 And the rest of the Jews also dissem-
bled with him, so that Barnabas even

^k See Acts 21 : 18-25.

^l Acts 10 : 28 ; 11 : 3.

^m Prov. 29 : 25 ; see Matt. 26 : 69-75.

strength. The dissension between Paul and Barnabas would naturally weaken the influence of the former upon the latter. See the matter discussed in "Harmony of the Acts," §§ 29, 36, pp. 203, 219.

I withstood him, resisted him, to the face, because he was to be blamed, *because he was condemned,* by the very facts of the case, his dissimulating conduct carried along with it his condemnation, as Paul goes on to show. Of course his conduct was condemned and censured by Gentile Christians, but this is not the immediate thought here implied. This encounter has been thought to throw discredit on Peter, especially, for such a grievous error, and on Paul for using such severity, and on both, because such a dispute should have arisen between two inspired men. In regard to this it may be said that apostles were but imperfect men like others; that the error of Peter consisted not in preaching false doctrine as the context shows, but in inconsistency of conduct (Acts 10 : 15 ; 11 : 3, 17 ; 15 : 9), which was liable to pervert the truth of the gospel; and that his conduct accorded with his character as portrayed in the Gospels, boldness followed by timidity. As to Paul's severity, it was a manly stand for the truth, without rudeness or anger. Both Peter and Paul were one at heart, in love, and in the defense of the gospel, as is especially shown by Peter's loving reference, several years later, to "our beloved brother Paul" in 2 Peter 3 : 15, 16.

12. In this verse and the next Paul gives the reason why he confronted and rebuked Peter. For before that certain came from James; but whether sent by him, or merely persons connected with the church of which James was pastor, we know not. From their influence on Peter and others, they seem not to have been "false brethren" who had come to

"spy out our liberty" (ver. 4), but persons of influence. Doubtless coming from Jerusalem they brought messages from James, and in any case exceeded their instructions. The false brethren (ver. 4) were of the party of the Pharisees who held that circumcision and the observance of the Mosaic law were necessary to salvation. The Jerusalem conference had decided that these were not necessary, and should not be imposed on Jewish converts; but it left Jewish believers, just as they were, circumcised, and observers of the law, not as a ground and means of salvation, but as observances connected with their race and nation. These persons from James appear to have made these observances conditions of social fellowship, regarding the uncircumcised Gentile, although a Christian, as unclean. Peter had been taught by a vision to call no man common or unclean (Acts 10 : 28), and so before the coming of certain persons from James, **he did eat with the Gentiles**, which extended to the common meal, the love feast, if practised among them, and to the Lord's Supper. **But when they were come,** he withdrew and separated himself (imperfect tense), *i. e.*, he proceeded to *draw back* and to separate himself, doing this one by one, and as occasion seemed to demand, being gradually overcome by objections and persuasions. Thus he was virtually dividing the church into two bodies, Jewish and Gentile. And this he did, **fearing them which were of the circumcision**, Jewish Christians from Jerusalem, lest he give offense to them and to the other converts from Judaism. Peter, though impulsively bold, suffered from timidity as a besetting sin (Mark 14 : 66-72). "The fear of man bringeth a snare" (Prov. 29 : 25).

13. And the other Jews, the rest of the Jewish Christians, dissembled, practised hypocrisy, likewise with him. They were aware of Christian

much that Barnabas also was carried 14 away with their dissimulation. But when I saw that they walked not uprightly according to ^athe truth of the gospel, ^oI said unto Peter before *them* all, ^pIf thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said to Cephas in the presence of all: If thou, being a Jew, livest after the manner of Gentiles and not that of Jews, how dost thou 15 compel the Gentiles to Judaize? We

n Ver. 5.

o Ps. 141 : 5; Prov. 27 : 5, 6; 1 Tim. 5 : 20.

p Acts 10 : 28; 11 : 3.

liberty, that they might eat with Gentiles, yet they acted as if it were unlawful to do so. Doubtless Peter may have thought it expedient to yield at this time to Jewish prejudice, contrary to the divine instruction given him (Acts 10 : 13 ff.) and his previous custom, but in so doing he was striking the very foundation itself, and subverting a fundamental principle of the gospel. His example carried not only the Jewish converts at Antioch, but even **Barnabas**, the enlightened and stanch defender of Christian liberty (Acts 15 : 2), **was carried away with their dissimulation**, so strong was this tide of Jewish ritualism. He was the last man to be moved, as it would seem, and Paul, a "Hebrew of the Hebrews," stood alone to breast the current. He had the courage of his convictions, asserted and defended the truth, and won victory from what threatened to be an overwhelming defeat.

14. At this point Paul confronted Peter, as intimated in ver. 11. **But when I saw that they walked not uprightly**, literally, *walked not straight*. They diverged from the straight path, **according to the truth of the gospel** (ver. 15, 16), which made all one in Christ (3 : 28), who broke down the middle wall of partition between Jew and Gentile (Eph. 2 : 14). **Before them all**; publicly. Peter's influence was public, and it needed to be met publicly. Various views have been held in regard to the limit of this address of Paul. Some suppose it to end with this verse; others, with ver. 15, or 17, or 18; but most, with the end of the chapter. Yet it seems to me that the address is the more directly given as far as the end of ver. 18. The rest of the chapter appears to be a more general account of what he said to Peter, affected in form by his mental reference to the Gala-

tians and its application to them. The latter appears to be the most natural view. We need not suppose, however, that we have here the exact words, but rather, the summary of Paul's remonstrance and reproof. Doubtless questions and answers were interspersed, and the substance here given and so molded as to meet the condition and dangers of the Galatians. **If thou, being a Jew**, by birth and education, **livest after the manner of Gentiles**, having mingled freely and eaten with them ever since your visit to Cornelius, **and not as do the Jews**, in separating from and not eating with Gentiles, **why compellest thou the Gentiles**, by your example and moral influence, **to live as do the Jews, to Judaize**, to observe the custom of the Jews, to become proselytes to Judaism by circumcision and the observance of the Mosaic law (ver. 18, 21). The tendency of Peter's example was to join Judaism to Christianity, to induce Gentile believers to be circumcised and keep the law. While he himself would regard this as unnecessary, the zealous Jew would regard these ritual observances as essential to a perfected Christianity. The mere question asked by Paul shows at once the inconsistency of Peter's conduct with his visit to Cornelius, his address at the Jerusalem conference, and his habitual practice from that time. Here he might have paused. But he proceeds to unfold the great truth of the gospel pertaining to salvation, and to show that the conduct of Peter and the others was not in accordance with the principles and liberty of the gospel.

15. This verse and the next are one sentence, in which the apostle refers to the fundamental doctrine of justification by faith alone, which Peter, as well as he himself, accepted and had verified in their own experience, in

15 ^a We *who* are Jews by nature, and not
 16 ^b sinners of the Gentiles, ^c knowing that
 a man is not justified by the works of
 the law, but ^d by the faith of Jesus
 Christ, even we have believed in Jesus
 Christ, that we might be justified by
 the faith of Christ, and not by the
 works of the law: for ^e by the works of
 the law shall no flesh be justified.

being Jews by nature, and not sin-
 16 ners from among the Gentiles, yet
 knowing that a man is not justified by
 works of law, but only through faith
 in Jesus Christ, even we believed on
 Christ Jesus, that we might be justified
 by faith in Christ, and not by works of
 law; because by works of law no flesh

^q Acts 15 : 10, 11.

^r Eph. 2 : 3, 12.

^s See refs. Rom. 1 : 17; 3 : 20-22, 28.

^t 3 : 22-24; Rom. 5 : 1; Heb. 7 : 18, 19.

^u Ps. 143 : 2; Rom. 3 : 20.

accordance with Old Testament Scrip-
 ture. Notice that Paul courteously
 changes his address from the second
 person *thou* to the first person *we*.
 The sentence is more subdued than the
 preceding, and concessive; I concede
 that **we who are Jews by nature,**
by birth, not even proselytes, and not
sinner of the Gentiles, as viewed
 from the Jewish standpoint (the word
 "sinner" used, perhaps, with a little
 irony). Paul incidentally brings to
 view the popular Jewish idea of Gen-
 tiles. They looked down upon them as
 sinners; and so these of the Jewish
 party were treating their Gentile breth-
 ren.

16. To bring out the connection of
 thought with the preceding clause, we
 should translate: **Yet knowing that**
a man is not justified, accounted
 as righteous, **by**, literally, *out of*, **the**
works of the law, as a result of obey-
 ing perfectly the requirements of the
 law, **but by**, better, *but only through*,
the faith of Jesus Christ; knowing
 this to be the case, **even we have**
believed in Jesus Christ, that we
might be justified by the faith,
out of, or, by means of faith in Christ,
and not by the works of the law:
 because, as it is written (Ps. 143 : 2), **by,**
out of, or, by means of, the works
of the law shall no flesh be jus-
tified. Justification is not to be ob-
 tained by legal observances, and hence
 the reason for giving up salvation by
 works as a ground of merit, and adopt-
 ing the principle of salvation through
 faith in Jesus Christ. Comp. Rom. 3 :
 20, where this passage is quoted more
 fully. The rendering of the Revised
 version, *save through faith*, etc., does
 not correctly represent the original,
 since it may imply a justification partly
 by works and faith, an idea in direct
 opposition to the statement that imme-

diately follows. The meaning evidently
 is, *but only*, as in 1 : 7; Matt. 12 : 4.
 (So Meyer.) This does not exclude
 Christ's perfect obedience of the law in
 our stead (4 : 4, 5; Rom. 10 : 4), which is
 accounted to the penitent believer.

The words justify, justification, right-
 eous, and righteousness, are important
 terms in Paul's writings. "To justify"
 is used in a forensic or judicial sense,
 "to account and pronounce righteous,"
 "to acquit from guilt." "Right-
 eousness" in Paul's use never means
 justification, but simply "righteous-
 ness." "Faith" is the instrument or
 medium by or through which God jus-
 tifies the sinner. God in justification
 acquits the believing sinner of all guilt
 on account of Christ's obedience unto
 death and intercession, and treats him
 as righteous irrespective of the believ-
 er's personal merits. Righteousness is
 accounted, or set to his account. Yet
 in thus defining justification as a foren-
 sic act, we must beware lest we isolate
 it too much from God's gracious work
 in the soul, with which it is inseparably
 connected. Regeneration, the impart-
 ing of eternal life, always attends, in-
 deed is implied, by the act of justifica-
 tion. "Whom he called, them he also
 justified; and whom he justified, them
 he also glorified" (Rom. 8 : 30). God
 does not declare a sinner righteous and
 treat him as such, and leave him unre-
 generate and dead in sins. Compare
 the discussion (See note on p. 127) in my
 Commentary on Romans (1 : 17).

Many have found great difficulty in
 reconciling Paul's idea of justification
 with that of James. Paul insists on
 justification by faith apart from works
 of the law; but James says (2 : 24), "Ye
 see that by works a man is justified,
 and not by faith only." The two, how-
 ever, use their terms differently. Paul
 speaks of works in their relation to the

17 ^aBut if, while we seek to be justified by Christ, we ourselves also are found sinners, ^{is} therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I ¹through

17 shall be justified. But if, while seeking to be justified in Christ, we ourselves also were found sinners, is then Christ a minister of sin? Far be it! 18 For if I build up again the things which I pulled down, I show myself a

z Rom. 6 : 1, 2; 1 John 3 : 8, 9.

y Rom. 8 : 2.

holy law of God; James, of those works which grow out of faith. Paul is thinking of faith, which actually extends to Christ, resulting in a real spiritual union and a spiritual life; James, of faith more generally, which may be dead or living, the latter evidenced by its works. Paul's faith really implies the forthcoming works, and James' works the living faith as its source. Paul is looking on the side of the ungodly; James on the side of the Christian. Indeed, James throughout his Epistle emphasizes faith (James 1 : 3, 6; 2 : 1, 14, 17, 26; 5 : 15), but it is a living faith as opposed to a dead faith. "This is an epistle of faith. It is a righteous faith; a faith that brings forth its proper points; a faith that gives the tongue speech; a faith that waits for the Lord Jesus Christ; a faith that has power to cover the Christian body and soul with salvation" (H. G. WESTON, D. D.).

17. The apostle meets a common objection to salvation by faith, that thus to renounce salvation by works was to make Christ a promoter of sin. Comp. the question stated and answered in Rom. 3 : 5. The argument by which Paul exposes the wrong in Peter's conduct is: If this dependence on Christ and the renunciation of the law is wrong, then is Christ who requires it the instigator and promoter of wrong, a conclusion not to be thought of. **But if while we seek,** better, *But if while seeking, to be justified,* while we sought this at our conversion, **by Christ,** rather, *in Christ,* in union with him through faith, **we ourselves also are,** *were,* **found sinners,** and still in need of a legal righteousness, and needing to observe the law to complete our salvation, **is then Christ a minister, a promoter, of sin?** Does faith in Christ lead to this? A most absurd conclusion to a believer in Christ, especially to such as viewed Christ as Paul and Peter did. Yet to this conclusion must Peter be driven if

he insisted on the necessity of observing the law by Gentile believers. Such seems to be the idea. The argument is aimed at Peter's inconsistency. His actions made plausible the idea that Christ could not justify, and that he was a promoter of sin rather than of righteousness. To all this Paul exclaims, **God forbid,** rather, *Let it not be once thought of!* This is a vehement exclamation, expressive of a strong denial of some thought, put forth or suggested by an opponent, as here. It is used by Paul fourteen times, ten in Romans, three times in Galatians, and once in 1 Corinthians. (Comp. Rom. 3 : 4.) It is always found after an interrogation. The question here implies a negative, and the strong negative that follows is an emphatic denial that the inference is true in fact, and consequently it affirms that the premises from which it legitimately follows is false. This is an important point in the interpretation of this passage.

18. A reason and confirmation of the negative just uttered. Banish the thought and any implication that Christ cannot justify the sinner, and that he is a minister of sin! Depend on justification by faith in Christ alone; **for if I build again the things,** if I resort again to the works of the law as a means of justification **which I destroyed,** or *pulled down,* when I accepted Christ, **I make myself, I show or prove myself,** to have been in the latter case **a transgressor.** If a man builds up again that which he once destroyed he declares by his acts that he did wrong in destroying it. This was what Peter was now doing. He had been laboring to do away with legal observances, and now by again resorting to them, he labors to re-establish what he had sought to pull down, and declares that in doing so he was a transgressor. Notice how delicately Paul changes from the first person plural to the first person singular and allows Peter to draw the application. You are not only

the law ^aam dead to the law, that I
20 might ^alive unto God. I am ^bcrucified
with Christ: ^cnevertheless I live; yet
not I, but ^dChrist liveth in me: and

19 transgressor. For I through law died
20 to law, that I might live to God. I
have been crucified with Christ; and
I no longer live, but Christ lives in me;
and the life which I now live in the

^a Rom. 6 : 14; 7 : 4, 6, 9, Col. 3 : 3.

^a Rom. 6 : 11; 2 Cor. 5 : 15; Heb. 9 : 14.

^b 5 : 24; 6 : 14; Rom. 6 : 4-6.

^c Rom. 6 : 8.

^d John 17 : 23; Col. 1 : 27.

inconsistent, but you stultify and condemn yourself, in turning away from Christ and his righteousness to legal obedience—something that Peter would not for a moment think of doing.

19. Paul confirms his argument by a reference to his own actual experience. So far from Christ being a promoter of sin, and so far from acknowledging himself a transgressor in accepting justification through faith in Christ alone, he had found Christ to be the author and promoter of righteousness and of spiritual life. This verse and the next contain the substance of the gospel and the key of the Epistle. The emphatic words are, **I through the law.** Paul goes back to his natural, unconverted state, and tells what the law did to him. He had tried the law, but it failed him (Phil. 3 : 3-7). **I am dead to the law,** rather, *I died to the law*, in relation to it. I was as one dead to it. It demanded perfect obedience as a condition of justification, which none can render. "I was alive without (apart from) the law once, but when the commandment came, sin revived and I died" (Rom. 7 : 9). I saw myself a condemned and lost sinner, and I died to the law as a ground of merit or as a means of justification. Compare the thought of being dead to the law in Rom. 7 : 4. Thus through the law I died to the law, in order **that I might live**, not in sin, but **unto God.** The law thus prepared the way, by cutting off all hope of righteousness and salvation through the works of the law, and shutting him up to Christ as his only hope for righteousness and salvation through faith. Despairing of all help from the law in the holy living of a new spiritual life, he was driven to seek the higher plane of the gospel, and obtain eternal life and the righteousness which is through faith in Jesus Christ (Rom. 6 : 11; Phil. 3 : 9). Thus Christ is not a promoter of sin, nor does justification through faith apart from the works of the law, lead to or encourage

sin, but rather holiness and consecration to God. The gospel provides a righteousness in justification and a life of holiness in sanctification through the Spirit.

The first clause more exactly rendered is: *For I through law died to law.* Paul frequently speaks of *law* without the article (Rom. 3 : 20, etc.), in which he appears to regard the underlying principle in general. Its application here is, however, to the Mosaic law, since it was that law which the Judaizers would bind upon the consciences of Gentile believers and make its observance a condition of fellowship. "What the Mosaic ordinances were to the Jews, other codes of precepts and systems of restraint were, in an inferior degree and less efficaciously, to other nations. They too, like the Jews, felt the bondage of law in some form or other" (J. B. LIGHTFOOT) (4 : 9; 5 : 1).

20. The apostle explains and expands the thought of the preceding verse. The words **Christ** and **I** are emphatic. Translate, *With Christ I have been crucified, and no longer do I myself live* in my old unregenerate state, trusting in the works of the law for salvation (Rom. 6 : 6). At his conversion Paul became united with Christ by faith and so identified with him in his death as to abandon the law as a ground of justification. And this fellowship with Christ has continued, and the effect of this crucifixion in his experience. His conviction has deepened and his faith has been strengthened in the atoning sacrifice of Christ as the ground of his salvation. Sin too has appeared exceeding sinful and his old life of sin hateful to his eyes, and dead as it were to his new spiritual vision (Rom. 7 : 13). **But**, while I myself, in my natural state, no longer live, **Christ liveth in me**, dwells in me by the Holy Spirit, begetting and sustaining a new spiritual life. Thus Christ is the source and animating principle of the believer's life, as experienced in regeneration and

the life which I now live in the flesh * I live by the faith of the Son of God, † who loved me, and gave himself for me. I do not frustrate the grace of God: for ‡ if righteousness come by the law, then Christ is dead in vain.

flesh I live in the faith of the Son of God, who loved me, and gave himself 21 for me. I do not set aside the grace of God; for if through law there is righteousness, then Christ died without cause.

e See refs. ver. 19; 3: 11; John 6: 57.

f 1: 4; Eph. 5: 2.

g 3: 21, 24; 5: 2-4; Heb. 7: 11.

sanctification. We are so united and identified with him as that he is "our life" (Col. 3: 4). His death our death, and his life our life! Paul goes on to explain what he means by Christ living in him. He has used strong language which he now limits. He does not mean that his own life has ceased, but that his life has undergone a thorough and radical change in his union with Christ. **And the life which I now,** in contrast to my former unregenerate life, **live in the flesh,** in my body, weak and exposed to temptation in the midst of toils, dangers, and conflicts, **I live by the faith of the Son of God, who loved me,** voluntarily binding himself in his love to me, and as a consequence **gave himself up to death for me, in my behalf.** Notice the contrast between *flesh* and *faith*. He was indeed living in the flesh, but at the same time above it as its master (1 Cor. 9: 27), in the faith, the very atmosphere of his life, inspired by and taking hold of the Son of God, the divine and omnipotent Saviour. Christ's voluntary love had taken hold of him and held him (who could separate him from that love? Rom. 5: 8, 9; 8: 35-39); and this love, stronger than death, had shown itself in his sacrificial work, which Paul in his strong faith vividly appropriates to himself—*gave himself for me*, on my behalf, a vicarious offering for me. Being thus identified with the death and life of Christ, and being thus united to Christ, he was not holden to the law as a ground of justification, nor to its observance as a condition of salvation and of a holy life to God.

21. A bold and evident conclusion to what precedes. In thus living I boldly affirm, **I do not frustrate,** *set aside* or make void, **the grace of God,** as manifested in the gospel in the atoning death of his Son, as I should do if I were seeking to obtain righteousness by the works of the law. This strong negative expression implies the opposite: I do sustain and establish the

grace of God in the righteousness obtained through faith in his Son. And all this is evident, **for if righteousness come by the law,** better, *For if there be righteousness through law* (see on ver. 19), **then Christ is dead in vain,** rather, *died without cause*, unnecessarily. If men could obtain righteousness which would insure their acceptance with God through the law, then surely the death of Christ was needless. But no Christian could regard the death of Christ as for naught, hence no Christian should seek righteousness in any other way than through faith in Christ. Evidently the Judaizers, who insisted on obedience to the Mosaic law as a condition of salvation, were making void the death of Christ, and Peter and others who were making circumcision and the observance of the law a condition of fellowship were ignoring the grace of God and acting inconsistently.

Paul very wisely omits speaking of the effect of this on Peter. Paul's object was to vindicate his apostolic calling and the gospel he preached, and so he speaks personally of Peter only so far as it was necessary. By his masterly argument Paul shows that he was in the right and Peter in the wrong. It is implied that Paul was just the man for that crisis, that he successfully withstood the Judaizers, and that Peter, Barnabas, and others retraced their steps and accepted that liberty of the gospel which regards both Jew and Gentile as one in Christ Jesus. This is also confirmed by Peter's loving reference to Paul years later (2 Peter 3: 15).

Paul makes a strong contrast between the law and grace, works and faith. Salvation must be by one or the other. "If by grace, then is it no more of works; otherwise grace is no more grace" (Rom. 11: 6). Yet Paul does not present the law as antagonistic to the gospel, but rather the antagonism of the two methods of justification, by faith and by works. The law and the

gospel, faith and works, both have their place, as the apostle shows elsewhere in this Epistle (3 : 19-24; 5 : 22-26). He is not discussing the moral precepts of the law as a rule of life, but the observances of the whole law (for he does not appear to make the distinction between the moral and the ceremonial) by fallen, sinful men as a ground of merit and a means of righteousness acceptable to God. The law and the gospel, faith and works, are in perfect harmony in the divine arrangements, and are only made antagonistic when they are out of their place or put to an improper use.

PRACTICAL REMARKS.

1. The differences, yet substantial agreement, in recording the same events by Luke and Paul, are evidences of their accuracy and truthfulness and suggestive of their inspiration (ver. 1-3; Acts 15: 1-5).
2. Great prudence is necessary in discussing and settling questions involving great principles. Paul sought a private interview with leading brethren before presenting his views to the church as a whole (ver. 2; Acts 21 : 17-20).
3. It becomes us to resist even non-essential observances if made a condition of salvation (ver. 3; 5 : 1-6; 6 : 12-15).
4. False brethren may be those who prove false to their fellow-Christians or those who prove false to the truth (ver. 4; 6 : 13; 2 Cor. 11 : 4, 20).
5. In defending the gospel Paul stood not for himself alone, but also for all Gentile believers, indeed, for the whole church of God (ver. 5; 1 : 9, 10; Col. 3 : 11).
6. It becomes us to resist all encroachments of error in order that the true gospel may be continued in the world (ver. 5-10; Jude 3).
7. Godly men are unspeakably important, but truth is even more important, and God most of all. Not so much men as principles (ver. 6, 7; Rom. 2 : 11; 3 : 4; 2 John, 3 John).
8. In religious matters we are to be ultimately governed not by human opinions, but by the word of God (ver. 6-8; Isa. 8 : 20).
9. Preachers at home and missionaries abroad have their respective callings from God and all stand on a level before him and with one another (ver. 7-9; Matt. 23 : 8-12).
10. In the frankness and open-heartedness and readiness to rejoice in the success of others manifested by Paul, Peter, James, and John, we see how to avoid strife and settle difficulties among brethren (ver. 6-9; 5 : 25, 26).
11. The exercise of benevolence and beneficence is a Christian duty and the outflow of a true Christian spirit (ver. 10; 2 Cor. 8 : 1, 6; 9 : 7-11).
12. The primacy of Peter among the apostles claimed by the Romanists is incredible in view of his inconsistent conduct at Antioch and the rebuke of Paul. The failures of Peter, perhaps, are recorded in part to show to future generations that he was not above the rest of the apostles (ver. 11-13; Matt. 16 : 22, 23; 26 : 75).
13. Learn how to give reproof. Not by whispers to others, nor slanders, but frankly to the person himself, with as little personality as possible, by a plain and clear exposition of the truth (ver. 11; 1 Tim. 5 : 1, 2; 2 Tim. 4 : 2).
14. The best of men have their weaknesses. Barnabas was eminently "a good man" (Acts 11 : 24), but he was influenced into dissembling by Judaizers (ver. 13, 14; 1 Cor. 11 : 1).
15. It is a Christian duty to reprove and admonish, at a proper time and in a proper way, those in error; private faults privately, public offenses publicly (ver. 14; Matt. 18 : 15; 1 Tim. 5 : 19, 20).
16. Beware and not subvert the gospel by laying down conditions for salvation which are not required by the word of God (ver. 14-16; Isa. 1 : 12; Matt. 15 : 3, 9).
17. There is no middle ground between justification by faith and justification by works. A holy being alone can by perfect obedience be righteous before God. Sinners, both in their nature and in their practice, find only condemnation from the law (ver. 16; 3 : 10).
18. The tendency of justification by faith is not toward sin, but toward holiness and God (ver. 18, 19; Rom. 6 : 1 ff; 2 Cor. 4 : 1-6).
19. The believer can claim Christ as a personal Saviour. "Wondrous words! I am so identified with him that his death

is my death. When he was crucified I was crucified with him. I am so much one with him under law and in suffering and death that when he died to the law I died to the law" (EADIE). "Because I live, ye shall live also" (John 14 : 19; ver. 19, 20; 3 : 13; Rom. 7 : 4.)

20. The blessings acquired by Christ's death belong to the believer—freedom from condemnation, worship, eternal life (ver. 20; Rom. 8 : 1, 12-17; 1 Cor. 2 : 13, 14).

21. The grace of God lies at the foundation of the Christian's hope, but faith unites him to Christ's death and life (ver. 21; 2 Cor. 8 : 9; Rom. 10 : 4; Phil. 3 : 8-11).

22. Salvation by faith honors God and his grace, but salvation by works impugns his grace and makes impossible spiritual life in the soul (ver. 21; 1 John 4 : 9, 10; Rom. 8 : 7, 8).

CHAPTER III.

The last two chapters are personal and defensive; the next two are doctrinal and more strictly polemic. Having proved the independence and divine authority of his apostleship and of the gospel he preached, the apostle proceeds to discuss and illustrate the doctrine of justification by faith. This he had brought into prominence in 2 : 16; and the doctrinal statement in 2 : 19-21 forms a connecting link between the last chapter and this, and prepares the way for plunging at once into the doctrinal discussion.

1-29. JUSTIFICATION NOT BY LAW, BUT BY FAITH. With the authority of an apostle Paul rebukes the Galatians for their inconsistency and folly in forsaking the gospel for the law in order to obtain justification (ver. 1). In connection with this he proceeds to establish the doctrine of gratuitous justification by faith. The first argument is: From their own experience, in reference to their reception of the Spirit and the power of miraculous working, both of which came not by works of the law, but through faith (ver. 2-5). Second argument: From the faith of Abraham by which he was justified; and in the same way through faith the Scripture is fulfilled. "In thee shall all the nations be blessed" (ver. 6-9). Third argument: From the law, which pronounces a curse on all that depend on

it, and which cannot justify, since "The just shall live by faith" (ver. 10-12). Fourth argument: From what Christ has done, in that he redeemed us from the curse of the law, by submitting to its infliction, in order that the blessing of Abraham might come upon the Gentiles, and that all might through faith receive the promise of the Spirit (ver. 12-14). Fifth argument: From the fact that God made his covenant with Abraham before the giving of the Mosaic law (ver. 15-18). Sixth argument: From the design of the law, which was a temporary provision, designed to minister to the fulfillment of the promise, and as a tutor to bring us by faith to Christ (ver. 19-24). Seventh argument: From what faith has done for us, through which we have received sonship and unity in Christ whom we professed in baptism. Thus in regeneration and in profession we are all one in Christ, without distinction of race and sex, the seed of Abraham and heirs according to promise (ver. 25-29).

But the discussion in this chapter and the next may be viewed from different points. Viewed on the side of love and of the gospel which Paul preached, he maintains to the Galatians the truth of his gospel by an appeal to their own experience of salvation and to the experience of Abraham, and to the Old Testament Scriptures, and to the old covenant as a covenant of promise in which the law was preparatory to the fulfillment of the promise; and hence he maintains their freedom as sons, and that to return to the law was going back into bondage. Or, viewed on the side of these Galatian Judaizers, they were antagonistic to the gospel of Christ as experienced by themselves, to the promise given to Abraham, and to the law through Moses, since the former was a promise of the gospel antedating and underlying the law, and the latter was disciplinary and preparatory to the gospel. In returning to the law they are returning into bondage. Therefore he exhorts them to return to the true freedom of the gospel (4 : 12).

1. The concluding verse of the preceding chapter ends the argument by a *reductio ad absurdum*, showing that the doctrine of justification by works of law practically makes the death of Christ superfluous. The thought of the Gala-

Salvation by faith and not by law.

3 O FOOLISH Galatians, ^h who hath bewitched you, that ye should not obey ⁱ the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye ^k the Spirit by the works of the law, ^l or by the hearing of faith? Are ye so foolish?

3 O FOOLISH Galatians, who bewitched you, before whose eyes Jesus Christ was openly set forth as crucified? This only I wish to learn from you: Was it from works of law that ye received the Spirit, or from the hearing of faith?

^h 1: 6; 5: 7.

ⁱ 2: 14; 5: 7.

^k Ver. 14; Acts 2: 38; 10: 44-46; 19: 2-6; Eph. 1: 13, 14.

^l Rom. 10: 16, 17.

tians accepting so impious a doctrine is intolerable, and Paul breaks forth into a vehement and somewhat pathetic remonstrance. Christ's death in vain! **O foolish Galatians**, senseless Gauls, without consideration and reflection, **who hath bewitched you**, fascinated you as by some charm or sorcery, **before whose eyes Jesus Christ hath been evidently, was openly, set forth, as crucified**, graphically and openly delineated in preaching and in the ordinances, as crucified for you? (2: 20.) He had preached Christ crucified (2: 20; 1 Cor. 1: 23), and this involved exclusive dependence on Christ for salvation and the abandonment of the law as a means of justification. The words, **that ye should not obey the truth**, are not found in the best manuscripts, and should be omitted. They are found in 5: 7, from which they were probably inserted here. The words, **among you**, are also wanting in the oldest and best documents.

On *foolish* compare Luke 24: 25. The word *bewitched* is found only here in the New Testament, used in allusion to the malignant glance of an "evil eye," exercising like a serpent a charming and beguiling power, and implies that the Galatians had been misled by wicked influences, as if by magic or evil arts. The expression, *before whose very eyes . . . openly delineated*, suggests not only Paul's preaching Christ crucified, but also baptism (ver. 27) and especially the Lord's Supper, in which Christ had been *placarded*, as it were, in symbol, the crucified One in our behalf.

2. The apostle shows the folly of their error by several decisive questions appealing to their experience. **This only would I learn of you.** This one

only thing I desire to ascertain from you, and this alone will reveal your error. **Received ye the Spirit**, at your conversion and in your Christian lives, either in his ordinary or extraordinary operation, *by means of works of law*, by observing the works which the commands and precepts of the law require, or *by means of the hearing that comes of faith*; that is, from believing? Of course there could be but one answer. They had received the Spirit by listening with faith. The Spirit is not to be limited here, with some, to his gifts, but should be extended generally to his reception by the Galatians, when they were justified, in regeneration and in the beginnings of their spiritual lives. The word *hearing* is used of the act of hearing, to perceive by hearing, or it may be used of the thing, the message, the preaching. So also *faith* is used of an active belief or trust in Christ; and it may be used of what is heard and believed, the substance of the gospel. The latter use is not common in the New Testament. The active sense of faith is usual with Paul. "Faith is not with Paul primarily a doctrine, but an action, a thing to be done, a trust to be exercised" (G. B. STEVENS). Many take the phrase, "the hearing of faith," to mean the preaching concerning the necessity of faith. To me the active sense of both words seems more natural and appropriate—the listening that comes of faith. The contrast is between the two phrases, "works of law" and "the hearing of faith," legal works or obedience, and trustful hearing, or, faith through hearing (Rom. 10: 17). The law says, This do and thou shalt live; the gospel, Believe on the Lord Jesus Christ and thou shalt be saved (Rom. 10: 5-9).

^m Having begun in the Spirit, are ye
⁴ now made perfect by ⁿ the flesh? ^o Have
 ye suffered so many things in vain? if
⁵ *it be* yet in vain. He therefore ^p that
 ministereth to you the Spirit, and work-
 eth miracles among you, *doeth he it by*

3 Are ye so foolish? Having begun in
 the Spirit, are ye now being made per-
 4 fect in the flesh? Did ye suffer so
 many things in vain? If indeed it be
 5 in vain. Does he therefore, who sup-
 plies to you the Spirit, and works

m 4 : 7-10.

n Heb. 9 : 10.

o Heb. 10 : 35, 36; 2 Peter 2 : 20-22; 2 John 8.

p 2 Cor. 3 : 8.

3. The idea of their folly grows upon him. **Are ye so foolish?** so senseless, and so unreflecting. *So* is the emphatic word. The folly and inconsistency of the Galatians are indicated by what follows. **Having begun in the Spirit**, in hearing and believing, **are ye now being made perfect by the flesh?** in your natural sinful state in attending to legal observances. Spirit and flesh are here used instrumentally. Nearly equivalent is this to asking, Having begun your Christian life spiritually, are ye now completing it, or making it perfect, carnally? The mere asking of the question showed its folly. The "beginning in the Spirit" and "the making of it perfect in the flesh" correspond to "work of law" and "the hearing of faith" of the preceding verse, and indicate the respective character and instrumentality of the gospel and the law. The use of the word *flesh*, meaning the natural sinful nature, accords with Paul's usage of the word. Many, however, apply *flesh* to the outward ceremonials of the law, such as circumcision and other rites of Judaism. But this distinction of ceremonial and moral law, and the emphasizing of the ceremonial, is a modern usage. The idea rather is, Are ye being made perfect by giving yourselves up to the control of the flesh, your natural sinful nature? Instead of *being made perfect*, some prefer to translate, "Are ye now making an end in the flesh?" This, however, is not so well supported as the other.

4. In verse 2 the apostle had but one question to ask them. The questions that follow grow out of that one question. In view of the folly and uselessness of attempting to perfect their Christian lives by the flesh, he exclaims or asks: **Have ye**, rather, *Did ye*, **suffered so many things in vain?** at the time of your conversion. We have no account of their sufferings, but doubtless they suffered persecution like those in the neighboring region of Pisidia

and Lycaonia (Acts 14 : 2, 5, 19, 22), and at Ephesus (Acts 19 : 23 ff), and at Thessalonica (1 Thess. 1 : 6), instigated very likely by opposing Jews. Their sufferings would, indeed, be for naught, and worse than naught, if they had turned away from Christ. But in the exercise of love which "hopeth all things," he adds, **if it be indeed in vain.** Paul could not but hope and believe that it would not be in vain. Their faith was worth suffering for, but if they gave up their life of faith, it was a confession that that and all their sufferings on account of it were vain.

Some would render, *Did ye experience so many things in vain?* Have the blessings of your new life yielded no result, perhaps worse than none? The verb sometimes has this meaning in classical Greek, and the meaning suits the connection here; but the common meaning, to suffer, is the uniform use of the word in the New Testament and the Septuagint, and is adopted by Meyer, Lightfoot, Ellicott, Alford, and others, and upon the whole, is to be preferred.

5. The apostle resumes the question of verse 2 in another form. He had asked it in reference to the time of their conversion; he now asks it in reference to their experiences since that time. He thus prepares the way for introducing Abraham as an example of justification by faith. **He therefore that ministereth to you**, or, *supplieth to you*, **the Spirit, and worketh**, now, **habitually, miracles among you**, or, *in you*. The word rendered *miracles* may mean either miraculous works, or miraculous powers. If the former, then it should be followed by the rendering *among you*; but if the latter, then *within you* is to be preferred, referring to the miraculous gifts of the Spirit which they had received from God (1 Cor. 12 : 6-11, 28). The New Testament use of the verb *worketh* favors the latter view (1 Cor. 12 : 11; Phil. 2 : 13). The rendering *among you*, in the midst of you, may, however, include a reference to both

the works of the law, or by the hearing of faith?

6 Even as ^a Abraham believed God, and it was accounted to him for righteousness': know ye therefore that ^b they which are of faith, the same are the children of Abraham. And ^c the Scripture, foreseeing that God would justify

miracles among you, do it from works of law, or from the hearing of faith?

6 Even as Abraham believed God, and it was reckoned to him for righteousness. 7 Know then that they who are of faith, 8 these are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, an-

q See refs. Gen. 15 : 6.

r Ver. 26-29; John 8 : 39; Rom. 4 : 11-16.

s 3 : 28-30; 9 : 30.

miracles of sense, and also of the Spirit, such as speaking of tongues, prophesying, and the like. The sentence may be completed: **Doeth he it,** does God thus supply and work, *by the means, by the works of the law?* or, *by means of the hearing that comes of faith?* (See on ver. 2.) The answer is evident. God had supplied his Spirit and had wrought miracles among them and within them, not through legal works, but through faith in Jesus Christ. It is implied that such are justified, and that through faith, apart from works of law.

6. The blessings of justification by faith were exemplified in the case of Abraham. The passage quoted is from Gen. 15 : 6, according to the Septuagint, giving the meaning of the Hebrew, which reads, "And he believed the Lord and it was counted to him for righteousness." It was a standard passage of appeal among Jews and Christians, and is quoted also in Rom. 4 : 3 and in James 2 : 23. This verse is closely connected with the preceding verse. The answer to the question is implied: Surely *from the hearing of faith, Even as Abraham believed God, and it was accounted, or, reckoned, to him for righteousness.* His faith was reckoned to him in place of righteousness, or a perfect life, demanded by God. It was thus accepted by God as a condition of justification. Faith is not meritorious. Its very nature excludes the idea of merit and by its humble trust implies grace on God's part (Rom. 4 : 4, 5). Abraham trusted God's Messianic promise. He had before this exercised faith in the word and promise of God (Gen. 12 : 1-8; 13 : 14-18). But now God is pleased to renew in a special way his promise, which included the future Anointed One (Gen. 15 : 1-5). How far Abraham apprehended the future Redeemer we know not. We have, however, our Lord's own declaration, "Your father

Abraham rejoiced to see my day, and he saw it and was glad" (John 8 : 56). It appears certain that Abraham apprehended by faith the coming Redeemer, and so his faith availed for righteousness. "Scripture not only asserts that faith is accounted to us for righteousness, but also that Christ 'is our righteousness' (Jer. 23 : 6; 33 : 16); in him 'we have righteousness' (Isa. 45 : 24); 'who of God is made unto us righteousness' (1 Cor. 1 : 30); 'in him we are made the righteousness of God' (2 Cor. 5 : 21). Since, therefore, Christ and faith are said to be at the same time our righteousness, the consequence is that faith is, and is called, our righteousness, because it apprehends Christ's righteousness and makes it ours" (GERHARD'S "*Loci Theologici*," VII., p. 262).

7. The apostle develops the conclusion from Abraham's faith. **Know ye therefore, or, ye perceive therefore, that they which are of faith,** in contrast to those who are of the works of the law, **the same** (emphatic), *these only, are the children, better, sons, of Abraham.* The renderings in the imperative, *know*, or the indicative, *ye perceive*, are equally allowable, but the former is preferred as the more animated. The preposition *of* indicates the origin, the principle of faith, through which the spiritual life of believers proceeds. They are called *sons* of Abraham, as having essentially the same spiritual nature and the same religious spirit. None others can properly be called his sons in a true spiritual sense. Our Lord used a similar argument with the Jews (John 8 : 39; comp. Matt. 3 : 9).

8. By another scripture the apostle confirms and extends the idea of the spiritual sonship of Abraham through faith. **And the Scripture, personified, inspired by the Holy Spirit** (2 Peter 1 : 21), **foreseeing that God would justify the heathen, the Gentiles,**

the heathen through faith, preached before the gospel unto Abraham, *saying*, 'In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For "as many as are of the works of the law are under the curse: for it is written, *Cursed *is* every one that

nounced beforehand the glad tidings to Abraham, saying, In thee shall all the nations be blessed. So that they who are of faith are blessed with believing Abraham.

10 For as many as are of works of law are under a curse; for it is written, Cursed is every one that continues not

t Gen. 12 : 3.

u Luke 18 : 9-13.

x Deut. 27 : 26; James 2 : 10, 11.

through faith, or more exactly, *that God justifies the Gentiles by faith*, a present fact under the gospel when Paul was penning these lines, **preached before the gospel, announced beforehand the glad tidings, unto Abraham.**

And this he announced, not only nineteen centuries before our Lord's advent, but it was even before the giving of the law and before the institution of circumcision. **Saying, In thee shall all the nations be blessed** (Gen. 12 : 3; 18 : 18). This is a composite quotation from the Septuagint, substituting *nations* of Gen. 18 : 18 for *tribes* of Gen. 12 : 3. Paul did this because he was dealing with Gentile Christians. It is substantially the meaning of the original Hebrew. All outside of Abraham and his immediate family were the *nations*, or *Gentiles*, at the time of giving the promise. They should be *blessed* in becoming spiritual sons through justification by faith. *The nations*, pointing especially to the *Gentiles*, whom the apostle had in view. But how were they to be blessed in Abraham, *In thee?* (1) In being partakers of his faith and becoming thus the sons of Abraham. (2) *In thee*, as the progenitor of the Messiah. The blessings here promised came upon all nations or families of the earth through the spiritual descendants of Abraham, and especially through the greatest and most glorious of all, the divine Messiah. (Comp. Acts 3 : 25, 26.)

9. A conclusion from the two preceding verses. **So then they that are of faith**, they who are believers, **are blessed with faithful Abraham**, more exactly, *are blessed together with believing Abraham*. Gentile Christians had received the Holy Spirit by the exercise of faith (ver. 2, 5), thereby becoming sons of Abraham (ver. 7), so that they, as well as believing Jews, had become partakers together with Abraham of the blessings which im-

plied that they were justified with him in the sight of God. The original word, rendered *faithful*, may mean either *trusty*, or exercising trust, *believing*. The latter is the sense of the word here. See John 20 : 27, where it is rendered "believing." (See Rom. 8 : 26; 4 : 23, 24.)

10. Thus far Paul has shown to the Galatians, from their own experience and from the testimony of Scripture regarding Abraham's faith, that spiritual blessings, implying justification, are bestowed on mankind not through human merit or works, but graciously through faith. He proceeds to confirm this by showing from the Scriptures, in this and the next two verses, that it is impossible for any sinner to be blessed and justified by law, and that deliverance can only come through faith.

For introduces a negative argument to confirm the conclusion arrived at, that sinners are justified and blessed through faith. **As many as are of the works of the law**, are the opposite, the counterpart of "they which be of faith"; and these, all of them, **are under the curse**. *Curse* is the opposite of *blessing*; they are in a state of condemnation, and hence, unjustified. This is confirmed by a full quotation of Deut. 27 : 26, the concluding words of the curse uttered on Mt. Ebal. The Hebrew is: "Cursed is he that confirmeth not the words of this law to do them"; the Septuagint version is: "Cursed be every man that continueth not in all the words of this law to do them"; and Paul paraphrases, "all things that are written in this book of the law" instead of "all the words of this law." The sense of the original is not essentially affected by these changes, but more explicitly brought out. The argument of the apostle hinges on the *doing* of the works of the law; but no one *does* them, and hence all are under the curse, under the *doom* of God's displeasure, condemned and unjustified.

continueth not in all things which are written in the book of the law to do 11 them. But ^athat no man is justified by the law in the sight of God, *it is evident*. For, ^aThe just shall live by 12 faith: and ^athe law is not of faith; but, ^bThe man that doeth them shall 13 live in them. ^cChrist hath redeemed

in all the things written in the book of 11 the law, to do them. But that by law no one is justified with God, is evident; because, the righteous shall live 12 by faith. Now the law is not of faith; but, he that does them shall live in 13 them. Christ redeemed us from the

y 2 : 16; Job 9 : 2, 3; Rom. 3 : 27, 28.

z Hab. 2 : 4.

a Rom. 4 : 4, 5, 14 : 10 : 5, 6; 11 : 6.

b Lev. 18 : 5; Neh. 9 : 29.

c 4 : 5; Isa. 53 : 5-7, 10-12; see refs. Rom. 3 : 24-26; 2 Cor. 5 : 21.

Perfect and continuous obedience is required. This is implied in the original and positively brought out in the quotation, **continueth not in all things**. No one, however, does this (Rom. 3 : 19; 1 Kings 8 : 46). It follows, therefore, that no one is justified by the works of the law; the opposite, justification by faith, is the only alternative.

11. The argument of the last verse is continued and confirmed. Justification by law, and by faith, among fallen men cannot both be true; nor can they both exist together in the salvation of sinners. They are directly opposed to each other; the one necessarily excludes the other, and since the Scriptures teach that "the just shall live by faith," it is evident that there can be no justification by works of law for sinners. **But, or, And, that no man is justified by the law in the sight of God, accounted righteous with God, is evident.** More exactly, in law, within the sphere and domain of law, in legal works, legal obedience. **For,** this is taught by that familiar scripture (Hab. 2 : 4), **The just, or, the righteous, shall live by faith.** This is quoted also in Rom. 1 : 17 and in Heb. 10 : 38. The Hebrew reads, "The just shall live by his faith," or "faithfulness," his faithful adherence and trust in God. Just as in James (2 : 18, 26) works are the accompanying fruits and evidence of faith, so here faithfulness to God implies the accompanying and underlying trust in God. And it is this trust which Paul seizes upon both here and in his Epistle to the Romans. The quotation of our text is translated by some, *The righteous shall live by faith*; and by others, *He who is righteous by faith shall live*. Both are grammatically correct. Boise suggests uniting the two ideas: *He who is righteous as a result of faith shall live thereby*. As a matter of fact, both the righteousness and the life come to men

through faith. The first and more common rendering is, however, the more natural one, and accords better with the original Hebrew. The great principle of all ages and dispensations is stated. It is through faith that men are accepted with God, and have spiritual life in him. Without faith there can be no spiritual life and no justification with God. (Comp. note on Rom. 1 : 17.)

12. **And, continuing the argument, the law is not of faith,** does not proceed from faith and does not belong to it. Life by the law is not on the principle of faith, **but,** on the contrary on the principle of doing its enactments, according to another familiar scripture, **The man that doeth, or, hath done, them shall live in them,** in their sphere and under their domain, and not in the sphere and domain of faith. (Comp. Rom. 10 : 5.) Nothing but perfect obedience can satisfy the law, which no fallen being can render. The Scriptures quoted, therefore, show that justification cannot be by the law. The Jewish party could not answer this argument drawn from the Old Testament, which they accepted and on which they professed to base their doctrine. The quotation above is abbreviated from Lev. 18 : 5. Read over these two verses and note also that "justification" and "life" are almost convertible terms. The one implies the other. He who is justified is accounted righteous with God and has spiritual life; and no sinner has this life who is not also accounted righteous. God indeed justifies the ungodly, but in so doing he not only accounts him righteous, but implants in him eternal life. Justification and regeneration are inseparable; the former really includes the latter.

13. At this point Paul presents the deliverance. Christ has borne the curse, and the blessing comes upon those who believe. Paul has shown that there is

us from the curse of the law, being made a curse for us: (for it is written, Cursed is every one that hangeth on a tree); ¹⁴ that the blessing of Abraham

curse of the law, having become a curse for us; because it is written, Cursed is every one that hangs on a tree; that to the Gentiles the blessing

d Ver. 6-9.

no justification by works of law, but that the law brings a curse. To this all Judaizers were exposed. Apart from faith they were doomed. And now in full view of the execution of the terrible sentence of the law, Paul exclaims, **Christ hath redeemed us**, referring especially to the Jews who were under the Mosaic law, **from the curse of the law, being made**, *having become, a curse for us, in our behalf*. The general meaning of the verb *redeem* is to *ransom*, especially from slavery, by the payment of a price. In this case it was from the curse of the law, Christ enduring the curse for our sakes. The tense of the verb in the original points to a *single* past act, to the death of Christ on the cross, by which he paid the ransom. Though sinless, Christ took our place, and *was made a curse*, accused and doomed, bearing all the consequences of sin on our behalf. In the Hebrew conception of sacrifice the victim was regarded as bearing the sins, and the consequent curse, of those for whom atonement was made. This was especially true of the scapegoat in Lev. 16 : 5 ff. Compare the narrative of the brazen serpent (Num. 21 : 7-9) and our Lord's allusions to it as typical of his crucifixion. Christ redeemed *us*, meaning here the Jews, Paul himself included, who alone were under the Mosaic law. He is writing from the standpoint of a believing Jew. He is not discussing an abstract theory. He is neither speaking of law nor of man in the abstract. He is thinking intently on the deliverance of himself and the Jewish race from that slavery and curse which their disobedience under the Mosaic law involved them in. When this question is solved, his mind (next verse) goes out to the Gentiles. And most strikingly was Christ made a curse in his death on the cross, **for it is written** (quoted from Deut. 21 : 23), **Cursed is every one that hangeth on a tree**; or according to the Hebrew, *accursed of God* is such a one. The allusion is to the ignominy attached to the hanging and public ex-

posure after death of the bodies of noted criminals on a stake or tree. The curse pertained not merely to the shameful impalement of the malefactor, but also to the violation of the law for which he had been previously put to death. Christ in taking our place endured the curse, "becoming obedient unto death, even the death of the cross" (Phil. 2 : 8). He suffered the curse, and was treated as one "accursed of God," in that his body was not allowed to remain on the cross over night. Noted criminals after death were publicly hanged, but their bodies were buried the same day, because they were accursed, and that the land should not be defiled (Deut. 21 : 23).

In the scriptural doctrine of the atonement Christ takes the believer's place and the believer is one with Christ. "Our Lord, in assuming human nature, became subject to its laws, limitations, exposures, and penal liabilities. Having taken our nature for the express purpose of interposing in our behalf, of becoming the representative of the human race before God, he actually suffered the woes which have come, or, without his interposing help, must come, on every one of the race. He bore these as the true penal sufferings for sin. They were not transferred by literal imputation, from the race, or from any individual of the race, to him, but as one of the race, as its interposing and recognized representative, he bore them, and in bearing triumphed over them. And to every one who has fellowship with him as a sufferer for sin, and faith in him as a personal Saviour from its power, it is divinely given to share in his triumphs" (E. G. ROBINSON, "Theology," p. 262).

14. The purpose of this redemption from the curse of the law: the conferring upon the Gentiles of the blessing of Abraham, and that all, both believing Jews and Gentiles, might receive the promised Spirit. Stevens thus puts it: "This verse states the purpose or aim of the redemption of the Jews as terminating on the Gentiles." Its object was, **That the blessing of Abra-**

might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: though *it be* but a man's covenant, yet *if it be* confirmed, no man dis-

16 annulleth, or addeth thereto. Now 'to

of Abraham might come in Christ Jesus, that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men. If a covenant has been ratified, though it be a man's, no one sets 16 it aside, or adds thereto. Now to Abra-

e See refs. Isa. 44 : 3, 4; Jer. 31 : 33; Ezek. 11 : 19; 36 : 26, 27; Zech. 12 : 10.

f Gen. 12 : 3, 7.

ham, of justification by faith (ver. 8), **might come on**, rather, *unto*, the **Gentiles through Jesus Christ**, rather, *in Christ Jesus*—not outside of him, but in what he has done, in his redeeming death, in being made a curse, this being the ground for the bestowal of the blessing. The emphasis is on *unto the Gentiles*, who are now prominent in the apostle's mind as the Jew had been in the preceding verse. But how should the deliverance of the Jews from the curse of the law bring the blessing of Abraham to the Gentiles? It was the divine arrangement that salvation was to be brought to the Gentiles through his chosen people. "Salvation is of the Jews" (John 4 : 22); "To the Jew first" (Rom. 1 : 16). From them, as to the flesh, Christ was to come (Rom. 9 : 5), and the first preachers of the gospel (Rom. 15 : 27). The blessing of Abraham extended first to him and the chosen people and through them to the Gentiles (ver. 8). It was a divine necessity that redemption from the curse of the law should first come to the believing Jew, that they might be the first promulgators of the glad tidings, and that salvation might come to the Gentiles. Of course Christ broke down the wall of partition between Jew and Gentile, and both stand on one common ground (Eph. 2 : 14); but that is not the point which Paul has in view here. And as a second and final purpose, **that we, Jews and Gentiles, might receive the promise of the Spirit** (ver. 2), the promised Spirit, the realization of the promise, **through faith** as the medium of his reception. The emphatic position of *through faith*, as well as the general course of thought, implies that the blessing was *not through the law*. "From these verses (13, 14) it appears that Paul regarded the vicarious death of Christ as necessary, in order to the fulfillment of the promise to Abraham" (HOVEY, "American Commentary").

15. From this point to 4 : 7 the apos-

tle discusses the relation of the law to the promise and some results flowing therefrom. It is a remarkable contribution of Pauline theology, not found elsewhere in the apostle's writings, "a contribution weighty enough of itself to give to it a foremost place among the documents of revelation. Paul has written nothing more masterly. The breadth and subtlety of his reason, the grasp of the spiritual realities underlying the facts of history are conspicuously manifest in these paragraphs, despite the extreme difficulty and obscurity of certain sentences" (FINDLAY, "The Expositor's Bible," p. 197).

Perhaps some were ready to say: But God made a second covenant with Moses, which modified the covenant with Abraham and promised further blessings upon the works of the law. Paul at once anticipates such an objection and proceeds to show the precedence and superiority of the promise to the law. **Brethren**, indicating his loving heart, though he had felt compelled to be severe. He puts himself on a level with them; he recognizes their spiritual brotherhood, though they were going astray. **I speak after the manner of men**, as men commonly do in using an illustration from human affairs. (Comp. Rom. 3 : 5; 6 : 19; 1 Cor. 9 : 8.) **Though it be but a man's covenant**, even in the case of a human covenant, **yet if it be confirmed**, or, *ratified*, **no man**, no third party, **disannulleth**, sets it aside, or **addeth thereto**. The apostle states a fact in human affairs which they all knew and must assent to. This he will now apply to the covenant promise made to Abraham and to the Mosaic law, which was given hundreds of years after. The word *covenant* means a solemn compact or agreement. Some would translate it here *will* or *testament*. But while this is its general meaning in classic Greek, it is always used of a covenant in the Septuagint,

Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy 17 seed, which is Christ. And this I say,

ham were the promises spoken, and to his seed. He says not, and to seeds, as of many; but as of one, and to thy 17 seed, which is Christ. But this I say;

g Rom. 9 : 7, 8.

influenced by the Hebrew, and in the New Testament it is always used in the sense of *covenant*, except in Heb. 9 : 16, 17, where it means testament. From this meaning in this latter passage, and from the translation *testamentum* by the Latin Vulgate, the rendering "testament" passed into Matt. 26 : 28; Mark 14 : 24; Luke 22 : 20; 1 Cor. 11 : 25; 2 Cor. 3 : 6, 14; Heb. 7 : 22; 9 : 15, 20; Rev. 11 : 19, and to the titles, "The Old" and "The New Testament," instead of "The Old" and "The New Covenant." Some translate testament here because of the mention of "the inheritance" in ver. 18. But an inheritance may belong to a covenant as well as to a testament, and, besides, the heirs of this inheritance do not succeed on the death of its author.

16. An implied thought or inference to the preceding verse would be: If no one sets aside or adds fresh clauses to a man's covenant when it has been ratified, how much more true of a divine covenant such as God made with Abraham. **Now to Abraham were the promises spoken**, orally, not written, **and to his seed.** The words to *his seed* are emphatic, which the apostle expounds and connects with Christ. *The promises*, in the plural, are a general reference to Gen. 13 : 15; 17 : 7, 8, and summarizes the teaching of the Scriptures on this subject. They were not spoken merely to Abraham, to be terminated with his own life, but they looked forward to Christ. The apostle has in mind not the lower and material reference of these promises to the land of Canaan, but their higher and spiritual application. **He saith not, And to seeds**, that is, to various kinds of seeds, **as of many**, of different kinds, such as one kind for the promise, another for the law, etc.; **but as of one kind, And to thy kind of seed which is Christ**, the embodiment and representative of his kind, who is the head of the body. This quotation and application by the apostle to Christ has been much criticised as rabbinical and as if untrue to the fact that

both in Hebrew and Greek the word seed is a collective noun, used in the singular of one kind of seed, as, for example, of wheat, which is one of a class, but including many kernels, and in the plural of different kinds or classes of seeds, as wheat, barley, rye, etc. But Paul and his readers were not ignorant of this use of the word as a collective noun, for he so uses it in ver. 29; Rom. 1 : 3, etc. The form of the argument is doubtless rabbinic, but this does not make the interpretation any the less true. Paul emphasizes the fact that only one kind of seed is spoken of, which applies not to the mere literal descendants of Abraham, but to his spiritual children, concerning whom it could be truly said, "I will be their God" (Gen. 17 : 8). God indeed promised to Abraham an innumerable posterity, but the promises were appropriated only by believing Abraham, by his believing descendants, and by those of like faith. (Comp. Rom. 4 : 11, 12.) To such, only in the higher and truer sense could these promises be made, and to them they would only be made as they were in Christ, or exercising that faith which really rests upon and unites them to him. That such is Paul's interpretation appears from ver. 29, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Paul, indeed, is viewing the personal Christ, who is the personal Saviour of believers in all ages, who is emphatically the seed of the woman (Gen. 3 : 15), the second Adam, yet at the same time he views the representative Christ, who is the head of the one line of his spiritual people, and who are united in him as one body. Still, after all, the essential idea doubtless is: The promises to Abraham and to his seed meet their true ideal fulfillment only in Christ. (See an able discussion of this passage in Dr. Franklin Johnson's "Quotations of the New Testament from the Old," pp. 260-269.)

17. The argument begun in verse 15 is resumed, having been interrupted by the explanation regarding Abraham's

that the covenant, that was confirmed before of God in Christ, the law,^h which was four hundred and thirty years after, cannot disannul,ⁱ that it should
 18 make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise; ^k but God gave it to Abraham by promise.
 19 Wherefore then *serveth* the law? ^lIt was added because of transgressions,

a covenant before ratified by God, the law, which came four hundred and thirty years after, does not annul, to
 18 make the promise of no effect. For if the inheritance is from law, it is no more from promise; but God has freely given it to Abraham through promise.
 19 What then is the law? It was added for the sake of the transgressions, un-

^h Exod. 12 : 40, 41.

ⁱ Ver. 21; see refs. Num. 23 : 19; Rom. 4 : 13, 14; Heb. 6 : 13-18.

^k Ver. 16.

^l John 15 : 22; Rom. 7 : 7-13; 1 Tim. 1 : 9.

seed. And this I say, arguing from human affairs, that no third party can set aside or add new provisions to a covenant between two parties. In Christ should be omitted, according to the oldest and best documents. Translate: *A covenant confirmed, or ratified before the giving of the law, by God, the law which was four hundred and thirty years after does not disannul, it does not invalidate, so as to make the promise, fulfilled in Christ, of none effect.* The covenant was ratified by its repetition to Abraham and by oath (Heb. 6 : 17, 18; Gen. 12 : 3; 15 : 18; 18 : 18; 22 : 16). It was repeated also to Isaac and Jacob. The four hundred and thirty years have given much trouble to chronologists, since the Hebrew text as we now have it gives that time for the sojourn of Israel in Egypt. But the Septuagint version, which Paul very generally quotes, in Exod. 12 : 40, reads, "they sojourned in the land of Egypt and in the land of Canaan four hundred and thirty years." This also accords with Josephus and the Samaritan text. Some, however, would harmonize this passage with the current Hebrew text, by regarding the close of the patriarchal age as the starting-point of the apostle's reckoning, since the promises were repeated to Isaac and Jacob. But Paul's argument does not depend on any popular chronological statement. The idea is that the promise which involved the principle of faith was hundreds of years before the law, which could not invalidate the solemn covenant promise to Abraham and extending onward to Christ. (Comp. note on Acts 7 : 6.)

18. The apostle confirms and clinches the argument: **For if the inheritance, the Messianic blessings of salvation, be of the law, or, from the law,** if we entertain such a supposi-

tion, then we are driven to the conclusion, that **it is no more of promise,** implying grace and faith. The faith-principle and the law-principle are directly opposed to each other, and mutually exclusive. (See on ver. 11.) **But,** so far from the inheritance in the kingdom of God being dependent on law, **God has freely given it to Abraham by, or, through, promise.** Thus, as the more exact rendering of the passage brings to view, the inheritance comes as a free and gracious gift, implying faith; and the perfect tense indicates its permanent and continued condition. On "the inheritance" see Heb. 11 : 8-10, 13-16.

19. It might well be asked, If the promise is wholly independent of the law and extends far beyond its sphere, if the blessings of salvation came through the covenant-promise to Abraham, rather than by the law, what was the design of the law? what good purpose did it accomplish? The answer is given in this and the five following verses, showing that its whole scope and purpose was preparatory to another and higher object. **Wherefore then serveth the law?** or, *what then is the law, its object and its function?* Paul answers by stating in this verse why the law was given, how it was given, and how long as a system it was to continue. **It was added,** superadded, *added on to the promise, because of, or, for the sake of, the transgressions* against it. The rendering *for the sake of* is the primary meaning of the original, but it "seems to have lost this force in actual use subsequently, so as to mean simply *because of, on account of*" (J. R. BOISE). But what does Paul mean by "because of" or "for the sake of transgressions"? Shall we say with Neander, Olshausen, and others, that the object of the law is

till ^m the seed should come to whom the promise was made; *and it was* ⁿ ordained by angels in the hand ^o of a

til the seed should come to whom the promise has been made; having been arranged through angels, by the hand

m Ver. 16. *n* Acts 7 : 53; Heb. 2 : 2. *o* Exod. 20 : 19-22; Deut. 5 : 5, 22, 27, 31; Job 9 : 33; Acts 7 : 38.

to check and restrain transgressions? Or with Calvin, Ellicott, and others, that it is to give men a clear knowledge of the real character of transgression? Or with Lightfoot, Meyer, and others, that its design is to reveal, provoke, and multiply transgressions? There appear to be elements of truth in all of these. For consider (1) That Paul is now speaking in the conciliatory spirit of a teacher ("Brethren," etc., ver. 15) and would, therefore, satisfy, so far as consistent, the Jewish conscience. He could admit the restraining power of the law, but that does not go far enough, while the bold statement that its object was to increase transgression would only increase the difficulty in the mind of the honest objector. But (2) Paul's chief object was to show the design of the law in its relation to the promise and to Christ, as is evident from the discussion that follows. It must have been, therefore, adapted to the condition of the Jewish race and to the spiritual condition of man, and preparatory to the gospel. This would seem to require elements from the second and third view above. And (3) it will help us, "if we reflect on the probable moral condition of the Israelites as they left Egypt, after generations of slavery, debauched as they must have been, and with ideas of right and wrong far less distinct than those of their ancestors, Abraham, Isaac, and Jacob. It was by no means strange that they needed new and clear and authoritative instruction on questions of duty" (J. R. BOISE). So also (4) the apostle's statement elsewhere on this subject will help us. In Rom. 4 : 15 Paul says, "Where no law is, there is no transgression," true, indeed, of the law written upon the heart, but especially so of the Mosaic law. In Rom. 3 : 20, he says that "through the law is the knowledge of sin"; and in 1 Cor. 15 : 56, that "the strength of sin is the law," the law becomes the power of sin in revealing God's wrath and displeasure against the transgressions of his requirements. In Rom. 5 : 20, he says that "the law came in by the side" (of sin) "that the trespass" (of Adam)

"might abound" in additional trespasses, showing the necessity and preparing the way for the coming Redeemer"; "but where sin abounded grace did much more abound." And in Rom. 7 : 12, 13, that "the commandment is holy, and just, and good"; "but sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceedingly sinful." From a comparison of these considerations we infer that the purpose for which the law was given was to define sin and show its real character, putting a restraint upon sin and checking in some measure its grosser indulgences, but more especially to bring out the inward evil nature of man in its conflict with the positive enactments of a just and holy God, so as to produce a deep and vivid consciousness of sin and a desire for redemption. Man is in a state of sin. Under the law sin becomes actual transgression. The law was indeed helpful to the promise in checking idolatry and many evils and in preserving the worship of God till the coming of Christ. But while thus helpful to the pious and true seeker after God, its effect on the unrenewed heart was to reveal and to provoke transgression, to arouse it into activity, and bring it to a point where, in conscious need of a Saviour, it could be seen, felt, and forsaken. (See Neander, "Planting and Training," Am. Ed., pp. 399, 400.)

In the second place, the law was a temporary provision. *It was added*, implying its supplementary and secondary character, **till the seed should come**, that is, Christ (ver. 16), **to whom the promise was made**, *hath been made*, implying the continued and abiding character of the promise. The promise was thus not annulled, but the law as a provisional system was to continue only to the coming of Christ, and all that was distinctive in the law was to pass away in the new dispensation. In the third place, its inferior though noble character is intimated. **It was ordained**, enjoined and delivered, **by means of angels in the hand**

20 mediator. Now a mediator is not a *mediator* of one; but God is one.

21 ^p Is the law then against the promises of God? God forbid! ^q For if there had been a law given which could have given life, verily righteousness should

22 have been by the law. But the Scripture hath concluded ^r all under sin, ^s that

20 of a mediator. Now a mediator is not a mediator of one; but God is one. Is

then the law against the promises of God? Far be it! For if a law had been given which is able to make alive, truly righteousness would have

22 been from law. But the Scripture shut up all under sin, that the promise

p Matt. 5 : 17-20; Rom. 3 : 31.

q 2 : 21; Rom. 3 : 20.

r See refs. Rom. 3 : 9, 19, 23; 11 : 32.

s Rom. 4 : 11-16.

of a mediator, between God and the people of Israel, evidently Moses. "The Lord our God made a covenant with us in Horeb . . . I stood between the Lord and you at that time" (Deut. 5 : 2, 5). The agency of angels in the giving of the law is not mentioned in Exodus, but is indicated in Deut. 33 : 2; Ps. 68 : 17; Acts 7 : 53, note; Heb. 2 : 2; and was held traditionally by the Jews ("Josephus' Antiq.," XV., 5, 3). The agency of angels, and the greatest of human lawgivers, Moses, as mediator, indicated the greatness of the law (Heb. 12 : 18-29), and at the same time indicated its inferiority to the promise which was given directly by God. The law was given mediately through angels and Moses; the promise immediately and directly to Abraham and to Christ. This is the opposite thought here.

20. This verse has given interpreters great difficulty, arising from its concise, epigrammatic character. It has received more interpretations than any other in the New Testament, over three hundred, it is said, in all. Schleiermacher was among the first to suggest the true view. The apostle, in the preceding verse, has shown that the law was a temporary provision, and secondary in its character, and now he continues to indicate its inferiority and the superiority of the promise. A **mediator** is properly one who is a medium of communication between two parties. The word is used here generally, not of any one particular person, but as belonging to a class. Paul means to say, Mediators are not employed where there is only one side or party. The office of mediator necessarily supposes two parties, as in the case of the law (ver. 19). **God** is to be taken as the author of the promise. He is so presented in ver. 17, 18, and this is the most natural reference here. There is a distinction, therefore, between the law given through a

mediator between two parties, and the promise given by one party, God, its author. The verse may be rendered and paraphrased: *No mediator can be a mediator for one party, but there must be two parties as in case of the law, a contract whose conditions must be fulfilled by both parties, which on the side of man was impossible (Rom. 8 : 3); but God, the author of the promise, is one, the only party to the conditions, and is able to fulfill them. Hence the promise is sure to believers (Rom. 4 : 16) and superior to the law. The transitoriness of the law and permanence of the promise is also implied. The former might be terminated whenever the relations of the parties might require it; but the latter proceeded from God alone, was absolute and unconditional, and extended to all time.*

21. Such being the case, the law and the promise standing on different planes, **Is the law then against the promises of God?** Is it antagonistic to the promises? **God forbid!** *Away the very thought of it. For if there had been a law given which could have given life, which is able to make alive, verily righteousness would have been from law, then there would have been antagonism between the law and the promises, then spiritual life and righteousness might be attained on the ground of legal merit, which the promises offer as the free, unmerited gift of God. And it is implied that it is not he, the apostle, but the Judaizers, who are setting the law and the promises at variance. And such an assumption of contrariety is contrary to Scripture (next verse).*

22. **But,** so far from the law being able to give life, **the Scripture,** such passages as Ps. 143 : 2; Deut. 27 : 26; and those quoted in Rom. 3 : 10-18; **hath concluded, shut up,** as in a

the promise by faith of Jesus Christ might be given [†]to them that believe. 23 But before faith came, we were kept under [‡]the law, shut up unto the faith 24 which should afterwards be revealed. Wherefore [‡]the law was our schoolmaster to bring us unto Christ, [‡]that we 25 might be justified by faith. But after that faith is come, [‡]we are no longer un-

by faith in Jesus Christ might be given 23 to those who believe. But before faith came, we were guarded under law, shut 24 up to the faith about to be revealed. So that the law has become our tutor, unto Christ, that we may be justified 25 by faith. But faith having come, we

† Mark 16 : 16.

‡ u Rom. 7 : 7-9, 24, 25 ; Heb. 9 : 8-16.

‡ See refs. Rom. 10 : 4.

y 2 : 16 ; Acts 13 : 39.

z 4 : 1-6.

prison ; all under sin, holding them there, **that the promise**, of righteousness and eternal life, **by faith**, *by means of faith in, Jesus Christ might be given to them that believe.* The doctrine of justification by faith is meant, in which faith is the instrumental and Christ the meritorious cause. *The Scripture*, personified as in ver. 8, meaning the Old Testament, *shut up all things under sin* by showing that all are sinners and under the curse of the law. *All things*, the neuter plural, being used of all men collectively. So Meyer and others. Notice how the apostle emphasizes faith in implied contrast to "the works" of Judaizing Christians by the two phrases, "by faith" and "to them that believe."

23. Thus far Paul has been showing *Why then the law?* its purpose and its relation to the promise. In this verse and the next he answers more strictly, *What then the law?* **But before faith came, before the coming of this faith**, the gospel whose leading characteristic is *believing*. **We Jews were kept, or, guarded, under the law** (omit **the**) like disobedient slaves, **shut up** as in a prison (the same verb rendered "hath concluded" in ver. 22), **unto, or, for, the faith which should afterwards be revealed** in the gospel. The law is here personified and represented as imprisoning them until the coming of the deliverance by the gospel through the exercise of faith. All the law could do was to imprison us, and this, in the divine plan, was preparatory and looking to the gospel method of justification by faith (next verse).

24. Wherefore the law was our schoolmaster to bring us unto Christ, better, *so that the law has been our tutor, our child-leader and trainer,*

unto Christ. We have no word in English which exactly corresponds to the word παιδαγωγός (*paidagogos*), from which comes the English *pedagogue*, and here rendered schoolmaster. Among the Greeks and Romans the name was applied to educated slaves, to whom was entrusted the duty of supervising the life and morals of boys from tender age to manhood, and the boys were never allowed so much as to step out of the house without them. The reference here is not so much to the pedagogue in ancient times conducting the boy to school as to that of training and disciplining him for the duties and freedom of manhood. In 1 Cor. 4 : 15 the name suggests the idea of severity, and the father's training and discipline are implied as milder in character. So the law by its requirements and restrictions had trained and disciplined Jewish Christians, leading them *unto Christ* ; it had pronounced the curse of condemnation upon them and taught them by experience that they were not, and could not be, accepted of God by their works ; it had revealed to them their lost and sinful condition (Rom. 7 : 7-12), and leading them to see that their only hope was through faith in Jesus Christ. The law is thus a preparatory trainer and is disciplinary Christward, *in order that we might, better, may, be justified by faith* and brought into the full liberty of sonship under the gospel (next two verses). The apostle, while showing the intent and mission of the law under the divine plan, brings out clearly the great doctrine of justification by faith and of true freedom flowing out therefrom.

25. But after that faith is come ; *this faith, or this believing*, which is characteristic of the gospel (ver. 23), *having come, we* (Jews) **are**

26 der a schoolmaster: for ye ^aare all the children of God, by faith in Christ Jesus.
 27 For ^bas many of you as have been baptized into Christ ^chave put on Christ.
 28 ^dThere is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ^eone in

26 are no longer under a tutor. For ye are all sons of God through faith in Christ
 27 Jesus. For all ye who were baptized
 28 into Christ, did put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for ye are all one in Christ Je-

a John 1 : 12; Rom. 8 : 14-17; 1 John 3 : 1, 2.

d 5 : 6; Rom. 10 : 12; 1 Cor. 12 : 13.

b Rom. 6 : 3.

c See refs. Rom. 13 : 14.

e John 11 : 52; 17 : 20, 21; Eph. 2 : 13-22.

no longer under a schoolmaster, a tutor, or child-trainer. The law has answered its purpose in preparing us for justification by faith in the gospel. In believing, we have come forth from its tutorial training and discipline into the freedom of the gospel. Why and how is told us in the next verse.

26. From this to the end of the chapter Paul dwells upon the sonship and oneness of believers in Christ. Notice that he changes from the first person, *we*, to the second person, *ye*. He had associated himself with them in his argument, but now in his application he emphasizes their personal relation to God through faith in Christ. So also with the Jew he had used the first person, and now with both Jew and Gentile he uses the second person. You are no longer under a tutor and children under age, **For ye are all, Jews and Gentiles, the children, rather, the sons, of God by faith in Christ Jesus.** (Comp. John 1 : 12; Rom. 8 : 14, 15.) The emphatic words are *sons* and *all*. Under the law is bondage, and the fact that they were sons was a proof of their freedom, no longer as children under the tutelage of the law. The root and ground of their sonship are *in Christ*, but instrumentally through *believing* (Eph. 1 : 13). *Faith* is brought prominently to view in implied contrast to the works of the law.

27. The apostle confirms, by their baptism, the statement that all believers are sons of God. He had just said that "all ye are the sons of God through *faith*," a faith professed in baptism; **For as many of you (equivalent to For all of you) as have been, rather, who were, baptized into Christ**, professing thereby your faith in him, **have, rather, did, put on Christ** at your baptism, you did, in that very act, clothe yourselves publicly, as it were, with Christ; you professed yourselves Christians, united

to Christ. Their baptism implied the exercise of faith, and their being clothed with Christ implied and represented their new life after the likeness of Christ (Rom. 13 : 14). The apostle is addressing those whom he regards as true believers, and thus he regards faith and baptism united; the faith instrumentally producing sonship in Christ, and baptism symbolizing and publicly declaring the fact. (Comp. Rom. 6 : 3.) Faith is the primary fact (ver. 26), the expression of it and of a new life by baptism the secondary fact. In baptism they solemnized their union with Christ. Notice also that faith and baptism are regarded as personal, voluntary acts, both of which exclude infant baptism. The figure of putting on Christ is thought by some to be taken from the change and putting on of garments at baptism. (Comp. Col. 3 : 9, 10.) Christ is so put on as to resemble him in spirit, character, and life. Externally, and as an act of obedience, baptism is needful in imitating him in the fulfilling of all righteousness (Matt. 3 : 15).

28. In this new condition of sonship and freedom, growing out of their common relation to Christ, there is a spiritual union deeper than that of race, social distinction, or sex. **There is neither Jew nor Greek**, there is no possible room for such a distinction in this case, equivalent to, *There can be neither Jew nor Greek*, etc. Notice of the political and social conditions that they have *neither* and *nor*, but that the two sexes, according to the original, are joined with *and*, indicating a oneness and permanence of relation differing from the others: *There is, or there can be, no male and female*. All is emphatic. Render, *For all ye are one in Christ*, one person in him, "one new man" (Eph. 2 : 15), "one body in Christ" (Rom. 12 : 5), "For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond

29 Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

29 sus. And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise.

f Ver. 7, 16; Rom. 9 : 7; Heb. 11 : 18.

g 4 : 7, 28; Rom. 8 : 17; Eph. 3 : 6.

or free" (1 Cor. 12 : 13). In virtue of their fellowship of life with Christ they are viewed as one moral, spiritual person, which fact was recognized, declared, and symbolized in their baptism. Compare the expression, "your life is hid with Christ in God" (Col. 3 : 3).

29. And if ye be, rather, are Christ's, if ye belong to him who is pre-eminently the seed of Abraham, then are ye Abraham's seed, and heirs, sons of God and joint heirs with Christ, according to promise, in contrast to the law. Thus the apostle reaches a triumphant climax. He has established the great truth asserted in verse 7, that believers are the true children of Abraham, entitled to the Messianic blessing by promise as against inheritance by law. "By twenty-two verses of the deepest, most varied, and most comprehensive reasoning that exists in the whole compass of the great apostle's writing" (ELICOTT) Paul establishes his position.

PRACTICAL REMARKS.

1. To know Christ and then turn away from him is foolish, amazing, and dangerous (ver. 1-4; 1 : 6; Heb. 6 : 4-6).

2. Christian experience bears witness to the fact that there is no other way to be saved but through Jesus Christ (ver. 2-5; Acts 4 : 10-12).

3. Mere outward forms and ritualistic observances can neither build true Christian character, nor perfect Christian life (ver. 3; Col. 2 : 20-23; 2 Tim. 3 : 5).

4. Since salvation is through faith in Jesus Christ, no suffering incurred because of fidelity to him, will be in vain (ver. 4; 1 Cor. 15 : 18, 19, 29, 32; Heb. 11).

5. The presence and influence of the Holy Spirit among Christians furnish evidence to the truth of the gospel (ver. 2, 5; Acts 11 : 17).

6. The salvation of Abraham by faith shows that the law was not intended to furnish a basis of justification (ver. 6, 17; Rom. 4 : 1-5).

7. Faith is an essential condition of

righteousness, an essential feature of divine sonship, and an essential element in a true Christian life (ver. 7, 9, 11; Heb. 11 : 6, 13-16).

8. The gospel principle of salvation through faith has been the only practical way of justification in all ages (ver. 8; Isa. 49 : 6; 61 : 1-3; Heb. 11 : 7, 13-16).

9. The sinner, by nature and deed, is a slave to sin. The law intensifies his bondage by its requirements and curse (ver. 10; James 2 : 10).

10. The law in itself is not a promoter of sin; it is the sin within us that is aroused by its holy requirements (ver. 10, 19; Rom. 7 : 9-17).

11. Faith is not an arbitrary condition to salvation. Faith and spiritual life are inseparable. There can be no true spiritual life without faith, and no true faith in Christ without spiritual life (ver. 11; 2 : 20; Heb. 11 : 6; John 20 : 31).

12. Faith and works are antagonistic as means of justification, but they unite in the practical working out of our salvation (ver. 12; 2 : 16; Phil. 2 : 12, 13).

13. Christ suffered for us vicariously in our place, not that he endured the exact penalty or curse for our sins, but rather a substitute for that penalty (ver. 13; 2 Cor. 5 : 21).

14. Christ's atonement had reference to all, so that the blessings of the gospel might be offered to all (ver. 14; 1 John 2 : 2).

15. The promises to Abraham and to his seed were absolute and complete, and in their nature inviolate (ver. 15, 17; 2 Peter 1 : 4).

16. All of God's promises of salvation to the human race center in Christ, and none are fulfilled apart from Christ (ver. 16; 2 Cor. 1 : 20).

17. God does not contradict himself, nor are his promises at different times and in different dispensations inconsistent with one another (ver. 17; 2 Tim. 2 : 2, 13; 2 Peter 3 : 10; Mal. 3 : 6).

18. The law was not designed to change

Salvation by faith and gospel liberty.

4 NOW I say, *That* the heir, as long as he is a child, differeth nothing from a

4 NOW I say, as long as the heir is a child, he differs in nothing from a serv-

the covenant previously given to Abraham nor to alter its conditions, but to lead men to comply with them and obtain its blessings (ver. 18; Rom. 4: 12-16).

19. The law was an important and necessary arrangement, and served a great and an important end in the religious history of mankind (ver. 19; 1 Tim. 1: 9; Heb. 10: 1).

20. As parts in the divine economy the gospel is superior to the law in its scope, nature, and glory (ver. 20; Heb. 8: 8-12; 10: 15-17).

21. The law and gospel are parts of one divine plan, and are in harmony with each other (ver. 20, 21; Rom. 3: 31).

22. We need first to be taught that we are sinners, and in need of a better righteousness than our own, before we will accept Christ and his righteousness (ver. 22; Rom. 10: 1-4).

23. The law was, and still is, designed to teach men that they are sinners, and that the only way of salvation is by faith (ver. 23; Rom. 3: 27-30; 7: 8).

24. It is still necessary to preach the law preparatory to receiving the pardon and blessings of the gospel (ver. 24; Rom. 7: 13; 1 Tim. 1: 8-11).

25. Christians are not under the bondage and servitude of the law, but are free men in Christ Jesus (ver. 25; Rom. 8: 1-4).

26. Christians under the gospel enjoy the freedom and privileges of the sons of God. Their freedom, however, is not license, but holy and filial, faithful to God and the truth (ver. 26; Rom. 7: 6; 8: 15-17).

27. Baptism is a believer's consecration to, and profession of, Christ. In it he exercises an intelligent faith, and voluntarily and publicly puts on the garb of Christ (ver. 27; Rom. 6: 3, 4; Matt. 28: 19).

28. Christians stand on a level before God, and enjoy his favors without regard to distinction of age, sex, or social conditions (ver. 28; John 17: 20, 21; Eph. 2: 13, 19).

29. The Christian has the high honor of being one with Christ, and an heir to the

promises of God. This has come, not by natural descent, or through goodness and merit of his own, but through the grace of God and for the sake of Jesus Christ. The promises of God and the spiritual blessings of Abraham are his (ver. 29; Rom. 8: 19, 28, 37-39; 1 Cor. 3: 22, 23).

CHAPTER IV.

In this chapter Paul continues his doctrinal discussion, illustrating and enforcing upon the Galatians their independence of the Mosaic system and their freedom as sons. Under the law they were minors; but now under the gospel they are sons of full age (ver. 1-7). Yet to the former state of tutelage and bondage the Galatians seem to be returning (ver. 8-11). The apostle earnestly and tenderly entreats them to return and again occupy with him the true Christian position (ver. 12-20). He concludes his argument by using Hagar and Sarah as types of the law and gospel (ver. 21-31).

1-7. CHRISTIANS NOT MINORS, BUT SONS AND HEIRS OF GOD. Paul illustrates their legal position under the law (having special reference to Jewish Christians) by a figure of an heir under age (ver. 1-3), who by the coming and redemption of Christ are advanced to the condition of sons and heirs of God (ver. 4, 5); and because they are sons, God sent forth his witnessing Spirit into their hearts. Wherefore the believer is no longer a servant, but a son, an heir through the grace of God (ver. 6, 7).

1. The mention of "heirs" at the end of the preceding chapter suggests an illustration from the difference of conditions of an heir under age and of age. **NOW I say, now this is what I mean (3: 17), the heir, as long as he is a child, literally, an infant, here used as a legal term to designate a minor, differeth nothing from a servant, a bond-servant or slave, not being able to hold property in his own name, and subject to a certain kind of bondage (next verse), though he be, is, lord of all, the future proprietor**

2 servant, though he be lord of all; but is under tutors and governors until the 3 time appointed of the father. Even so we, when we were children,^h were in bondage under the elements of the

2 ant though he is lord of all; but is under guardians and stewards, until 3 the time appointed by the father. So also we, when we were children, were held in bondage under the rudiments

h 5 : 1; Heb. 9 : 10.

and master of all the property. (Comp. John 8 : 35.) Whether Paul refers to Jewish, Roman, or Galatian law, is doubtful. His language, however, represents what was generally true of minors according to different codes. "The minor was in much the same position as the slave. He could not perform any act except through his legal representative" (LIGHTFOOT). The future responsible person in this case was termed in Attic law *lord*. Prospectively he differed from the slave in that he was to be "lord of all," which the slave could not be.

2. But is under tutors, better, overseers or guardians, persons having the care and tutelage of children, whether the father is living or dead; and governors, rather, stewards or managers of property, whose duty it was to care for the receipts and expenditures, and to deal out the proper portion to those under them. The steward was usually a freedman or a superior, educated slave (Luke 12 : 42 ; 16 : 1, note). Compare the pedagogue (3 : 24), who had the charge of the entire training of the boy. The overseers of the children and the managers of their property continued to exercise their duties until the time appointed by the father, when they should enjoy the privileges and freedom of full-grown men, both as to their persons and property. The time when boys reached their majority was fixed by both Jewish and Roman law. Some think that the father had special and exceptional power under the Galatian colonial law, but this is uncertain. Under Roman law the boy ended his childhood at seven, and entered upon his full age at twenty-five. The father was limited to that age, although he could grant him his full freedom earlier. More exact information regarding the customs to which Paul refers would doubtless throw light here. But probably the apostle had not so much in mind the legal age of majority, as he had the time at which the father had deter-

mined as the end of his general tutelage and supervision. The question also has been asked, whether Paul conceived of the father as living or dead. The conception seems to be rather of him as living. Yet the question is of no importance to Paul's argument, since he is especially speaking of the son, and only generally and incidentally of the father.

3. The apostle applies the illustration : Even so we, when we, especially Jews but not excluding Gentiles, were children, minors, in our pupilage, religiously were in bondage, were kept or held in bondage, under the elements of imperfect and preparatory religious training and observances, the rudiments of the world. By the use of *we*, Paul doubtless had the Jews primarily in his mind, yet not exclusively, for the expression, *rudiments of the world*, suggests a broader application, and the Gentiles are put in the same category in verse 8. The word *elements* means *any first things, or principles*. In Heb. 5 : 12, it is applied to the rudiments of the Christian doctrine, such as are taught to children. In Col. 2 : 8, 20, it is associated with philosophy, vain deceit, and the traditions of men, and applied also to ascetic rules and practices. In this verse it appears to mean an elementary teaching, the *rudiments* of knowledge, such as might be expected of and suited to children still under subjection. The words, *of the world*, suggest the outward and visible forms and ceremonies suited to the imperfect state of knowledge before the coming of Christ. Special reference is had to their state and condition as Jews before the revelation of the gospel, and to the ritual and ceremonial observances which were of the world, transitory, weak, and poor, of which knowledge and state the Gentiles also partook (ver. 9). Both Jews and Gentiles were under law; the former under the Mosaic law, the latter under the law revealed in nature and providence and written in

4 world: but ⁱwhen the fulness of the time was come, ^kGod sent forth his
5 Son, ^lmade ^mof a woman, ⁿmade under the law, ^oto redeem them that were under the law, ^pthat we might receive the
6 adoption of sons. And because ye are

4 of the world. But when the fullness of the time came, God sent forth his Son,
5 born of a woman, born under law, that he might redeem those under law, that we might receive the adoption of sons.

ⁱ Gen. 49 : 10; see refs. Mark 1 : 15; Rom. 5 : 6; 1 Tim. 2 : 6.

^k John 3 : 16, 17; 8 : 42.

^l John 1 : 14; Phil. 2 : 7.

^m See refs. Gen. 3 : 15; Luke 2 : 7; Rom. 1 : 3.

ⁿ Matt. 5 : 17; Luke 2 : 21-27.

^o 3 : 13; see refs. Matt. 20 : 28; Heb. 9 : 12.

^p See refs. 3 : 26.

their hearts (Rom. 1 : 19, 20); so both Jews and Gentiles were in a state of greater or less rudimental religious knowledge, and of preparatory training for the advent of the gospel.

4. But when the fulness of the time was come, answering to "time appointed by the Father" (ver. 2), *when the completion of the world's minority and the pre-Messianic time appointed by God came, God sent forth his Son, from himself* (John 1 : 1; Heb. 1 : 3), **made, rather, born, of a woman**, indicating his humiliation and his real humanity, and his entering it in a human manner, **made, rather, born, under the law**, being in all respects an Israelite. The last phrase more exactly is, *born under law*, and while used with special reference to the Mosaic law, as the highest form and revelation of law, extends to all forms and revelations of law in creation, providence, and the human conscience. Thus Christ, while bearing the full natural relation as an Israelite, bore a relation both as to birth and law to the whole human race. He was the seed of the woman (Gen. 3 : 15; Luke 3 : 38) and the seed of Abraham (Gen. 22 : 18; Matt. 1 : 1).

The coming of Christ was at the *completion of the preparation* in the religious condition of the race. All things were ripe for his advent (3 : 19, 24; Rom. 5 : 20, 21). "Through heathenism came a knowledge of the wants and helplessness of the race; through Judaism a distinct annunciation of a coming Deliverer, and of hopeless condemnation without that Deliverer's aid. The office of heathenism was accomplished by the unaided powers of man; that of Judaism, by a many-sided and supernatural enforcement of Law" (E. G. ROBINSON, "Theol.," p. 184). The fullness of human need had not only come, but also of historical preparation. The Macedonian and Roman conquests, the

prevalence of the Greek language and the use of the Septuagint version of the Old Testament, the dispersion of the Jews and the synagogue everywhere, the sceptre departing from Judah, and Rome emerging from republican isolation into universal imperialism, Jerusalem still standing and the temple and its rites still existing, all these prepared the way for Christ's mission to Israel and for the spread of the gospel in the Gentile world. No age before or after was so fitting. The appointed hour then struck. The expression *God sent forth, or away, his Son* implies his pre-existence. (Comp. Rom. 8 : 3; 2 Cor. 8 : 9; Phil. 2 : 5-7.) Paul speaks here of Christ's incarnation, and while he does not mention his miraculous birth, his language is perfectly consistent with it.

5. The object for which God sent forth his Son. *In order that he might redeem, purchase or ransom, them that were under the law* (omit *the*, simply *them under law*, see note on preceding verse), **that we, all believers, Jews and Gentiles, might receive the adoption of sons.** Having taken our nature under the law, he fulfilled all of its requirements, was under the curse, and purchased redemption for us both from it and the bondage which followed it. This applies to those under the Mosaic law, the highest of all laws. But since all men are under God's law, to a greater or less extent, it also applies to them; for the greater includes the less. Christ became the Head and representative of the race, pre-eminently the Son of Man and "the first-born from the dead" (Col. 1 : 18). Taking our place he redeemed us, in order that we might receive from him the adoption of sons and be conformed to his image; and so he became "the first-born among many brethren" (Rom. 8 : 29. See note on 3 : 13).

The verb *receive* is literally to *re-*

sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a servant, but a son; and if a son, also an heir through God.

g Rom. 5 : 5 ; 8 : 9, 15-17.

r See refs. 3 : 29.

ceive back, or *from*. Some understand that we receive back what was lost in Adam. But we receive more than was lost. Besides, it is not *sonship*, but *adoption*, which Paul says we receive. Others say that we receive back what is due or destined, namely, the adoption *promised* to believers. It was, however, "the inheritance" that was promised (Gal. 3 : 18), although this implied heirship and adoption. It seems to me that Paul uses the word with the general idea of receiving *from*, and implying that we receive *from* God through Jesus Christ the adoption. Compare the same verb in Luke 18 : 30 ; 16 : 25. The phrase, *the adoption of sons*, is a single word in the original, and means that we are received into the place, relation, and privileges of sons. The idea of the adoption of restored sinners as sons is clearly expressed in the New Testament (John 1 : 12 ; 1 John 3 : 1), and is a favorite thought with Paul (Rom. 8 : 15, 23 ; 9 : 4 ; Eph. 1 : 5). It was not entirely foreign to the Old Testament (Deut. 14 : 1), although the devout Israelite regarded himself rather as a servant than a son of God. Compare the words of Jesus to his disciples: "No longer do I call you servants" (John 15 : 15). There is no word in the Old Testament equivalent to *adoption* in the New. The Jews did not practise it, as it would have been inconsistent with the Mosaic law regarding the inheritance of property. The instances sometimes cited (Gen. 15 : 3 ; 16 : 2 ; 30 : 5-9) are not proper cases of adoption. Paul doubtless derives his thought from the custom of adoption as it then existed among the Greeks and Romans, especially the latter.

6. Believers have the nature of sons, and the fact of their adoption and actual sonship is witnessed by the Holy Spirit. **And because ye, both Jews and Gentiles, are sons**, no longer in bondage under the law, **God sent (omit hath) the Spirit of his Son into your hearts**, at your conversion, **crying**, fervently and affectionately,

Abba, the Aramaic word for **Father**, a word used from childhood and expressive of deep love and confidence. Compare its use in Mark 14 : 36 and Rom. 8 : 15. "There is a very clear allusion to the privilege of adopted slaves to address their former master by the endearing title of *Abba*, or Father. Seldon has shown that slaves were not allowed to use this word in addressing the master of the family to which they belonged" (ALEXANDER KITTO). *Crying*, a strong word used in connection with earnest and importunate supplication. So it is used in Rom. 8 : 15, and compare the Spirit's intercession in the heart of the believer (Rom. 8 : 26).

The presence of the Spirit is both a result and proof of their adoption as sons. Notice that it is the Spirit that cries out, speaking through them, and enables them to cry *Abba, Father*. Thus in their own experience they become conscious of their sonship, of their filial relation, love, and confidence in God as their Father. Notice also, that the Holy Spirit is styled "the Spirit of his Son." Believers share with him of the same Spirit, and he bears witness that they are the children of God (Rom. 8 : 15, 16). He is also styled "the Spirit of the Father" (Matt. 10 : 20). So also here it is said, "God sent forth the Spirit," and in John 15 : 26 ; 16 : 7 Christ speaks of sending the Spirit. The Spirit comes in the joint name of Father and Son. In the work of salvation and redemption, the Holy Spirit proceeds from the Son as well as the Father; and he appears to be the possession of the Son as much as of the Father (John 16 : 14 ; 1 : 33 ; Acts 2 : 33 ; Rom. 8 : 9 ; 2 Cor. 3 : 17 ; Phil. 1 : 19).

7. Application to the individual believer. **Wherefore**, in view of all this (ver. 1-6), **thou**, who can truly so pray, whether Jew or Gentile, **art no longer a servant**, in bondage under the rudiments of the world (ver. 3), **but a son**, having been redeemed under the law and having received the Spirit in token

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods: but now, after that ye have known God, or rather have known of God, how turn ye again to the weak and beggarly elements whereunto ye

8 Then however when ye knew not God, ye served those which by nature are not gods. But now, after having known God, or rather having been known by God, how is it that ye turn back again to the weak and poor rudiments, to which ye wish to be in bond-

8 Rom. 1 : 25; 1 Cor. 12 : 2; Eph. 2 : 11, 12.

8 3 : 3; Col. 2 : 20-22.

u Rom. 8 : 3; Heb. 7 : 18.

of sonship. **And if a son, also an heir through God**, according to the best text. The common text, **of God through Christ**, is evidently a corruption made by transcribers, who wished to overcome the difficulties of the shorter text. The shorter and true text doubtless has more meaning than at first appears. The expression, *through God*, suggesting first of all, grace and the appointment of God, in opposition to human works or merit. Then *through God*, who sent his Son to redeem you and the Spirit of his Son into your hearts, in contrast to the law with its bondage and curse. And also *through God*, who adopted you as a gracious act in contrast to sonship by birth or natural descent from Abraham. "The representation throughout this passage is prevailingly that of sonship by adoption, and not as with John, that of sonship to God by new birth" (G. B. STEVENS). The new birth, however, is implied, in the witnessing presence of the Spirit. And finally, *through God*, in his Triune nature as related to human redemption, the Father sending the Son and the Spirit, the Son redeeming you from under the law, and the Spirit effecting and witnessing the work of sonship in you. In regard to inheritance, Roman law gave to all the children equally, but Jewish law gave to the sons unequally, and excluded the daughters except in default of male heirs. As far, therefore, as Paul had in view any form of law, his illustration would most naturally accord with Roman law, which was also most familiar to his Galatian readers.

8-20. APPEALS TO THEM NOT TO RETURN TO LEGAL BONDAGE, BUT TO BECOME FREE FROM JUDAISM. Paul anxiously appeals to the Gentile Galatian believers against the inconsistency and danger of putting themselves under legal bondage (ver. 8-11); entreats them to become as he, free from Juda-

ism (ver. 12); reminds them of his former affection for them as their teacher (ver. 13-15); assures them that he is not their enemy for telling them the truth (ver. 16); warns them against the Judaizing troublers (ver. 17, 18); and tenderly addresses them as his spiritual children (ver. 19, 20).

8. Howbeit then, But at that time, in your unconverted state of servitude (ver. 7), when ye knew not God, did not perceive and have knowledge of God, but were ignorant of him, and because of this want of knowledge, **ye did service, bond-service, ye were in bondage, unto them which by nature are no gods**, better, *are not gods* in reality. This rendering is according to the most approved text. Whether the apostle implies that these gods were *demons* (1 Cor. 10 : 20), as Meyer suggests, or that they were pure fiction, "so-called gods" (1 Cor. 8 : 4, 5), is not clearly determined by the language itself. Paul expresses a pure negative, but it seems to me, without intending to suggest anything on either side of the question. We may infer from this passage that the Galatian converts were largely Gentiles and had been idolaters. (Comp. 1 Thess. 4 : 5.) There can be no true knowledge of God without spiritual perception and love for him, and they were lacking in both. They might have known more of him, but "they did not like to retain God in their knowledge" (Rom. 1 : 28).

9. But now, in your present condition of adoption and sonship, after that ye have known God, have come to know him experimentally, **or rather are known of God, having been known by him**, for God knows us savingly before we know him (Rom. 8 : 29), **how is it** (an exclamation of surprise and sorrowful indignation) **that ye turn back again to the weak (powerless to save) and beggarly elements**, better, *poor rudiments*, powerless to impart true, durable

10 desire again to be in bondage? *Ye observe days, and months, and times, 11 and years. I am afraid of you, lest I have bestowed upon you labour in vain.

10 age again? Ye are carefully observing days, and months, and seasons, and 11 years. I am afraid of you, lest by any means I have toiled over you in vain.

α See refs. Col. 2 : 16, 17.

γ 5 : 2, 4; 1 Thess. 3 : 5.

riches, **whereunto ye desire again** (*over again*) **to be in bondage**?—to begin bondage anew in the form of Judaism. The knowledge of God in this verse is an advance on the knowledge of him in the preceding verse. There it is knowledge which comes intuitively and by reflection, the possession of a knowledge of God as a being; here a knowledge of him as attained by observation or an experience. The former is really the basis of the latter. That involves a mental insight, this a spiritual process. This is a saving knowledge; that is not, but which, through the grace and Spirit of God, might become so. In speaking of the Galatians, that they have come to know God, Paul guards against laying too much stress on the human side, by stating the divine side, *rather having been known by God*, by his calling, justification, and adoption. Their knowledge of him grows out of his knowledge of them. Notice how the apostle classes the rites of Judaism and dependence on them for salvation with the rites and observances of heathenism. Both were a bondage in that they brought condemnation, and could not save. These Gentile converts had found this true of the worship of idols, and now they were turning to the rites and observances of the law, which were indeed less rudimental, but equally as powerless in conferring the rich blessings of sonship which come alone through faith in Jesus Christ. Heathen systems and the Mosaic system are put together, as those that cannot justify the sinner and confer adoption and sonship, but in origin and character Paul elsewhere teaches that the latter is vastly superior to the former (Rom. 3 : 2, etc.). The last *again* literally is, *over again*, or *again anew*. How is it that ye desire to go back again to these rudiments and be in bondage *over again*? "They had been slaves to the rudiments in the form of heathenism; now they were desiring to enslave themselves *again* in the rudiments, and to commence them

anew in the form of Judaism" (ELLICOTT).

10. The proof of the statement just made against the Galatians. Many punctuate this verse as an interrogative sentence, others as a declarative. The sense in either case is substantially the same. The latter is to be preferred as better suiting the transition to the next verse. **Ye observe, carefully** and scrupulously after the manner of the Jews, **days**, such as festivals and weekly Sabbaths, **and months**, the new moons on the first day of every month (Num. 10 : 10; 28 : 11), and possibly the seventh month as having a sacred character (Lev. 23 : 24 ff., Meyer), **and times**, or *seasons*, such as the annual festivals, the Passover, Pentecost, and feast of Tabernacles, **and years**, every seventh year and every fiftieth year, as jubilee (Lev. 25 : 2-17); but some maintain that these last had fallen into disuse. This enumeration is probably general and representative, which need not be pressed closely. There was evidently a turning to Judaistic ceremonies and ritual observances among the Galatians, and the tendency was to Judaize Christianity. (Comp. Col. 2 : 16, 17.) There is no ground for supposing that Paul embraced the Lord's Day in this category, which was a Christian, not a Jewish observance. "In regard to these observances, so far as their merits were concerned, the apostle's position was conciliatory and his spirit that of concession (Rom. 14 : 5, 6; 1 Cor. 2 : 16); but in the present situation, a principle was at stake and must not be compromised. He is opposed to all participation in these Jewish observances because they were regarded as necessary to salvation; they thus threaten the sole sufficiency of faith" (G. B. STEVENS). A similar attitude he held toward circumcision (2 : 3; 6 : 15; Acts 16 : 3; 1 Cor. 9 : 20).

11. **I am afraid of you**, apprehensive, and anxiously solicitous about you, **lest I have actually bestowed upon you labour in vain, toiled**

12 Brethren, I beseech you, be as I am;
 13 ² for I am as ye are. Ye have not injured
 13 me at all. Ye know how ^a through infirmity
 14 of the flesh I preached the gospel unto you at the first: and my temp-

12 Become as I am, because I also have
 13 become as ye are, brethren, I beseech
 13 you. Ye did me no wrong. Nay, ye
 know that because of an infirmity of
 the flesh I preached the gospel to you

2 1 Cor. 9 : 20-22.

a 1 Cor. 2 : 3 ; 2 Cor. 12 : 7, 9.

among you without saving results. This sad picture of their condition rises before him as if it were really the case. We find similar expressions of anxiety in the writings of Paul (1 Thess. 3 : 5 ; Phil. 2 : 16 ; 2 Cor. 6 : 1). "These words breathe the tears of Paul" (LUTHER). Similar trials have afflicted the faithful servants of God. So it was of Elijah (1 Kings 19 : 10) and of Isaiah (Isa. 53 : 1) and of Jeremiah (Jer. 20 : 7).

JUDAISM AND HEATHENISM. In these verses Paul recognizes a tutelage and elementary truth in both Judaism and heathenism. And throughout the discussion he recognizes law not only in its highest form in Judaism, but also elsewhere so far as it embodied the same great moral principles. God had spoken to men before he spoke to Moses and Abraham, and certain great truths and traditions were incorporated in the history of the race and these were constantly reinforced by God's revelations of himself in nature, providence, and the consciences of men (Acts 14 : 17 ; 17 : 23, 27, 28 ; Rom. 1 : 19, 20). Paul, therefore, saw that a certain rudimentary training had been going on among Gentiles, as well as the more positive and effective one among Jews. He saw also that the scrupulous observance of rites for obtaining salvation among Jews was of the same nature and kind as like ceremonies among Gentiles. The lower truths and rites of the latter found something in common with the higher truths and rites of the former. In thus comparing Judaism and heathenism it is better not to separate the law into the moral and the ceremonial, as Lightfoot does, which is not a scriptural distinction. It is better to look upon both systems each as a whole, and to note that while one was vastly superior to the other, yet there were certain similar truths and observances common to both. It was, indeed, a perversion of Judaism to depend on these as a ground of merit and in order to justification; but in so doing there was a sinking of

them beside the poor and beggarly rudiments of heathenism.

12. After expressions of severity and solicitude the apostle gives utterance to an earnest and affectionate appeal. **Brethren, I beseech you,** words of tender entreaty. In the original they are at the end, instead of at the beginning of the sentence, thus emphatically enforcing the appeal which already had been made. **Be as I am; for I am as ye are,** rather, *Become as I am*, free from Judaism, *for I became as you*, when I was among you. I discarded the distinctions of race and gave up customs and associations which had been dear to me, and became as a Gentile among you for your sakes. I appeal to you on the ground of our former friendly relations. When I was with you, **ye injured me not at all**, more exactly, *ye injured me in nothing*. While I thus gave up much on your account and became like one of you, you on your part treated me not wrongly. Your conduct deserves the highest praise, as I shall proceed to show. How he became as they were is described by the apostle himself in 1 Cor. 9 : 20-23.

13. This verse in the original begins with *But*, and is slightly adversative. Its meaning is well brought out in the Improved version, *Nay, ye know*, etc. So far from your doing me any wrong, **Ye know how through infirmity, a weakness, of the flesh I preached the gospel unto you at the first time**, at my first visit among you. This implies a second visit, before the writing of this letter. The first appears to have been at the founding of the church, probably during his second missionary journey (Acts 16 : 6); the second visit was probably during his third missionary journey (Acts 18 : 23), perhaps a year or more before the writing of this Epistle (1 : 6). The most natural meaning, and the one which suits the connection the best, is, that on account of sickness Paul was providentially detained while

tation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, ^e*even as Christ Jesus*. Where is then the blessedness ye spake of? For I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I there-

14 the first time; and your trial in my flesh, ye despised not nor spurned, but received me as an angel of God, as 15 Christ Jesus. Where then is that happiness of which ye spoke? For I testify for you, that if it had been possible, ye would have plucked out your eyes, and 16 given them to me. So then, have I be-

b 2 Sam. 19 : 27; Mal. 2 : 7.

c See refs. Matt. 10 : 40.

making an itinerating visit through Galatia the first time, and that he used the opportunity thus afforded him in preaching the gospel to them, and that he was treated with great kindness on their part. This infirmity has very generally been regarded as "a thorn in the flesh" mentioned in 2 Cor. 12 : 7. It has been variously supposed to be (1) some bodily disease, (2) persecution, (3) fleshly desires, (4) temptations and blasphemous suggestions by the devil. The first view is the probable one, since it was some *weakness* of the flesh, which was a *trial* to the Galatians (next verse), and like "a thorn," painful, irritating, and humbling to him. Its acute attacks seem to have been periodic. One of them, perhaps the first, was experienced at his first visit to Galatia. Lightfoot conjectures that it "was of the nature of epilepsy," similar to a malady with which Alfred the Great was afflicted all his life. But the more common and the more probable supposition is, that it was some chronic weakness or disease of the eyes, which, from exposure, occasionally assumed an acute form. (See on ver. 15; 6 : 11; 2 Cor. 12 : 7.) This reference to his sickness among them showed his gratitude, and was adapted to arouse in them correspondingly kind feelings and prepare them for a favorable reception of his exhortation.

14. And my temptation, trial, which was in my flesh, referring to his bodily infirmity. But the most approved text, supported by the best manuscripts, has *your trial* instead of *my trial*. Render: *And that which was a trial to you, ye despised not, nor rejected, loathed, or spurned*. Paul uses strong language in regard to the trial his disease gave them, and also in regard to their welcome and devotion to him. In both cases he speaks of how it appeared to him, from his point of view. His sickness was of such a

nature that he felt it was a trial of patience and of faith on the part of the Galatians and perhaps offensive to those attending him. His bodily presence he regarded as inferior (2 Cor. 10 : 10), and when this bodily ailment was added, he felt that they had a great temptation to despise and spurn his disease and to treat him as a teacher unworthy of their acceptance. **But** so far from that, ye bore the test which my complaint put upon you, and **ye received me as an angel of God, as Christ Jesus**. Thus our Lord's words were fulfilled in them, "He that receiveth you receiveth me" (Matt. 10 : 40). They had received him as a true teacher from God with reverence and the glad tidings concerning Jesus Christ with confidence and joy. (Comp. 1 Sam. 29 : 9; 2 Sam. 14 : 17.) They gladly welcomed his teaching and there was great joy among them (Acts 8 : 8).

15. Where is then the blessedness, rather, the happiness, ye spake of at that time? The word "blessedness" occurs only here and in Rom. 4 : 6, 9 in the New Testament, and means, *a declaration of happiness*. The most natural meaning is, Where is the happiness you professed to have at my presence among you and in your experience in hearing and receiving the gospel from me? Some, following a different Greek text, render, *What then was the happiness, of what nature then were your declarations of happiness because of my ministry, etc.?* But the former reading is the better, supported by manuscript authority. **For** these declarations were so emphatic, **I bear you record, that, if it had been possible, ye would have plucked out, or, dug out, your own eyes (omit "own"), and given them to me**. Thus strongly does Paul express their strong exhibitions and expressions of love to him, which was ready for any sacrifice. Perhaps Paul may use a pro-

fore become your enemy, because I tell you the truth?
 17 They ^dzealously affect you, *but* not well; yea, they would exclude you [*or*,
 18 us], that ye might affect them. But ^e*it* is good to be zealously affected always in a good *thing*, and not only when I
 19 am present with you. ^fMy little chil-

come your enemy, because I tell you the
 17 truth? They zealously seek you in no good way; nay, they wish to shut you out, that ye may zealously seek them.
 18 But it is good to be zealously sought in a good matter always, and not only
 19 when I am present with you. My little

^d Rom. 10 : 2.

^e 1 Cor. 15 : 58.

^f 1 Cor. 4 : 15; Philemon 10.

verbal expression. (Comp. Ps. 17 : 8; Prov. 7 : 2; Zech. 2 : 8.) So some think. But many suppose that he speaks in allusion to some disease of the eyes, as acute ophthalmia, from which he was suffering. And even if his language was proverbial, it would have been the more pertinent if he had really thus suffered. Where now is that happiness, that confidence, that love, and devotion in and for me and the gospel? Has it so soon fled? Why such a change of feeling toward me? In these high, impulsive, and changing feelings we see the enthusiastic and fickle characteristics of the Gallic race.

16. The former question was one of sadness, as the apostle contrasted their former ardent love and devotion with their present feelings of coolness and opposition. This question is of still deeper sorrow. **Am I, therefore, better, so then am I, become your enemy (in your view), hostile to you, a personal enemy, because I tell you the truth?** The phrase in the original may have a past reference, *by telling you the truth*, when I was with you. But he preached the same gospel now as then, and the present, *because I tell you the truth*, is applicable alike to the past and present. But when did he seem to become their enemy? Not on reading this Epistle, for that was in the future, and Paul did not know what its effect would be; nor on his first visit, for then it was that he enjoyed their ardent love; but upon his second visit, not long after his reproof of Peter, recorded in 2 : 11-21, when Judaism had doubtless begun to appear among the Galatians.

17. From this view of disaffection which was present to the apostle's mind, he passes suddenly to those Judaizing agitators and instigators of this wrong. **They, the Judaizing teachers, zealously affect you,** rather, *seek to win you over to their side, not well,*

not in a good and honorable way, but in a party spirit. **Yea, they would exclude you, shut you out** from others, from me and teachers who are not of their way of thinking, *in order that ye might affect them, that ye may zealously seek them.* In this they exhibit their dishonorable zeal. Lightfoot renders, *They pay court to you . . . in order that you may pay court to them.* There may be some reference to these Judaizing teachers attempting to induce the Galatian converts to renounce formally all adherence to Paul.

18. But it is not the zealous seeking-after to which Paul objects,—that is good and commendable in itself,—but to the dishonorable manner of doing it. **But, I allow, it is good to be zealously sought after, always in a good thing, matter or cause, and not only when I am present with you.** It is good at all times, not only when I am present, but also when I am absent, to be objects of zealous attention from any one, provided it is done in a right way and in a right spirit. Some would render according to our Common version, *But it is good to be zealously affected, or, filled with zeal in a good thing always*, etc. But it is better to understand the verb in the same sense as in the preceding verse, *to be zealously sought after*. This is the thought that fills the apostle's mind, and it prepares the way for exercising it toward the Galatians in the tender and earnest appeal that follows. So Ellicott: "But it is good to be courted in honesty at all times, and not only when I am present with you." So Paul had acted toward the Corinthians, "with a godly jealousy" (2 Cor. 11 : 2). So he had acted toward the Galatians, and would have all others so act toward them, and so he would continue to do.

19. The apostle's heart is full of anxiety and sorrow. His emotions burst

dren, of whom I travail in birth again
 20 until Christ be formed in you, I desire
 to be present with you now, and to
 change my voice; for I stand in doubt
 of you.

21 Tell me, ye that desire to be under
 22 the law, do ye not hear the law? For
 it is written, that Abraham had two
 sons; ¹the one by a bondmaid, ²the
 23 other by a freewoman: but he *who was*

children, of whom I travail again in
 birth, until Christ be formed in you!
 20 And I could wish to be present with
 you now, and to change my voice; be-
 cause I am perplexed about you.

21 Tell me, ye who wish to be under the
 22 law, do ye not hear the law? For it is
 written, that Abraham had two sons,
 one by the bondwoman, and one by the
 23 the freewoman. But the one by the

g Col. 1: 27-29; 2: 1.

h Ver. 9.

i Gen. 16: 2-4, 15.

k Gen. 21: 1, 2.

forth in an exclamation of agonizing travail of soul. **My little children, for whom I travail in birth again,** suffer again a mother's anguish, **until Christ be fully formed within you!** How the tears must have flooded his eyes as these words were written! His travail of soul is like that which he experienced at their conversion. In so far as they had turned to the law they had turned away from Christ (5: 4). He tenderly regards them still as *children*, and *little children*, in their spiritual weakness and diminutive growth. He looks upon them as regenerated, but they had so far fallen away as to need a re-conversion, a turning again to the Lord. As God's instrument in this work of bringing them back he is in anguish until in mind and life they be brought into complete harmony with the mind and life of Christ. Instead of "little children," many manuscripts read simply "children." Paul nowhere else employs the phrase, but it is common to John. Some transcriber may have regarded "little" Johannine, and "children" Pauline, and so corrected it. But this tender and affectionate appellation is very appropriate here, and so the majority of scholars retain "little children" in the text. It is not enough to have our converts believe, we would have Christ formed within them. This will prevent backsliding.

20. Paul had spoken of his presence with them in ver. 18, to which his mind recurs, and he adds: *And I could wish, if it were possible, to be present with you now, and to change my voice*, from severity into gentleness, and adapt my speech to your exact condition. And for this reason: **for I stand in doubt of you**, rather, *because I am perplexed about you*. His perplexity had its ground in their state

of mind, or rather was produced by their spiritual condition. He knew not how to deal with them, or just how to address them. If he were only present with them he would understand their exact condition better, and, like a loving parent, win them back to Christ.

21-31. CONCLUDES THE ARGUMENT BY AN ALLEGORY IN WHICH HAGAR AND SARAH ARE MADE TO ILLUSTRATE AND TYPIFY THE LAW AND GOSPEL. The history of the two sons of Abraham indicate the contrast between the bondage of the law and the liberty of the gospel. This mode of argument was familiar and acceptable to those he addressed.

21. Paul vividly addresses the Galatians as if they were present before him. **Tell me, ye that desire to be under the law**, the Mosaic law. He is addressing those who were inclined to follow the Judaizing teachers, and make legal observances as well as faith in Christ the ground of acceptance with God. **Do ye not hear the law**, as it is read in your meetings and do you not perceive its teachings? (Luke 4: 16; Acts 15: 21.) Paul meets his adversaries with their own weapons. Law in the last clause is used in the wider sense of the Pentateuch, in which was the account of Sarah and Hagar. Paul adopts the common Jewish divisions of the Old Testament Scriptures, the Law (the Pentateuch), the Prophets, the Psalms, or the rest of the Sacred Writings.

22. The preceding question anticipated an affirmative answer. You certainly have heard what the law says on this point. **For it is written**, recorded in Scripture, without quoting any single passage, **Abraham had two sons**, one by the *bondwoman* and the *other by the freewoman*. The bondage and freedom of the mothers are con-

of the bondwoman ^m was born after the flesh; ⁿ but he of the freewoman ^{was} 24 by promise. Which things are an allegory: for these are ^o the two covenants. The one from the mount ^p Sinai, which gendereth to bondage, which is Agar:

bondwoman was born after the flesh, and the one by the freewoman through 24 promise. Which things are an allegory. For these women are two covenants, one from mount Sinai, bearing 25 children into bondage, which is Ha-

^m Rom. 9 : 7, 8.

ⁿ Gen. 17 : 15-19; Heb.

11 : 11.

^o 3 : 15-21.

^p Deut. 33 : 2.

trusted in this verse, as are those of the sons in the next verse. (See Gen. 16, 21.)

23. But he who was of the bondwoman was born after the flesh, in a perfectly natural way, not under divine direction, and with nothing contrary to the ordinary course of nature. Sarah had become impatient because of the delay of God's promise that in Abraham's seed all nations should be blessed, and she gave Hagar as a concubine to her husband, which resulted in the birth of Ishmael. **But he of the freewoman was by, or, through, promise**, thirteen years later, in fulfillment of God's promise, contrary to the ordinary course of nature. (Comp. Rom. 4 : 19-21.)

24. Which things, connected with the narrative of these two sons, **are an allegory**, they represent under another form great spiritual facts and principles; the one, the bondage and carnal element of the law-system; the other, the freedom and the spiritual element and life of the gospel-system. An allegory is that kind of illustration which has an aptly suggestive likeness to other more excellent things which it represents. It differs from the parable, in that the latter compares one thing with another, each kept separate and standing side by side; but in the allegory the two are more or less united and mingled together, the one being invested with the attributes and powers of the other. Thus Bunyan's "Pilgrim" is invested with the attributes and powers of the Christian, and the signification is mingled with the narrative. Thus the expression, "I am the true vine" (John 15 : 1-8), is an allegory, but "The kingdom of heaven is like a grain of mustard" (Matt. 13 : 31, 32), is a parable. An allegory is not necessarily fictitious. Here Paul evidently speaks of certain historical facts in Abraham's history as having an allegorical meaning. So also an allegory may simply represent, or illustrate; or it may typify or symbolize.

Compare the allegories in Ps. 80 : 8-16; John 10 : 1-16; 15 : 1-8; Heb. 7 : 1-10.

For, to explain, **these women are**, they represent or signify, **two covenants; the one from mount Sinai**, (omit "the") **which gendereth, beareth children unto, bondage, which is Agar, Hagar**, typified by her. As the slave Hagar bore children into bondage, so the children of the Sinai covenant, a dispensation of law, are in a state of bondage. The former aptly represents and typifies the latter. This is further explained in the next verse. Paul appears to intimate that in addition to the historical meaning of the narrative there was an allegorical meaning. Not that it was in the mind of the writer, but that it was in the divine mind and purpose in these events and in their narration. This seems to be more accordant with the language of this verse, than the view that Paul simply allegorized and applied this Old Testament himself. The form of thought is rabbinic and it accorded with Jewish modes of teaching; but it is carefully put, and in such a way as that it need not offend the taste of devout scholarship of any age. It has a natural setting and it is here used not so much to prove, as to confirm and illustrate great principles which he had already proved. Dr. G. B. Stevens very aptly says: "Two points should be remembered: (1) How sparingly and temperately Paul uses the allegorical method, a remarkable fact when his strict Pharisaic training is considered; and (2) that there is no case in which he uses the allegorical form of argument, where, if the form were dropped, a forcible and a valid argument could not still be derived and developed from the relations which the allegory contemplates." Paul merely argues allegorically certain truths that he argues logically in Rom. 9 : 6-10. Compare 3 : 16; 1 Cor. 9 : 9, 10; 2 Cor. 3 : 13, 14, where a temperate use of allegorical interpretation appears.

25 for this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
 26 But [†] Jerusalem which is above is free,
 27 which is the mother of us all. For it

gar (for the word Hagar is mount Sinai in Arabia), and answers to the Jerusalem that now is, for she is in bondage with her children. But the Jerusalem that is above is free, which is our 27 mother. For it is written:

g Heb. 12 : 22; Rev. 3 : 12; 21 : 2, 10.

25. For this Agar is mount Sinai in Arabia. This is a difficult passage, both on account of different readings of the text and of different interpretations. According to the marginal reading of the Revised version many ancient authorities omit *Hagar* and read, *For Sinai is a mountain in Arabia*. This makes the explanation easy and appropriate: The Sinai covenant is fitly represented by Hagar, for Sinai is in Arabia, among the Arabians, the descendants of Hagar. But the differences in the reading of the text seem to have arisen because of the difficulty of the passage. And such an easy interpretation might have led some early transcribers to adopt the shorter reading. But the longer reading is sustained by a larger number of the best manuscripts and authorities. It is favored both by external and internal evidence. It seems best, therefore, to follow it. This verse and the preceding should be closely united, and not separated by a period. Hence the Bible Union version correctly translates: *Which is Hagar (for the word Hagar is mount Sinai in Arabia), and answers to Jerusalem which now is, for she is in bondage with her children*. Paul confirms the use he makes of Hagar on geographical and etymological grounds: The word Hagar, meaning *a rock*, is a name used to designate Mount Sinai in Arabia, the home of the descendants of Hagar. Paul may have learned of this local name of Sinai among the Arabs in his visit to Arabia, after his conversion (1 : 17). Chrysostom and some others refer to this use of the name. The rocky character of Mount Sinai makes this application especially appropriate. The apostle merely notes this remarkable coincidence, as does the writer of Heb. 7 : 2 the names of Melchisedec and Salem, with their respective meanings, without especially grounding an argument upon it.

The preceding clause is parenthetical. Paul goes on to say that Hagar an-

swereth, literally, *stands in the same row*, corresponds with, is of the same nature and class, with **the Jerusalem which now is**, the present earthly Jerusalem, *for she*, Jerusalem, **is in bondage with her children**, the Jewish people. Jerusalem was the center of Judaism, and those connected with that system were in bondage under the law. The reading *for* (above) instead of **and**, is according to the best authorities, and the natural subject of the verb is the "present Jerusalem." The last clause explains how Hagar corresponds to Jerusalem, both being in bondage.

26. But, in contrast to the present earthly Jerusalem, the Mosaic law-system, **the Jerusalem which is above**, the heavenly, spiritual Jerusalem, answering to the gospel system, **is free, which is the mother of us all**, rather, according to the best text, *and she is our mother*, that is, of believers, securing to them freedom in Christ, whether Jews or Gentiles. Lightfoot notices that the apostle here uses in the original the Hebrew form of Jerusalem for the typical city, while elsewhere in this Epistle he employs the Græcised form for the actual city. The Jews expected that the heavenly Jerusalem would descend to earth upon the establishment of the Messianic kingdom, and become its capital. Most naturally, therefore, the Jerusalem above would convey to them the idea of Christ's kingdom: "I saw the holy city, new Jerusalem, coming down out of heaven" (Rev. 21 : 2); "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12 : 22), and "For our citizenship is in heaven" (Phil. 3 : 20). Believers are of "the household of God" (Eph. 2 : 19), and bear the relation expressed according to a familiar Hebrew idiom, of mother and children (Isa. 52 : 2; Jer. 6 : 2). The Jerusalem above is about equivalent to "the kingdom of heaven" in the Gospels.

is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are
29 the children of promise. But as then,
he that was born after the flesh persecuted him *that was born* after the Spirit,

Rejoice, *thou* barren that bearest not;

Break forth and cry, *thou* that travailest not:

Because many are the children of the desolate, rather than of her who has the husband.

28 But ye, brethren, after the manner of
29 Isaac, are children of promise. But as then, the one born after the flesh persecuted the one born after the spirit, so

† 3 : 29; Acts 8 : 25; Rom. 9 : 8.

‡ Gen. 21 : 9.

27. In confirmation of the preceding statement that the free Jerusalem is our mother, Paul quotes the Septuagint version of Isa. 54 : 1, a passage which was generally regarded as Messianic. **For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not,** meaning Jerusalem in desolation during the exile, prefigured by Sarah, who once was childless; **for the desolate hath many more children than she which hath an husband,** better *the* husband, pointing to the earthly Jerusalem and the Jewish state in prosperity, to which God was as a husband (Jer. 31 : 32), and prefigured by Hagar, to whom Abraham was as a husband for a time. The last clause more exactly translated, as in the Bible Union version is: *Because many are the children of the desolate rather than of her who has the husband,* following the Hebrew idiom which has no comparative. Both have many children, but the many of the solitary one are more numerous than those who had the husband. With his spiritual insight, the apostle perceives the fulfillment of this prophecy in believers who are children of the heavenly Jerusalem. "The felicity to be expected in the Messiah's kingdom, and the vast extent of that kingdom, increasing by manifold accessions of converted Gentiles as well as Jews, are thoughts which he (the prophet) has in view. These he describes under the figure of a woman who had been repudiated by her husband, and again received into favor, and who unexpectedly finds herself the happy mother of numerous offspring" (S. H. TURNER). This may be regarded as a typical prophecy having its primary fulfillment in the deliverance of the Jews from exile and

oppression, but its fuller fulfillment in the increase of Christ's kingdom. (See note on Matt. 1 : 23.) Paul's use of it is perfectly legitimate.

28. Application of the allegory is thus far to believers, especially Galatian believers. The thought brought out in ver. 26 and confirmed in ver. 27 is, "Jerusalem from above is our mother." The application follows naturally: **Now we, or better, ye, brethren, as Isaac was, are the children of promise,** and belong to the heavenly Jerusalem. The Gentile believers had no claims of race or descent; they were sons not after the flesh but after the manner of Isaac, according to promise. So also the Jews could claim nothing from mere natural descent, for under their legal system they were the spiritual descendants of Hagar. Thus Jewish believers also were sons according to promise. The *promise* refers to that connected with Isaac's birth, and through Christ extends to all believers (Rom. 4 : 16-21; 9 : 7-9). See the same conclusion arrived at in 3 : 29. The two readings of the text, *we* or *ye*, have almost equal manuscript support. Westcott and Hort and the Revised version prefer *we*; the majority of critics and the Bible Union version prefer *ye*. The latter is rather to be preferred on internal grounds.

29. Paul further applies the allegory. **But as then, he (Ishmael) that was born after the flesh persecuted him that was born after the Spirit (Isaac).** In Gen. 21 : 9 it is related that Ishmael was "mocking," or "laughing," according to the Hebrew, in a contemptuous manner at Isaac, as the connection seems to require. This insulting act indicated the beginning and the spirit of persecution which was manifested in his descend-

30 *even so it is now.* Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for *the son of the bondwoman shall not be heir* 31 *with the son of the freewoman.* So then, brethren, we are not children of the bondwoman, *but of the free.*

30 also is it now. But what says the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not inherit with the son 31 of the freewoman. Wherefore, brethren, we are not children of a bondwoman, but of a freewoman.

† 6 : 12; John 15 : 19; Acts 21 : 27, 28; 1 Thess. 2 : 14, 15.

α John 8 : 35.

z 5 : 1; John 8 : 36.

ants (1 Chron. 5 : 10, 19; Ps. 83 : 5, 6). According to a Jewish tradition Ishmael tormented Isaac. **Even so it is now;** as manifested in the hostility of Jews to Christians. This accorded with Paul's own experience. Wherever he went he was followed by Jewish persecutors, and even in the churches he was opposed by Judaizing Christians. (See Acts 13 : 50; 14 : 2, 19; 17 : 5; 1 Thess. 2 : 14.) And near the end of his life he wrote (2 Tim. 3 : 12), "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (Comp. 6 : 17; John 15 : 20; Phil. 1 : 28.) The expression, *Born after the Spirit*, points to the supernatural manner of his birth, according to the promise, the word *Spirit* being used with reference to the spiritual birth of believers, as children of promise.

30. Nevertheless what saith the Scripture? What shall be the end of this persecution? As it ended then, so it shall now. In triumph the apostle quoted the words of Sarah, sanctioned soon after by Jehovah (Gen. 21 : 10, 12), **Cast out the bondwoman and her son, both of them: for the son of the bondwoman shall not be heir, or, shall not inherit, with the son of the free-woman.** The quotation is almost exactly from the Septuagint. Instead of "with my son Isaac," Paul says, "with the son of the freewoman," to bring out prominently the contrast of freedom with bondage, which is the chief point of the allegory. The phrase, *shall not be heir*, is emphatic, *shall surely not, or, shall in nowise have inheritance with the son of the freewoman.* Judaism can in no wise share with Christianity in the promised inheritance; works of the law cannot share with faith in Christ as a ground of acceptance with God. Only those who simply trust in Christ, apart from works of the law, are justified, while those who rely on legal observances are condemned. You who

are going back to the law are proving yourselves to be children of the bondwoman, and are giving up your true lineage and your inheritance. "It seems scarcely possible to estimate the strength of conviction and depth of prophetic insight which this declaration implies. The apostle thus confidently sounds the death-knell of Judaism at a time when one-half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while the Judaic party seemed to be growing in influence, and was strong, even in Gentile churches of his own founding, to undermine his influence and endanger his life" (LIGHTFOOT).

31. Conclusion and application of the history and allegory. It is closely connected with the first verse of the next chapter. **So then**, rather according to the best text, *Wherefore, brethren, we are not children of the, rather, a, bondwoman, but of the free;* we are no children of a bondmaid, be she Jew or heathen, but of the free wife, and therefore we ourselves are free. It follows from the whole preceding argument that we are free from the bondage of the law and from the yoke of its legal observances, and enjoy the freedom of the children of God. This thought is brought out and applied to the Galatian believers in 5 : 1.

PRACTICAL REMARKS.

1. The race as well as the Jewish nation had its minority and its appointed term of religious tutelage (ver. 1-3; Rom. 1 : 18-20; Acts 14 : 15-17).

2. In the divine economy there is an analogy between the treatment of the race and individuals (ver. 1-3; Acts 17 : 26-30).

3. The sacrifices and external ordinances of the old dispensation were essential elements in the progress of revelation suited to the infancy and minority

of the race (ver. 1-3; 3 : 24; Heb. 9 : 1, 10).

4. At the coming of Christ the unsupplied wants of the world demanded a spiritual religion and a divine Saviour (ver. 4; Haggai 2 : 7; Isa. 61 : 2-5).

5. It was Christ's mission to save sinners and make them sons of God (ver. 5, 6, 10; 1 John 3 : 1, 2).

6. A spirit of filial affection, faith, and obedience is an evidence of the Holy Spirit's work in the heart, and of adoption into God's family (ver. 6; 5 : 22-24; John 16 : 13, 14).

7. The sonship of believers extends to the glory of Christ, and is beyond human comprehension (ver. 7; 1 Cor. 3 : 21-23; 1 John 3 : 2; Rev. 3 : 21; Col. 3 : 4; 1 Peter 5 : 1).

8. All men before conversion are sinners under bondage, whatever their condition or advantages (ver. 8; Rom. 1 : 18, 19; 3 : 19; 5 : 12).

9. There is an element in Judaism and formal Christianity, common to both them and pagan religions (ver. 9, 10; Matt. 6 : 7; Col. 2 : 8, 20).

10. True religion in the soul is a matter of conscious, personal experience (ver. 6, 9; 2 Cor. 1 : 22; 5 : 5, 16, 17).

11. The knowledge of God which brings spiritual freedom increases our responsibility (ver. 9-11; John 9 : 41).

12. There is great reason to fear for those who practise ritual observances, lest their profession of godliness and all efforts for their salvation be in vain (ver. 11; Isa. 1 : 14; 2 Kings 18 : 4; Matt. 15 : 8, 9).

13. The lapse of Christians into error, and their turning away from the instruction of pastors is not a personal offense against the latter, but a public sin against Christ and his cause (ver. 12; Zech. 13 : 6).

14. Strong emotions and ardent affections do not assure a permanent Christian life (ver. 13-15; 5 : 7; Matt. 13 : 20, 21).

15. Fickle and emotional people should especially beware, lest their impulses become their besetting sins (ver. 14, 15; Heb. 12 : 1).

16. "Faithful are the wounds of a friend"; but it is very difficult to regard with constant affection one who may at

all times tell us the truth (ver. 16; Prov. 27 : 6).

17. Fickle and impulsive people are often an easy prey to self-seeking leaders and false teachers (ver. 17; Acts 14 : 11, 18, 19).

18. True zeal for Christ's cause and true love for his servants will be manifested both in their presence and in their absence (ver. 18; Phil. 2 : 12).

19. A pastor's anxiety for backsliding converts is often as great, and even greater, than that he first experienced for their conversion (ver. 19, 20; Phil. 3 : 18).

20. To stand in doubt of his spiritual children is one of the most painful experiences of the Christian minister (ver. 11, 20; 3 : 1; 2 Cor. 2 : 12; 7 : 5, 6).

21. An *argumentum ad hominem* is often the most effective of all arguments and can be properly used to confirm principles, or truths already established (ver. 21-31).

22. Allegory based on history is legitimate so far as it accords with the intent of and the will of God in history. History, if truly written, presents God's providence and will as manifested in human affairs. Every human life may be said to contain some moral lesson and some spiritual intent of God in the government of mankind (ver. 21-31).

23. Many events in Old Testament history may be used to illustrate important truths under the gospel, and to guide us in the discharge of many practical duties in life (ver. 21-31; James 5 : 10, 11).

24. The Holy Spirit had a religious design in moving men to record so much history in the Old Testament. Happy they who discern the import and discover the lessons of the sacred narrative (ver. 21-31; 2 Tim. 3 : 16, 17; 1 Peter 1 : 10, 11; 2 Peter 1 : 20, 21).

25. There is no antagonism between the law and the gospel, but between legalism and the gospel (ver. 29, 30; Rom. 11 : 6).

26. Christ is the great Liberator, who delivers us from the bondage of the law and brings us into the liberty of the gospel (ver. 30, 31; 5 : 1; John 8 : 36).

27. Christians should recognize their own high calling, as the children of promise, as the freemen of the Lord,

Exhortations to preserve Christian liberty.

- 5 **STAND** fast therefore in ²the liberty wherewith Christ hath made us free, and be not entangled again ^awith the yoke of bondage.
- 2 Behold, I Paul say unto you, that ^bif ye be circumcised, Christ shall profit 3 you nothing. For I testify again to

5 WITH freedom did Christ make us free; stand fast therefore, and be not held again with a yoke of bondage.

2 Behold, I, Paul say to you, that if ye become circumcised, Christ will profit 3 you nothing. And I testify again to

g 1 Cor. 16 : 13; Heb. 4 : 14; Jude 20, 21. z 4 : 3-5; see refs. John 8 : 32-36. a See refs. 2 : 4. b Ver. 4, 6.

and as the heirs of the glorious inheritance with Christ (ver. 28-31; Rom. 8 : 14, 17).

28. "The spirit of Christian liberty is eternal. Jerusalem or Rome may strive to imprison it. They might as well seek to bind the winds of heaven. Its home is with God. Its seat is the throne of Christ. It lives by the breath of his Spirit. . . Whosoever he be—Judaist or Papist, priest or king, or demagogue—that makes himself lord of God's heritage and would despoil his children of the liberties of faith, let him beware, lest of him also it be spoken, 'Cast out the bondwoman and her son'" (FINDLAY, "Expos. Bible," p. 301.) (Ver. 28-31; Rom. 8 : 34-39; Matt. 16 : 18.)

CHAPTER V.

The practical portion of this Epistle begins here and extends to its end. Paul applies the principle of Christian liberty to circumcision. He exhorts the Galatians to hold fast their freedom lest they forfeit their interest in Christ (ver. 1-6); and warns them in respect to defection from the right path and against false teachers (ver. 7-12). He shows what is the proper use of Christian liberty, and the corresponding life and conduct required (ver. 13-26).

1-6. EXHORTATION TO HOLD FAST THEIR FREEDOM IN THE GOSPEL LEST THEY FORFEIT THEIR INTEREST IN CHRIST. Circumcision will profit them nothing (ver. 1, 2). In submitting to circumcision they become debtors to the whole law (ver. 3); and dependence upon the law for justification excludes grace and severs from Christ (ver. 4). Justification comes by faith through the Spirit (ver. 5, 6).

1. This verse is a connecting link between the doctrinal and practical portions of the Epistle. It contains the conclusion of the preceding discussion

and the beginning of Paul's application of the principles of Christian liberty to circumcision. **Stand fast therefore in the liberty wherewith Christ hath made us free.** The original text is doubtful. But the text approved by most textual critics is: *With the freedom*, just spoken of, which is your state and condition as children, and your rightful inheritance; or, *For the freedom* of sons—in view of this freedom, not of pupillage, or of an inferior state, but of sons. Compare, "For ye were called to freedom" (ver. 13). The dative case in the original can be translated either *with*, or *for*, as above. Alford adopts the former, and Meyer the latter. The general sense is clear whichever rendering is employed. *With* or *for the freedom* of sonship *did Christ make us free* from the guilt and curse of the law. (Comp. Rom. 6 : 16-20.) **Stand fast therefore**, firmly and upright, not bowing your neck to the yoke of legal observances; **and be not entangled again, be not again held, with a yoke of bondage** to Judaism, as ye once were to heathenism. The ritual observances of Judaism were useless and burdensome, a yoke of bondage upon their fears and their consciences. Compare Peter's address at the Jerusalem Conference (Acts 15 : 10).

2. Paul makes a personal and an authoritative appeal as an apostle, that they should stand fast in the freedom of the gospel and not submit to the bondage of the law. **Behold**, consider and understand clearly, **I Paul**, an apostle (1:1), your teacher and friend, to whom ye once were so devoted (4:15), **say unto you**, uttering the truth solemnly and tenderly, **that if ye be circumcised**, with the object which you and your teachers have in view, **Christ shall profit you nothing**. Paul cannot refer to the mere fact of being circumcised, for all the Jewish

every man that is circumcised, ^c that he
4 is a debtor to do the whole law. ^d Christ
is become of no effect unto you, who-
soever of you are justified by the law;
5 ^e ye are fallen from grace. For we
through the Spirit ^f wait ^g for the hope
6 of righteousness by faith. For ^h in Jesus

every man who becomes circumcised,
that he is a debtor to do the whole
1 law. Ye are separated from Christ,
whoever of you are being justified by
5 law; ye are fallen away from grace. For
we through the Spirit by faith wait for
6 the hope of righteousness. For in

^c 3 : 10.

^d 2 : 21 ; Rom. 9 : 31, 32.

^e See 1 : 6-9 ; Heb. 10 : 38, 39 ; 12 : 15 ; 2 Peter 2 : 20-22.

^f Rom. 8 : 21, 25.

^g Rom. 1 : 17 ; Phil. 3 : 9 ; 2 Tim. 4 : 8.

^h See refs. Rom. 2 : 25-29.

converts had received that rite, and from a Christian standpoint neither circumcision nor uncircumcision was anything in itself (ver. 6 : 6 : 15). But he rather means, If ye submit to be circumcised as a necessary method of salvation, then you turn away from Christ as your only Saviour. Salvation by law, and salvation by grace through faith in Christ, are directly opposite to each other. In their circumstances the Galatian converts, if they submitted to circumcision, would only do so because they felt it necessary to salvation.

3. With deep emotion the apostle fortifies what he has just said. **For**, rather, *And*, more also. **I testify, I solemnly declare, again**, knowing whereof I affirm, and repeating more strongly the thought of the preceding verse. Some suppose *again* to refer to what he had said to the Galatians during his last visit. But such a supposition is not necessary. Nor is it needful to suppose that he had to protest against Judaizing teachings during that visit. For it was now a wonder to him that they were so soon removing from the truth (1 : 6). **I solemnly declare again, to every man, whoever he may be, that is circumcised, in being circumcised**, submitting to the rite as necessary to the righteousness demanded for justification (ver. 4-6). In thus submitting to circumcision he turns away from Christ to the law system, which demands perfect obedience as a condition of salvation. **He is a debtor, under obligation, to do the whole law** (3 : 10). Paul regards the law as a unit. A person cannot embrace a part of the law system of salvation without taking the whole and keeping all of its requirements. In accepting this Judaizing perversion he would become a proselyte to Judaism and bound to the law as a whole. Probably the Galatian believers had not

thought of the legitimate consequences of thus yielding to this perverted gospel.

4. And more strongly still he puts it. **Christ is become of no effect unto you, severed, separated, or cut off from Christ, whosoever of you are justified by the law, by law** (without the article). The Mosaic law is of course meant, but that represented the law principle as found in all legal justification. The apostle in his thought includes all who would be justified by a system of law. **Ye are fallen from grace, away from** the plane of salvation by grace, down to the lower plane of working out your salvation by your own righteousness, which you are powerless to do. Paul speaks of the logical result as if already accomplished, though he still has hopes for them (ver. 10). He put the case strongly. If justification is sought by the law, then you forfeit grace and ruin is certain. There is no reference here to the modern doctrine of "falling from grace." Dr. Bartlett ("Christian Scriptures") and some others take the verb "are fallen" to mean *driven*, or, *cast off*, as in Acts 27 : 17, 26, 29, with an allusion to Hagar, *ye are driven, or, cast forth*, like Hagar and her son, *from grace*. So also Lightfoot. Such an allusion would be a striking one; but this meaning of the word is not common, and is so used by navigators, as above, but is only barely possibly so used here.

5. In this and the next verse the apostle contrasts the faith-principle with the law-principle of the preceding verses, and confirms still further that these two principles are exclusive of each other. **For**, introduces a confirmatory reason for the statement of the last verse, and including all those on the plane of grace **We**, in contrast to the preceding **ye**. **For we through the Spirit wait**, eagerly and patiently, **for the hope of righteousness**

Christ neither circumcision availeth anything, nor uncircumcision; but ¹faith which worketh by love.

7 ^k Ye did ^lrun well: ^m who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him ⁿ that

Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith working through love.

7 Ye were running well; who hindered you, that ye should not obey the truth?

8 The persuasion is not from him who

i James 2 : 14-26; 1 Peter 1 : 8.

k See 4 : 15.

l 1 Cor. 9 : 24.

m 3 : 1.

n 1 : 6.

by **faith**, the righteousness which is the result of faith. The *righteousness* here should not be limited to justification, but should include all that is implied in sanctification, full and complete righteousness, that toward which the Christian advances from the moment he becomes a recipient of grace and exercises faith. (Comp. Rom. 13 : 11.) So also *the hope of*, etc., is put for the realization of the hope, as the word promise often denotes the thing promised (Heb. 11 : 39). The verb *wait* denotes expectation of something future rather than something present and already possessed. Compare the use of the verb in Rom. 8 : 19, 23, 25; 1 Cor. 1 : 7, etc. Both the Spirit and faith have to do with the beginning of this salvation, the former on God's part, the latter on man's part, and until its full completion and realization in heaven. Two things are here brought to view in this method of salvation by grace: the agency of the Spirit, and faith as a condition or means.

6. For, to confirm what I have said, that the hope of righteousness is *from or by means of faith*, consider the fact that in **Jesus Christ**, to one in spiritual union with him, **neither circumcision availeth anything, nor uncircumcision**. It matters not whether a person is circumcised or not; **but faith working through love** availeth something. A living, active faith is necessary to the realization of that hope and attaining that full and perfect righteousness. The verb *worketh* is not passive, but middle, and active in force, according to its uniform usage in the New Testament (2 Cor. 4 : 12; Eph. 3 : 20; Col. 1 : 29; 1 Thess. 2 : 13, etc.). Faith is not dead but active and living; it expresses its energy through love. Notice that faith, hope, and love, the three graces (1 Cor. 13 : 13), are brought together in this and the preceding verse. Love is a constraining power; hope helps on to a triumphant realization; but faith alone is the eye of the soul

and takes in Christ and his righteousness. Here Paul occupies common ground with James. Both hold to a living, working faith, and a corresponding change of heart. (Comp. 6 : 15; 1 Cor. 7 : 19).

7-12. WARNING AGAINST BEGINNING TO DEPART FROM THE RIGHT PATH, AND AGAINST FALSE TEACHERS. Paul reminds the Galatians of their good beginning in their Christian life, and assures them that whatever has influenced them into a different course is not of God (ver. 7, 8). The evil, if not checked, will soon pervade all (ver. 9). He has confidence, however, that they will still hold to the right, and that their troublers will be punished (ver. 10). He refutes the charge that he still preaches circumcision, and expresses a severe wish regarding those who were unsettling their faith (ver. 11, 12).

7. In surprise the apostle speaks of their defection in the Christian life. **Ye did run well; ye were running well**, nobly, at the beginning of your Christian career. The figure is taken from the race-course, a favorite one with Paul (2 : 2; Phil. 3 : 14). "The careful student will notice that the figures in the other New Testament writers are oftener drawn from the natural world about us" (BOISE). **Who did hinder you, cutting off your way and arresting your progress.** It is implied here, and in ver. 10, that some prominent false teacher had done this. **That ye should not obey the truth**, that ye should *not continue to obey* the true gospel, according to which salvation is of grace and through faith, and not through legal observances. (See on 3 : 1.)

8. A warning, that it is not of God. The word rendered **persuasion** occurs only here in the New Testament. It may mean a passive *compliance* or an active *dissuasion*. The latter fits better with the connection and is preferred by Alford, Ellicott, Meyer, and others. *The dissuasion* from obeying the truth

9 calleth you. * A little leaven leaveneth
10 the whole lump. † I have confidence
in you through the Lord, that ye will
be none otherwise minded: but ‡ he
that troubleth you shall bear his judg-
ment, whosoever he be. * And I, breth-
ren, if I yet preach circumcision, † why
do I yet suffer persecution? Then is
12 † the offence of the cross ceased. † I

9 calls you. A little leaven leavens the
10 whole lump. I have confidence as to
you in the Lord, that ye will be no
otherwise minded; but he that trou-
bles you shall bear his judgment, who-
ever he may be. But as for me, breth-
ren, if I still preach circumcision, why
am I still persecuted? Then has the
stumbling block of the cross been taken

o 1 Cor. 5 : 6, 7; 15 : 33.
z 4 : 29; 6 : 17; Acts 21 : 21, 28.

p 2 Cor. 2 : 3; 8 : 22.
t 1 Cor. 1 : 23.

q See refs. 1 : 7, etc. r 6 : 12.
u Joshua 7 : 25; John 9 : 34; 1 Cor. 5 : 13.

(last verse) *is not of him that call-
eth you*, it is not from God who calls
his people, among whom you are num-
bered, but from some opposing source.

9. A warning against the pervasive
influence of the evil, by the use of what
seems to have been a familiar proverb:
**A little leaven leaveneth the
whole lump.** The proverb is also
found in 1 Cor. 5 : 6. *Leaven* is usually
the symbol of evil in the Scriptures.
As the lump of leaven in the dough
communicates lightness to the whole
mass, so of influences in a community.
Some apply the leaven to the false
teaching of Judaism, which, though
just beginning, would in due time lead
to its complete adoption, to the entire
perversion of the gospel. This applica-
tion is favored by the false teachings
implied in ver. 8. But others refer the
leaven to the false teachers, who but
few in number and only one promi-
nently, would increase until the infec-
tion should reach to the whole body.
This is favored by the individual refer-
ence in ver. 10. It seems to me that
the apostle uttered the proverb with
more special reference to the first view,
but also extends the application men-
tally to the second. The two views
are not so different that they cannot be
combined. If the doctrines are meant,
then it is these as promulgated by the
false teachers; and if the teachers are
meant, then it is they as teaching the
false doctrines.

10. Notice how abruptly Paul goes
from one point to another in these
verses. Now he expresses himself more
favorably respecting the Galatian con-
verts, showing that he did not regard
them as having apostatized, but rather
as in danger of so doing. **I, myself** (em-
phatic), remembering your conversion
and your zeal for Christ, **have confi-
dence in you through the Lord,**

rather, *in regard to you in the Lord,*
**that ye will be none otherwise
minded than I am.** Compare "I
beseech you, brethren, become as I
am" (4 : 12). He believes, notwithstanding
the influence of false teachers, that
they will be in accord with the teach-
ings and warning of this chapter and
indeed, of the whole Epistle, and adopt
no other principles. (Comp. 2 Thess. 3 : 4;
Rom. 8 : 5; Phil. 3 : 15.) **But he that
troubleth you**, having in view some
prominent false teacher who was ex-
citing and perplexing their minds with
scruples and doubts and beginning to
cause debates and factions (1 : 7), **shall
bear his judgment**, his condemna-
tion before God. (Comp. Josh. 7 : 25.) The
verb *bear* carries along with it the idea
of that which bears severely, heavily
on any one. **Whoever he may be**,
whatever his position, or personal char-
acter and standing. Thus the apos-
tle's vehemence is directed against false
teachers and principles rather than
against the church itself.

11. At this point he remembers that
his opposers had maliciously charged
him with preaching circumcision him-
self, in that to the Jew he became as a
Jew, and had even practised circum-
cision, as in the case of Timothy, just be-
fore his first visit to Galatia (Acts 16 : 3, 6).
Such a charge against him was absurd
on its very face in view of the persecu-
tions he endured. **And I** (emphatic),
But as for me, brethren, as you are
in name and I believe in spirit, **if I yet
preach circumcision**, and Judaize,
why do I yet suffer persecution?
why do these Judaizers still persecute
me? **Then**, in that case of my preach-
ing circumcision, **has the offence,
the stumbling-block, of the cross
ceased, passed away.** The cross was
a stumbling-block, not only because it
presented the Messiah suffering a most

would they were even cut off * which trouble you.

12 away. I would that they who are unsettling you would even cut themselves off.

x Acts 15 : 1, 2, 24.

shameful death, but also especially because his atoning death cut off all ground of human merit by works of the law and presented salvation by faith alone in him. Paul notices this stumbling-block in the way of Israel in Rom. 9 : 31-33, and Peter to the sojourners in Galatia and elsewhere in Asia Minor (1 Peter 2 : 6-8). If his preaching was not opposed to the law as a means of salvation, then surely it could be no offense to them.

12. In view of such an absurd and malicious charge, and of the serious injury that Judaizing teachers might do to the Galatian converts, Paul gives vent to his righteous indignation. **I would they were even cut off**, rather, *that they would even cut themselves off* from you, or better still, *that they would go beyond circumcision and mutilate themselves, which trouble you, who are unsettling* your beliefs, turning you upside down with Judaizing errors! In that case they would show their true character, and the tendency of their false teachings, and would be no real injury to you. In regard to the verb *cut off*, all interpreters are agreed that it is not passive, but middle. Two explanations are given. (1) "I would that they who are unsettling and stirring up seditions among you would go further and even cut themselves off from you"—openly secede from the church instead of remaining as a disturbing element. This ethical idea agrees with what they were doing in abandoning gospel truth and leading others to abandon it. Paul could well wish that teachers of such sectarian aims would wholly withdraw from the company of believers. Besides, the next interpretation is objected to as being very unlike the earnest gravity of Paul and unlike everything else in the New Testament. This interpretation is possible, with due regard to the Greek, and in view of the fact that a verb often changes from the *physical* to the *ethical* with the change of voice. Or (2) "I would that these advocates of circumcision would go further and mutilate themselves, like the priests of

Cybele." The verb and the word *even*, in the original, indicate an action beyond circumcision; and so the Revised version renders, "would even go beyond circumcision," putting "mutilate themselves" in the margin. Pessinus, one of the chief cities of Galatia, was the home of the worship of Cybele, in honor of whom such mutilations were practised. "Such an allusion would be at once understood. Thus by glorying in the flesh the Galatians were returning in a marked way to the bondage of their former heathenism" (LIGHTFOOT). Thus understood the language expresses a wish of just sarcasm, that these advocates of a fleshly rite would go the extreme of making themselves eunuchs, like the priests of Cybele. By so doing they would show the fearful tendency of their principles, and they could no longer be an injury to true believers. The Greek commentators generally take this view, as do also most of the leading modern expositors. "It is not to be rejected only because it is displeasing to the delicacy of modern times" (JOWETT). "Circumcision under the law and to the Jews was the token of a covenant. To the Galatians under the gospel dispensation it had no such significance. It was merely a bodily mutilation, as such differing rather in degree than in kind from the terrible practices of the heathen priests" (LIGHTFOOT). (Comp. Phil. 3 : 2, 3.) For Paul's severity of language compare Acts 13 : 10, 40, 41 ; 2 Cor. 11 : 19. This view is not necessarily demanded by, but accords better with, the original, and would most naturally suggest itself to the Galatian readers. It would be better for these false teachers to go to this terrible extreme than to teach Judaism under the covert of Christianity and pervert the gospel.

13-26. THE PROPER USE OF CHRISTIAN LIBERTY AND THE CORRESPONDING LIFE AND CONDUCT REQUIRED. Liberty is not license, and must not be abused, but must be exercised by the law of love (ver. 13-15). Under the guidance of the Spirit they will not fulfill fleshly lusts (ver. 16-18). The Spirit, not

Christian liberty and practical godliness.

- 13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but *by* love serve one another. For *all* the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.
- 15 But *if* ye bite and devour one another, take heed that ye be not consumed one of another.

- 13 For ye were called to freedom, brethren; only use not your freedom for an occasion to the flesh, but through love
- 14 serve one another. For the whole law is fulfilled in one word, in this: Thou shalt love thy neighbor as thyself.
- 15 But if ye bite and devour one another, beware lest ye be consumed one by another.

g 1 Cor. 8 : 9; 1 Peter 2 : 16; 2 Peter 2 : 19.

b Matt. 7 : 12; 22 : 39, 40.

a 6 : 2; Rom. 15 : 1, 2; 1 John 3 : 16-19.

c James 3 : 14-18.

the flesh, should guide them (ver. 19-24) : in view of which they should avoid boasting, strife, and envy (ver. 25, 26).

13. The apostle returns to the thought of ver. 1. **For** introduces a reason why they should not yield to legal bondage and to false teachers. *For, brethren, ye have been called unto liberty*, rather, *ye were called*, at your conversion, *for freedom*. Freedom was the condition and object, the very idea and spirit of your calling. (See ver. 8.) Bondage to circumcision and to legal observances is opposed to this. Paul, however, sees that the Galatian converts needed to be guided in the proper use of their liberty. He cautions them, however, against its abuse, and against falling into sensual indulgences. Live on the plane of freedom, and in its privileges and blessings make full use of it, **only use not liberty**, *use not your freedom* from the law as a ground of justification, **for an occasion to the flesh**, to sinful human nature, for indulging in carnal desires, evil speaking, and wrong-doing (ver. 10, 11). Make not your freedom a basis, a starting-point, a pretext, for evil indulgences and of throwing off restraint. Freedom is not license. Freedom abused becomes bondage to the flesh. It must not run into Antinomianism. **But by, by means of, love serve one another**. Act as bond servants to one another. Love is the ruling principle in your new condition of freedom, an essential element of your new spiritual life. Its very spirit is service to others. See to it, then, that your freedom is tempered, limited, and directed through a service of love. Freed from the bondage of ritual observances and legal obedience, you will find your truest and highest

freedom in serving one another. "A beautiful contrast" (BENGEL).

14. The apostle explains what is accomplished by serving one another. **For all the law, the whole Mosaic law** in respect to this, **is fulfilled**, summed up and accomplished, **in one word**, in one injunction, that of love: **Thou shalt love thy neighbour as thyself**. Quoted from the Septuagint (Lev. 19 : 18). This brief injunction would suggest the longer summary which includes love to God (Luke 10 : 27). Besides, true love to God and true love to man are inseparable. If we really have the one we will have the other. That ideal state of heart required to exercise perfect love toward our neighbor would exercise a corresponding love toward God. Moreover, the serving of one another and the application he wished to make (next verse), required only the command to love one's neighbor. (Comp. Rom. 13 : 8-10, and note.) Christianity has incorporated all that was imperishable and essential to moral truth in the Mosaic precepts and teachings. Paul did not ignore these as precepts of life, but as grounds of merit and acceptance with God. (See on Matt. 5 : 17.)

15. **But if**, contrary to this law of love, **ye bite and devour one another**, acting like wild beasts, if under the influence of evil passions and party spirit you engage in party strife, such as these Judaizing teachings engender, **take heed that ye be not consumed one of another**, utterly ruined and destroyed as a Christian community. Without love they would be without fellowship; parties would be ruined in the conflict, and the members of the church scattered. The words here are, however, but a simple suppo-

16 *This I say then,* ^dWalk in the Spirit, ^eand ye shall not fulfil the lust of the
 17 flesh. For ^fthe flesh lusteth against the Spirit, and the Spirit against the flesh :
^gand these are contrary the one to the other : ^hso that ye cannot do the things
 18 that ye would. But ⁱif ye be led of the Spirit, ye are not under the law.

16 But I say, Walk by the Spirit, and ye will not fulfill the desire of the flesh.
 17 For the flesh has desires against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other, that ye may not do those things
 18 that ye wish. But if ye are led by the Spirit, ye are not under law.

^d Rom. 8 : 1, 4, 12-14.

^e Col. 3 : 5-10 ; 1 Peter 2 : 11.

^f Rom. 7 : 18-25.

^g Rom. 8 : 5-8.

^h Rom. 7 : 15, 19.

ⁱ 4 : 4-7 ; Rom. 8 : 2, 14.

sition, not implying anything as to the actual state of things then existing in the Galatian church, but containing a warning of what might result from false teachings and party strife.

16. The apostle gives the remedy against lusts of the flesh. The last three verses have brought into contrast a life of love and one of selfish strife. From this to the end of the chapter we have these two courses of life more fully exhibited. **This I say then,** now this is what I mean, **Walk in,** rather, **by, the Spirit,** under the guidance of the Holy Spirit, and according to his will. (Comp. Rom. 8 : 4.) **And ye shall not,** a strong assertion, *and ye will not* by any means **fulfil the lust, the desire, of the flesh.** *Flesh* is the sinful nature opposed to God, pervading the entire man before conversion, and continuing in its remnants after conversion. These two forces, the Spirit and flesh, are contrary to each other, and we can overcome the latter if we are imbued by the former (Rom. 7 : 25).

17. The reason for the foregoing statement derived from the antagonism of the flesh and spirit. **For the flesh lusteth against,** hath desires opposed to, **the Spirit, and the Spirit against the flesh ; and,** or according to many of the best documents, *for, these,* the flesh and Spirit, **are contrary the one to the other.** There is a conflict in the spiritual life of the Christian ; the flesh, the remains of the sinful nature, the old man, is in deadly opposition to the new nature and to the Holy Spirit, its Author. **So that ye cannot,** rather, according to the most approved text, *that,* expressing the purpose of each contending party, *ye may not,* **do the things that ye would** in either case. The Spirit striving that ye may not do what ye would under the influence of the flesh, and the flesh trying to keep you from do-

ing what you wish under the influence of the Spirit. This seems to be the most logical view. The conflict is that of the Christian, in which the Spirit strives against the flesh and its evil doing ; and the flesh against the Spirit and its well doing. The unregenerate are under the full control of the flesh. But in the regenerate each is striving for the mastery. So long as the flesh fails of complete victory it does not what it desires ; and so long as the Christian under the guidance of the Spirit fails of complete conformity to Christ, he does not what he wishes. (Comp. Rom. 7 : 14-25, and notes.) This verse leaves the Christian with these two contending forces, each striving, but neither accomplishing its full object.

18. **But if ye be, are, led,** and continuing to be led, **by the Spirit** (ver. 16), **ye are not under law** (the omitted), not under bondage, as in the case of Hagar (4 : 25), nor under its tutelage (3 : 24), but have the freedom of sons (4 : 31), bringing forth the fruits of the Spirit against which there is no law (ver. 23), crucifying the flesh with its passions and desires (ver. 24), and not under the condemnatory sentence of the law (ver. 21). Comp. Rom. 8 : 4, "For as many as are led by the Spirit of God, they are the sons of God." Such are not under law as a means of justification, but are assured of freedom. Analogous is the thought of Paul in Rom. 6 : 14, "Ye are not under law but under grace," therefore "sin," which dominates in the flesh, "shall not have dominion over you." The fruit of the Spirit, of which love stands first (ver. 22), is in fact the fulfilling of the law (ver. 14), being in unison with the law. It is also true, though not the exact point brought out in this passage, that so far as a person is led by the Spirit, the law is written on his heart, and it becomes a joy to obey God.

19 Now ^kthe works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,
 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions,
 21 ^lheresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that ^mthey which do such things shall not inherit the kingdom of God.

19 Now the works of the flesh are manifest; which are, fornication, uncleanness, wantonness, idolatry, sorcery, enmities, party spirit, jealousy, wraths, contentions, divisions, factions, envyings, murders, drunkenness, revellings, and things like these: of which I tell you beforehand, as I also said before, that they who practise such things shall not inherit the kingdom of God

^k See Matt. 15 : 18-20; Eph. 5 : 3; Col. 3 : 5; James 3 : 14, 15. ^l 1 Cor. 11 : 19. ^m See refs. 1 Cor. 6 : 9-11.

19-21. Paul illustrates the two opposite modes of life by the works of the flesh and the fruit of the Spirit. He thus gives the Galatians a test by which they may know whether they belong to the one or the other; and shows the unmistakable and certain tendency and result of both. The list of each is not exhaustive, but sufficiently full to show their respective nature and character. **Now the works of the flesh, the deeds of man's sinful nature, are manifest,** are notorious, openly known, **which are** as follows, giving noted instances. Four classes are given. (1) Sins of sensuality: **Adultery, fornication, uncleanness, impurity,** and those unnatural vices to which many heathen were addicted, **lasciviousness,** open wantonness and shameless profligacy. *Adultery*, omitted by best manuscripts. The idea appears to be included in the general term, fornication (Matt. 5 : 32). Note that these three sins are mentioned in 2 Cor. 12 : 21. (2) Sins connected with false religions: **Idolatry,** the worship of false gods (comp. 1 Cor. 5 : 11), **witchcraft,** or *sorceries*, using magical arts, often secretly (Acts 19 : 19); these two words are associated together in Rev. 21 : 8, referring as here to the superstitious worship of the heathen. (3) Sins against one's neighbor, or violations of the law of love: **Hatred,** better, *enmities*; **variance,** or, *strife*; **emulations,** better, *jealousy*; **wraths,** outbursts of passion; **strife,** rather, *intrigues* for selfish and party ends. For the last four compare 2 Cor. 12 : 20, where they are named in the same order. **Seditions,** better, *divisions*, dissensions; **heresies,** rather, *factions*, parties growing out of dissensions (1 Cor. 11 : 18); **envyings,** wishing to deprive others of what they have; **murders,** the greatest violation of the law

of love, the extreme of hatred. The word *murder* is omitted by some ancient texts, but it probably should be retained. (4) Intemperate excesses, or sins against one's self. **Drunkenness,** in the plural, denoting many and repeated acts, **revellings,** particularly at night, and generally accompanied with drunkenness (the same in Rom. 13 : 13). **and such like,** evil deeds similar to these mentioned in verses 19-21. **Of which things I tell you before, I forewarn you as I also did forewarn you** when I was with you, **that they which do, practise, such things shall not inherit the kingdom of God.** They that sow to the flesh shall of the flesh reap corruption, and shall fail of "life eternal" (6 : 8). They are not children of the kingdom here, and shall not inherit its blessings hereafter. They shall not "partake of the eternal salvation of the Messiah's kingdom" (THAYER), not having faith that works through love (ver. 6), but having character and deeds diametrically opposed to its principles and truths.

This list of current sins differs sufficiently from other descriptions in Paul's Epistles to suggest that it was specially applicable to the Galatians. (Comp. Rom. 1 : 29-31; 1 Cor. 6 : 9, 10; Eph. 5 : 3, 4; Col. 3 : 5, 7, 8; 1 Tim. 6 : 4, 5.) "From early habit and constant association a Gentile church would be peculiarly exposed to the sins of the first two classes. The third would be a probable consequence of their religious dissensions, inflaming the excitable temperament of a Celtic people" (LIGHTFOOT). Strife and division have been proverbial of the Gallic race; of quick temper, jealous and irritable, enthusiastic and generous. The fourth also would fit the Gallic people, who have been prone to the excesses of strong drink. Peter warns the Galatians, among others, against

22 But ^athe fruit of the Spirit is ^elove, joy, peace, long-suffering, ^pgentleness, 23 goodness, faith, meekness, temperance: 24 ^aagainst such there is no law. And they that are Christ's have ^rcrucified the flesh with the affections and lusts.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law. 24 And they that are of Christ Jesus crucified the flesh with its passions and de-

ⁿ Eph. 5 : 9.

^o Rom. 5 : 1-5; Col. 3 : 12-17.

^p James 3 : 17.

^q 1 Tim. 1 : 9.

^r Rom. 6 : 6; 13 : 14; 1 Peter 2 : 11.

"excess of wine, revellings, carousings and unhallowed idolatries" (1 Peter 4 : 3, 4). The Romans were more noted for gluttony than for drunkenness. The Greeks were comparatively a sober people. The Gallic people were frank and impulsive and comparatively free of lying and injustice, which are found in other lists, but not in this.

22, 23. We have here a list, though not a complete one, of the **fruit of the Spirit**. Notice that it is not works of the Spirit, nor of those in whom the Spirit works, but the *fruit*. True religion is not a set of good deeds, a form of godliness, but it is an inward power, a right disposition of the heart, a renewed character, bearing fruit "in all goodness and righteousness and truth" (Eph. 5 : 9). The works of the flesh are many, springing out of many desires, often hostile among themselves, and not always found in one person. But the fruit of the Spirit is essentially one and had an inner unity. Its manifestations in the soul are harmonious and helpful, one with another, and grow out of the one element of *love*. He that has the Spirit has within him the root of all Christian graces, which may be developed into the activities of all Christian living. **Love** stands first in this list of nine Christian virtues, at the foundation. Christian love is peculiar to Christianity. "The word (*ἀγάπη*, *agape*) scarcely occurs in classic Greek, but in the New Testament over one hundred times; whereas the old classic word (*φίλια*) occurs but once in the New Testament, the *friendship of the world* (James 4 : 4)." **Joy**, in the Lord, in the Holy Spirit (Rom. 14 : 17; Phil. 4 : 4). **Peace**, in the conscience and with God (Rom. 5 : 1). **Longsuffering**, patience and endurance under injuries and provocations (Heb. 6 : 12; James 5 : 10). **Gentleness**, better, *kindness*, actively disposed and exercised toward others. **Goodness**, uprightness in heart and life (Rom. 15 :

14; 2 Thess. 1 : 11). **Faith**, *trustfulness*, or as some would render, *faithfulness*, in relation to God and men. Comp. 1 Cor. 13 : 7, where it is said that love "believeth all things." **Meekness**, a mild submission of the soul to the dealings of God and the treatment by men. **Temperance**, *self-control*, in all respects a self-mastery over appetites and desires, over the body and soul. (Comp. 1 Cor. 9 : 25.) **Against such things as the virtues above enumerated there is no law**. The law does not oppose nor condemn them, but approves such things. "The law is not made for a righteous man, but for the lawless and disobedient" (1 Tim. 1 : 9). And so the apostle substantiates verse 18, "If ye be led by the Spirit, ye are not under law." Ye possess and cultivate these graces, and ye who are so led are not under law, for there is no law against these qualities which ye possess.

24. The apostle adds another thought, indicating how they who walk by the Spirit do not fulfill the desires of the flesh, and are not under law (ver. 16, 18): Christians have been crucified to the flesh, have renounced it and in Christ are dead to it. **And they that are Christ's**, who belong to him by redemption and have his spirit leading them and bearing fruit in their hearts and lives, **have crucified**, more strictly, *crucified*, **the flesh**, at their conversion, renouncing a life of sin and condemning their own wicked hearts, **with the affections**, *passions*, and **lusts**, or, *desires*, growing out of them. Compare "I am crucified with Christ" (2 : 20). "We who died to sin." "Buried with him through baptism" (Rom. 6 : 2, 4). "If ye put to death the deeds of the body ye shall live" (Rom. 8 : 13). Christians are conceived of as crucified to the flesh, by which its power is subdued, and its sinful impulses are rendered ineffective. The fruit of the Spirit follows and indicates

25 If we live in the Spirit, *let us also walk
26 in the Spirit. †Let us not be desirous of
vain glory, provoking one another, en-
vyng one another.

25 sires. If we live by the Spirit, by the
26 Spirit let us also walk. Let us not be-
come vainglorious, provoking one an-
other, envying one another.

* Ver. 16; Rom. 8 : 4, 5.

† Phil. 2 : 1-3.

this crucifixion. It is conceived of as in the past and already accomplished, since the end is assured. They died to the flesh that they might live unto God. As a consequence this crucifixion is continued so long as the evil remains (Col. 3 : 5), a fact which needed not to be stated, but implied by what follows.

25. A further inference and application. If, therefore, having crucified the flesh, **we live in**, or, *by*, **the Spirit**, sustained by the power of the Spirit, **let us also walk in**, or, *by*, **the Spirit**. Let our outer life correspond, *keep step with*, our inner life. The verb *walk* is not the same one as in verse 16, and suggests an orderly, measured course of conduct by the aid of the Spirit, and according to his guidance. Notice the apostle uses the first person plural, including himself with those needing the exhortation and softening the rebuke which his words might imply.

26. The positive inference of the preceding verse is applied negatively. If a person is walking by the Spirit of God he will avoid the works of the flesh mentioned in this verse. **Let us not be**, rather, *become*, *vainglorious*, suggesting a danger of the sin, though not yet manifested; **provoking one another**, *challenging one another*, on the part of those who might feel the stronger; **envying one another**, on the part of the weak who were not able to vaunt themselves nor to challenge and retaliate. There appears to be a reference here to the spirit of rivalry and jealousy and party strife awakened among them by Judaizing influences. In all this there was a departure from the life and standard of the Spirit. "There is a gradation of phrases used here. Vain glory provokes contention; contention produces envy" (LIGHTFOOT).

PRACTICAL REMARKS.

1. Freedom in Christ is freedom in the truth. It should be guarded with the utmost vigilance (ver. 1; Phil. 1 : 27; 4 : 1).

2. Christ is the only and an absolute

Saviour. He will not share with any rite or observance in the honor of salvation through his death (Acts 4 : 12; 1 Cor. 3 : 11).

3. Nominal and especially formal Christianity partakes of the bondage of the law, rather than the freedom of the gospel (ver. 3; Rom. 6 : 16, 17; 2 Tim. 3 : 2-5).

4. Scriptural falling from grace is the falling away from the higher plane of salvation by grace to the lower plane of salvation by works (ver. 4; Rom. 3 : 20; 11 : 6).

5. Our whole salvation from first to last is dependent on faith, through the agency of the Spirit (ver. 5; Eph. 1 : 13, 14; Heb. 10 : 38, 39).

6. Faith is not a mere intellectual exercise, it is not a mere orthodox belief, but a living, confiding trust, that reaches the heart, controls the affections, and affects the life (ver. 6; Eph. 2 : 8; James 2 : 18, 20).

7. Truth demands obedience. Whatever is false in doctrine or in practice is a hindrance (ver. 7; Luke 11 : 52; 1 Peter 2 : 7).

8. Whatever or whoever, teaches salvation through rites and ceremonies, is not of God (ver. 8; 1 : 6-8; Col. 2 : 20-23).

9. One false doctrine introduced into a church may corrupt its entire membership (ver. 9; Rev. 2 : 14, 16).

10. There is hope for those who have gone astray, if they have been truly converted (ver. 10; 1 Cor. 1 : 4, 9; 2 Cor. 2 : 3).

11. Persecution is often a proof that those persecuted are not men-pleasers, but faithful in the truth (ver. 11; 1 : 10).

12. False teachers who unsettle the minds of Christians in reference to essential doctrines of the gospel shall suffer condemnation. They are unworthy of church-membership and can well be left of God to their own ways (ver. 10, 12; 2 Peter 2 : 13, 19; 3 : 16).

13. Liberty has its perils. Rightly understood and practised it is a blessing; but wrongly understood and perverted it is a curse (ver. 13-15; John 8 : 31-38).

14. Faith in Christ enforces the law of

6 BRETHREN, "if a man be overtaken in a fault, ye ² which are spiritual, ⁷ re-

6 BRETHREN, if a man be even caught in any trespass, ye who are

u Rom. 14 : 1 ; 15 : 1.

z 1 Cor. 2 : 15 ; 3 : 1.

y James 5 : 19, 20.

love. The service of love is the highest freedom (ver. 14 ; 1 John 5 : 3-5).

15. Hatred and angry contentions are subversive of freedom, and destructive of true religion (ver. 15, 20, 21 ; 1 John 3 : 12 ; Jude 11).

16. Living under the guidance of the Spirit is a safeguard against the cravings of the evil that remains within us (ver. 16 ; Rom. 8 : 4, 6, 10, 11).

17. In the renewed man there is the battle of the flesh and the Spirit, and it is through submitting to the guidance of the Spirit that the Christian gains the victory through Christ (ver. 17, 18 ; Rom. 7 : 25 ; 8 : 16, 17, 23).

18. The mastery of the flesh belongs to those who are Christ's and have the indwelling Spirit (ver 18-23 ; Ezek. 36 : 26, 27).

19. The works of the flesh are an unanswerable proof of human depravity (ver. 20, 21 ; Jer. 17 : 9).

20. The works of the flesh debar from heaven. It is well that they cannot be admitted there to mar its purity and happiness (ver. 21 ; Rev. 21 : 8, 27).

21. The works of the flesh and the fruit of the Spirit show the necessity of the new birth in order to salvation (ver. 21-23 ; John 3 : 3, 5, 6).

22. What is truly good in the Christian is not to be traced to himself but to the Spirit. Christian graces are the fruit of the Spirit (ver. 22 ; 2 : 20 ; Rom. 7 : 18, 22).

23. True religion makes a person trustful and faithful, both toward God and men (ver. 22 ; 2 Cor. 7 : 11 ; Rom. 12 : 11).

24. Christians in their justification, in the crucifixion of the flesh, and in following the Spirit, have no law to condemn them (ver. 23, 24 ; 1 Cor. 9 : 26, 27).

25. Christians to be fully consistent should yield themselves wholly to the guidance of the Spirit (ver. 25).

26. All self-glorying, strife, and envy are unbecoming creatures of a day ; and should vanish before that honor that belongs to God alone (ver. 26 ; Rom. 12 : 19 ; John 5 : 44 ; 1 Tim. 1 : 17).

CHAPTER VI.

Paul continues to speak of the conduct required by a proper exercise of Christian liberty. He tells them how to treat a sinning brother (ver. 1), exhorts them to patience and mutual assistance according to the law of love (ver. 2), and cautions them against self-esteem (ver. 3-5). He enjoins liberality in support of their teachers, and indeed in every good work, on the ground that what a man sows that he must reap (ver. 6-10). In conclusion, the apostle appeals to the large letters in which he had written the Epistle with his own hand (ver. 11), warns them once more against false teachers (ver. 12, 13), declares his boast to be in the cross of Christ alone (ver. 14), and that in Christ a new creature was the essential thing, and on such he invokes a blessing (ver. 15, 16). He affirms his unalterable devotion to Christ and closes with a benediction (ver. 17, 18).

1-10. THE PROPER CONDUCT REQUIRED UNDER CHRISTIAN LIBERTY. Forbearance toward the erring ; meekness, as to ourselves ; liberality toward teachers and others, according to the law of love and to the law of spiritual harvest. See preliminary analysis at the beginning of the chapter.

1. Paul has just exhorted the Galatians against vainglory, provocation, and envy. He now goes further and enjoins a gentle spirit and treatment toward a sinning brother. He exercises the same loving spirit toward them, styling them **Brethren**, of me and of one another. The spirit of brethren should be exercised both by me and by yourselves. (Comp. Acts 7 : 26.) "A whole argument lies hidden under this one word" (BEZA). **If a man be overtaken in a fault.** As if Paul had said, I go further, *If even a man be surprised in any trespass.* The word "trespass" is a misdeed, "a lapse or deviation from truth and uprightness" ("Thayer's Lexicon"). It here denotes some particular act of sin. The exact meaning of the verb "overtaken" is doubtful. The question is whether

store such an one ^ain the spirit of meekness; considering thyself, ^alest thou also be tempted.

2 ^bBear ye one another's burdens, and
3 so fulfill ^athe law of Christ. For ^dif a man think himself to be something,

spiritual restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if any one thinks himself to be something, when he is

z 2 Thess. 3 : 15.

a 1 Cor. 10 : 12; James 3 : 2.

b Rom. 15 : 1; 1 Thess. 5 : 14.

c John 13 : 14, 15, 34, 35.

d Luke 18 : 10-13; Rom. 12 : 3, 16; 1 Cor. 8 : 2.

Paul means *surprised* into committing sin, which pursued him faster than he could escape from it, or *surprised, detected, or caught*, in the act of the sin. Both views are supported by eminent authorities. The former, which is the more common view, is favored by the context and by the last verb, *tempted*, in this verse, which suggests that the person had been surprised and had lapsed into sin through temptation. The suddenness of the temptation would also be a reason for gentle treatment and a ground for hope of restoration. *In any trespass*, however, implies its actual commission and being really held in its grasp or power. **Ye which, who, are spiritual**, spiritually minded, and led by the Spirit and bringing forth the fruits of the Spirit (5 : 22, 23). Compare "natural" and "spiritual," "spiritual" and "carnal" (1 Cor. 2 : 14, 15; 3 : 1). In Rom. 15 : 1, Paul contrasts the "strong" and the "weak." **Restore, mend, set right, such an one**, bring him back into the right way, in the, rather, in a, **spirit of meekness, gentleness**. Compare the same word contrasted with the "rod" in 1 Cor. 4 : 21. The temper of mind is here meant, implying the indwelling Spirit, one of whose fruits is meekness (5 : 23). Restoration of the fallen brother could not be effected by harshness and bitterness, but by that meekness possessed by the spiritual and which is the product of the Spirit. The Holy Spirit is indeed the author of the restoration, but he employs human agency for accomplishing it. **Considering thyself**, thy own weakness and liability to sin. Notice the change from the plural to the singular, making the application the more personal and pointed. **Lest thou also, like him who has already fallen, be tempted**, lest thou also under temptation fall into sin and need sympathy and help. (Comp. 1 Cor. 10 : 12.) A consciousness of one's own weakness

will prevent hasty and harsh treatment of an offending brother. Compare the same spirit commended to the Corinthians in their treatment of an offender (2 Cor. 2 : 5-8) and which he hoped himself to exercise (1 Cor. 4 : 21). Such undesigned coincidences are evidences of the genuineness of these Epistles.

2. One another's burdens, heavy weights, whatever presses heavily on the mind, such as cares, anxieties, and sorrows, suggested here by the anxiety and sorrow of the trespassing brother, but extending to all the burdens of the Christian brotherhood. The words are emphatic. Perhaps with some reference to the legal Judaic burdens they were imposing on themselves. **Bear ye, carry**, take on thyself; not only sympathize with, but share in carrying and, if possible, in removing them. And not only thy own burden, but share in carrying those of others. **And so**, in this manner, *completely*, **fulfil the law of Christ**, his law of love, as given and exemplified by him (Matt. 8 : 17). "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13 : 34; 15 : 12). The Apostle John thus applies this law: "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3 : 16). Christ's law is the highest and most perfect law of love. (Comp. Rom. 15 : 1-3.) This was the law for them to fulfill, which would embrace all law (5 : 14). Some ancient manuscripts have the future tense of the verb, *and so ye will fulfill*, etc., but the common reading with the imperative is to be preferred.

3. This verse confirms the preceding by showing the evils of an opposite spirit. **For if a man think himself, if he seems and appears to himself, to be something**, to be morally strong so as not to need the help of others, and so great as to raise him

when he is nothing, he deceiveth himself. But ^e let every man prove his own work, and then shall he have ^f rejoicing in himself alone, and not in another. 5 For ^g every man shall bear his own burden.

6 ^h Let him that is taught in the word

4 nothing, he deceives himself. But let each one prove his own work, and then will he have ground of glorying in reference to himself alone, and not to 5 another. For each one shall bear his own load.

6 But let him that is taught in the word

e 2 Cor. 13 : 5.

f Prov. 14 : 14 ; 1 John 3 : 19-22.

g See refs. Rom. 2 : 6.

h See refs. Luke 10 : 7.

above the duty of carrying the burdens of others, **when**, it is evident in such a case that **he is nothing**, in no way superior but really worthless spiritually, **he deceiveth himself**, *he deceives his own mind*, he practices upon himself a mental and moral deception. Self-conceit implies a certain worthlessness, is unsympathetic, and opposed to a spirit of meekness, to humility and unselfish love, and is delusive. "The true greatness of the Christian is found where Christ's greatness was found, in service and usefulness" (G. B. STEVENS). "The man whose piety is not in his life, but in his imagination, is subject to a fatal but cherished error" (HOVEY). (Comp. Luke 18 : 11 ; 1 Cor. 15 : 10.)

4. **But**, as opposed to such self-conceit and self-delusion, **let every man**, *let each one*, **prove**, habitually examine and test, **his own work** (collective in sense, reference being to his whole life and conduct). Thus he will avoid self-deception and get a proper estimate of himself; he will discover how his motives and conduct meet the requirements of the law of love. **And then**, in that case having done this, **shall he have rejoicing in himself alone, and not in another**, rather, *will he have ground of glorying in reference to himself alone*, to his inner self rather than to the mere exterior, *and not in reference to another*, to his estimate of the character and attainment of his neighbor. Whatever ground of glorying he may have he will find in himself, and not by a comparison with others. Whatever glorying there may be will be grounded in a renewed heart, in fulfilling the law of love, and not in the delusive self-glorying of one who fancies himself superior to others. Compare Paul's glorying in 2 Cor. 12 : 1-12.

5. This verse gives a confirmatory reason for what he had said of a true glorying in regard to one's own work

in contrast to a boastful glorying by a comparison with others. **For every man shall bear his own burden**, *For each one as a matter of fact having examined himself, will carry his own personal load*. As to his personal character, his private and public life, his imperfections, defects, infirmities, and obligations, he must stand for himself. The load of these he must carry himself; he alone is responsible. The Greek term rendered **burden** here is different from that in ver. 2, which there means a heavy weight of cares, sorrows, and sins very oppressive. Here it is a *load*, which may be light (Matt. 11 : 30) or heavy (Matt. 23 : 4), used primarily of the freight of a ship, the pack of a horse, a kit of a soldier, and figuratively here, of sins and infirmities, of which one will become conscious as personally responsible upon self-examination. These are of a kind which each must bear himself; but the bearing of those in ver. 2 may be shared in by others. Each one conscious of his own load will not be disposed to glory in respect to his neighbor.

6. The apostle passes from the obligation of Christian love in restoring the fallen, the mutual bearing of burdens, to their practical obligations to their teachers. According to the best text, this verse begins with *But*. As if Paul had said, I have said that each one must bear his own load, but that does not exempt you from bearing one another's burdens (ver. 2), especially in regard to the temporal necessities of your teachers in the gospel. **But let him that is taught**, referring especially to the *oral* instruction of the teacher in the public assemblies and in private to individuals and families. The noun from this verb, "catechumen" (*one under instruction*), was afterward applied to young converts under instruction. **In the word**, the gospel revelation (1 Peter 1 : 25). **Communicate unto him, share with him**,

communicate unto him that teacheth in all good things.

- 7 Be not deceived; God is not mocked: for ¹whatsoever a man soweth, that shall he also reap. ²For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And ³let us not be weary in

share with him that teaches, in all good things. Be not led astray; God is not mocked; for whatever a man sows, that shall he also reap. Because he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal. And let us not be weary

¹ Luke 16 : 25.

² Job 4 : 8; Prov. 11 : 18; Rom. 8 : 13.

³ Mal. 1 : 13; 1 Cor. 15 : 58; 2 Thess. 3 : 13.

that teacheth in all good things, temporal goods, such as food, clothing, money, and home. Such an application of "good things" is found in Luke 12 : 18, 19; 16 : 25; several times in the Septuagint (2 Sam. 7 : 28, etc.), and in the Epistle of Barnabas, § 19. This accords also with the use of the verb "communicate" in Rom. 12 : 13 and Phil. 4 : 15. It agrees with Paul's views of ministerial support as expressed in 1 Cor. 9 : 11-14; 1 Tim. 5 : 17, 18. (Comp. Rom. 15 : 27; Phil. 4 : 14-17.) Some, with Meyer, refer "all good things" to everything morally good; let them share with their teachers in all divine knowledge and in all that is spiritually good. But this thought is less pertinent here, and less suited to the connection and exhortation of ver. 10. It would, however, be true that those who shared with their teachers in carnal things would generally be in a state of mind to share also to a great extent in spiritual things.

7. With a warning the apostle enforces especially generous liberality toward teachers, and generally all forms of well-doing commended in the preceding verses of this chapter. This he does from an analogy drawn from the sowing and reaping in the outer world. **Be not deceived**, be not led into the error of thinking, that you can neglect these duties, especially that mentioned in ver. 6, with impunity. **God is not mocked**, treated with a spirit of contempt, deceived with pretences and a false show, or deluded by false promises. Men cannot impose on God by deceptively holding back a part of the price which they have devoted to him (Acts 5 : 1-6). All Christians are stewards of what God has entrusted to them, and to withhold of their worldly possessions that which he requires is of the nature of mockery. **For**, as a proof of this, **whatsoever a man soweth, that shall he also**

reap. This is true both in the natural and spiritual world. God's arrangements cannot be set aside. As certainly as seed in the ground, so the actions of men, including especially Christian liberality or the opposite, must develop corresponding results.

8. **For**, to illustrate this principle that a man shall reap what he sows, **he that soweth to his flesh**, with reference to his flesh, natural desires and impulses, fleshly seed, fleshly ground, and fleshly purposes, **shall of the flesh reap corruption**, moral corruption, eternal death, the opposite of eternal life. **But he that soweth to the Spirit**, with reference to the renewed nature, spiritual seed, spiritually prepared soil, and spiritual purposes, **shall of the Spirit reap life everlasting**. Eternal life begins now, but its full development and realization are in the future; "the harvest is the end of the world" (John 3 : 36; Matt. 13 : 39). Two opposite kinds of seed, soil, and purpose appear to be brought into view. Literally, *to his own flesh*, indicating a selfish, unrenewed principle—being controlled by the old man. The *Spirit*, the author, guide and sanctifier of the new man. "If we foster the flesh—the corrupt principles of our fallen state—we can have only 'corruption,' degradation, loathsomeness, spiritual death. If we cherish 'the Spirit,'—the higher principles of the divinely renewed state, we shall certainly attain in due season, at the appointed harvest time, 'life'—purity, vigor, joy—'everlasting'" ("Annot. Par. Bible").

9. A caution and an encouragement. Paul discontinues the figure of sowing in the first clause, but retains that of reaping in the second. **And let us not be weary**, *act badly, lose courage, flag, in well doing*. The doing of good relates not to a few acts, but to a

well doing : ^m for in due season we shall
10 reap, ⁿ if we faint not. ^o As we have
therefore opportunity, ^p let us do good
unto all *men*, especially unto them who
are of ^q the household of faith.

Postscript. Concluding exhortations.

11 Ye see how large a letter ^r I have
written unto you with mine own hand.

in well doing; for in due season we
10 shall reap, if we faint not. So then,
as we have opportunity, let us do good
to all, but especially to those who are
of the household of the faith.

11 See with what large letters I have
written to you with my own hand.

^m James 5 : 7, 8.

ⁿ Isa. 40 : 30, 31; see refs. Matt. 10 : 22.

^o Eccl. 9 : 10; John 9 : 4.

^p Luke 6 : 35; 1 Thess. 5 : 15; Titus 3 : 8.

^q Eph. 2 : 19; Heb. 3 : 6.

^r See Rom. 16 : 22; 1 Cor. 16 : 21.

habitual doing till the harvest time, to
the full realization of eternal life. Paul
would not have them lose heart in view
of that which might be but dimly seen
by faith in the future (James 5 : 7, 8).

**For in due season we shall reap,
if we faint not,** if we do not relax
our efforts and become discouraged.
The *due season* is the *proper*, regular,
and God's appointed *time* of harvest (1
Tim. 6 : 15). The reaping and the harvest
are sure to come. We may, however,
have the foretaste in this life, the first
fruits of the great harvest hereafter
(1 Cor. 15 : 58).

10. A conclusion of what precedes.
As we have therefore oppor-
tunity. *Accordingly then, as we have*
a time, or, season, for sowing, for doing
good, hence an opportunity, let us do
good unto all men, more exactly, *let*
us work that which is good toward all
in philanthropy and beneficence. The
word *work* appears to express a noble,
diligent doing, the putting forth of
strength in helping others, and in min-
istering to the true good of all. Chris-
tian beneficence is universal. A con-
trast to the law. Opportunity begets
obligation. **But especially unto**
them who are of the household
of faith. Believers are here con-
ceived of as a family, of which faith is
a characteristic, and by which they
are invited into one household. They
are spoken of elsewhere as the house-
hold of God (Eph. 2 : 19; comp. 1 Tim. 3 : 15;
1 Peter 2 : 5). Those who are one in faith
and hope should be especially united in
love. Such should mutually be special
objects of needed beneficence.

Thus the apostle fittingly and beauti-
fully concludes the main portion of this
Epistle. What remains is but a brief
summary, with personal references and
a benediction.

11-18. POSTSCRIPT, in which the

apostle gives the true ground of glory-
ing, deprecates further trouble, and con-
cludes with a benediction. See analy-
sis at the beginning of the chapter.

11. Paul calls attention to his own
handwriting. Instead of **Ye see how
large a letter I have written unto
you with my own hand,** translate
literally, *See with large letters I wrote
you with my own hand.* It is evident
from this that Paul does not refer to the
length of the Epistle, but to the size of the
characters (the letters of the alphabet)
he wrote. (Comp. 2 Thess. 3 : 17). "So I
write," so I am accustomed to form my
letters. There is no evidence that the
letters were ill-formed. "An analogy is
found in the bold signature of John Han-
cock to the Declaration of Independ-
ence" (PROF. H. E. JACOBS, note in
Meyer). Some see in the large hand-
writing of Paul an evidence of some
infirmity, as weak eyesight (4 : 15). *I*
wrote, is a Greek idiom in which the
writer transports himself to the time
when the letter would be read. Paul
was accustomed, at least in his letters
to the churches, to employ an amanu-
ensis to whom he dictated the body of his
Epistle (Rom. 16 : 22), adding in his own
handwriting the closing verses, which
was a token or mark of identification
(2 Thess. 3 : 17; 1 Cor. 16 : 21; Col. 4 : 18),
showing the Epistle to be genuine (2
Thess. 2 : 2). Many, therefore, with Meyer
and Lightfoot limit Paul's handwriting
here to this postscript, and regard the
aorist, **I wrote**, as an epistolary aorist,
and equivalent to *I write*, "See with
large letters I write," etc. But in
Philemon 19 this tense of the verb
evidently refers to his writing the whole
Epistle. Alford holds that Paul also
wrote the pastoral Epistles with his own
hand. In 1 Cor. 5 : 9 Paul uses this
tense with reference to a former Epistle,
and in 1 Cor. 9 : 15 he refers to what he

- 12 As many as desire to make a fair show in the flesh, *they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
- 13 *For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. *But God forbid that I should glory, save in the cross of our

- 12 As many as wish to make a fair show in the flesh, these constrain you to be circumcised; only in order that they may not suffer persecution for the cross of Christ. For neither do they themselves who are circumcised keep the law; but they wish that ye should be circumcised, that they may glory in your flesh. But far be it from me to glory, except in the cross of our Lord

* 2 : 3; Acts 15 : 1.

† Matt. 23 : 2-5, 23-25.

" Isa. 45 : 24, 25; 1 Cor. 2 : 2; Phil. 3 : 3, 7-11.

had written in the first part of the chapter. It seems to me most natural also to regard Paul here as referring to the whole Epistle. It is largely personal, a vindication of his apostleship and apostolic preaching, written with intense earnestness and rapidity, and hence would more likely be written by himself. This is the more natural meaning of "I wrote," unless there is evidence from the context to the contrary. So also Ellicott, Wordsworth, G. B. Stevens, and others. To have written the entire Epistle was an evidence of his intense feelings, his deep interest, and his strong affection for them.

12. Paul warns them again, in this and the next verse, against false teachers, summing up their selfish spirit and aims. **As many as desire**, or, *wish*, **to make a fair show in the flesh**, in outward observances, to which circumcision belongs, **they constrain you**, *they are compelling you*, trying to compel you **to be circumcised**, by making it morally obligatory. (Comp. 2 : 14.) On the meaning of *in the flesh*, as referring to external observances as opposed to spiritual life and service, compare Phil. 3 : 3, 4; Rom. 2 : 28, 29. They are wishing to appear zealous in religion; but their motive is selfish and hypocritical. They do it, not from convictions of duty, nor from great devotion to the Jewish law, but **only lest they should suffer persecution**, or, *only that they may not suffer persecution* **for**, or, *because of*, **the cross of Christ**, for preaching the doctrines of the cross and that the death of Christ is alone sufficient for salvation. If they thus believed and preached they would incur the hatred and persecution of the Jews. But they could avoid this by making a display of their devotion to the Jewish law, and insisting on the necessity of circumcision.

13. **For**, in proof that their object is to escape persecution, note the fact that *not even do they themselves who are circumcised*, who advocate and practise circumcision, **keep the law**, they fall short of its moral requirements. They are chiefly concerned about an outward rite, rather than the spiritual demands of the law. The fact that they depended in some sense on Christ, implied that they did not keep the law perfectly. Some prefer another reading, *those who have been circumcised*. But the present tense is the better supported by textual authorities, and is to be preferred. The reference is to the Judaizing leaders, for they are the ones meant in the preceding verse and in the last clause of this verse. Not because they keep the law in all its parts themselves, **but they desire to have you** (emphatic) **circumcised**, *in order that they may glory in your* (emphatic) **flesh**, over your submission to an outward, fleshly rite. They could boast of how many of you among the Gentiles they had made converts to Judaism. By thus manifesting a zeal for the Jewish religion they would gain favor among the Jews and escape persecution from them.

14. But their glorying in the flesh was repugnant to the apostle. On the contrary he gloried in what they were trying to shun, the cross of Christ. **But God forbid that I should glory**. The personal pronoun is emphatic. *God forbid*, rather, *Let it not be once thought of*, or, *Far be it*. (See note on 2 : 17.) *But*, for my part, *far be it from me that I should glory* **save in the cross**, the sacrificial and atoning death of Christ. His boast was in Christ crucified. He rejected every other ground of boasting. (Comp. 1 Cor. 2 : 2.) **By whom**. Some translate *By which*, referring to the cross, not a lit-

Lord Jesus Christ, by whom the world is * crucified unto me, and I unto the
 15 world. For in Christ Jesus neither
 circumcision availeth anything, nor
 uncircumcision, but * a new creature.
 16 And as many as walk according to this
 rule, peace be on them, and mercy, and
 upon * the Israel of God.

Jesus Christ, through whom the world
 is crucified to me, and I to the world.
 15 For in Jesus Christ neither is circum-
 cision anything, nor uncircumcision,
 16 but a new creation. And as many as
 shall walk by this rule, peace be on
 them, and mercy, and on the Israel of
 God.

x See refs. 2 : 20 ; 1 John 5 : 4, 5.

y 5 : 6 ; Col. 3 : 11.

z See refs. 2 Cor. 5 : 17.

a 3 : 7, 9, 29 ; Rom. 2 : 28, 29 ; 4 : 12.

eral cross, but the atoning death of Christ. Both constructions are grammatical, and both yield substantially the same meaning. But *Christ* is the nearest antecedent, and the full title, **Our Lord Jesus Christ**, brings into view the glory and grandeur of the crucified One as prominent in the apostle's mind. It seems therefore more natural to refer to Christ, and translate, *By whom*. Both the crucified Christ and the glorified Christ fill his mind. Both were essential to the efficacy of his atoning death, and to the effectual crucifixion of the world to him and himself to the world. (Comp. 1 Cor. 15 : 14, 17.) *By whom the world*, the whole circle of earthly things, its riches, treasures, gains, and pleasures, this outward and transient sphere of things of which mere ritual observances are a part, **is crucified unto me**, like one nailed to the cross, dying a lingering, ignominious death, **and I**, in like manner, **unto the world**. In the crucified Christ he saw God's love and sacrifice. Through an apprehension of these, he was raised above worldly forms and relations and became as one who had suffered a violent death in the world. Surely nothing remained in the world to glory in, if the world was thus dead to him and he to the world. (Comp. 2 : 19, 20 ; Col. 2 : 13, 14, 20.)

15. This verse explains and confirms the closing statement of the preceding verse, "By whom the world is crucified unto me," etc. This deadness of the world to me and of me to the world is but a necessary condition and outcome of true spiritual religion, of union with Christ. **For in Christ Jesus**, in that spiritual union with him, **neither circumcision availeth anything**, better, *is anything*, **nor uncircumcision**, both are a matter of no importance, so far as being in Christ and so far as salvation is concerned ; **but**

the essential thing is **a new creature**, or more general, *a new creation*, such as is effected in the heart by the Holy Spirit. (Comp. 2 Cor. 5 : 17.) "If any man be in Christ he is a new creature" (Eph. 2 : 10). "We are his workmanship, created in Christ Jesus" (Eph. 4 : 24). "The new man is created according to God in righteousness and true holiness." On the word *creation* see note on Rom. 8 : 19. It was not outward circumcision, but the inward, that of the heart, that Paul cared about (Rom. 3 : 28, 29 ; comp. 5 : 6 and 1 Cor. 7 : 19). Most editors omit the words *in Christ Jesus*, as an interpolation from 5 : 6. But the manuscript authority and the internal evidence are so strong for their retention that it seems best not to omit them.

16. A practical statement and wish growing out of the great truth enunciated in the preceding verse. **And as many as walk**, or according to the best supported text, *as shall walk*, continuing to do so and extending on to the end of the gospel dispensation. **According to this rule**, by this maxim or principle, stated in ver. 15, that the new life is the all-important thing, and that the mere outward observance of circumcision is nothing in gaining acceptance with God and securing salvation. The word rendered *rule* is that from which our word *canon* is derived, and primarily meant a *straight stick*, a measuring rod, or rule, or a carpenter's line. It thus came to be used of any rule or principle of judging, living, and acting. **Peace** from God and with God, in their own souls and with men, through him who is "our peace" (Eph. 2 : 14-17), **be on them, and mercy**, as needed by sinners. An invocation. May it be, and it shall be on such. **And upon the Israel of God**, the true Israel, whether Jews or Gentiles, who are his true people

- 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

- 17 Henceforth let no one trouble me: for I bear in my body the brand-marks of Jesus.
 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

b 2 Cor. 4 : 10 ; 11 : 23 ; Col. 1 : 24.

c 2 Tim. 4 : 22. Philemon 25.

through faith in Jesus Christ (3 : 29). Yet in closing this phrase, the apostle very probably had more especially in mind his converted countrymen, toward whom he ever felt the warmest and deepest interest (Phil. 3 : 8).

17. Paul has completed the discussion of the points at issue connected with his apostolic authority and preaching. His last word has been spoken. **From henceforth let no man trouble me**, as had been done by false teachers, in calling in question my apostleship and in perverting my gospel. Let controversy cease. (Comp. 1 Cor. 14 : 38.) **For I** (emphatic in contrast to those troublers) **bear, or, carry, in my body the marks, the marks branded, or, punctured, on my body, of the Lord Jesus**, according to the best text, *of Jesus*. Unlike these false teachers, I can point to the marks of persecution I have endured as evidences of being a servant of Christ and of my fellowship with him in suffering and spirit. The scars and marks of persecution endured for Christ's sake were the badge of faithful and honorable service. (See 2 Cor. 1 : 5 ; 4 : 10 ; 11 : 23-27 ; 2 Tim. 3 : 12.) The phraseology appears to have been chosen in reference to the practice of branding, usually on the hands or on the forehead, slaves to indicate their owner, soldiers to indicate their commander, worshipers to indicate their god. "A 'sacred slave' is mentioned in a Galatian inscription" (LIGHTFOOT). Such marks were, indeed, proofs of Paul's sincerity and devotion to Christ and ought to relieve him of any further annoyance. They also indicated the fact of his fellowship of Christ's sufferings, of bearing about in his body the dying of the Lord Jesus, and filling up in his flesh the afflictions of Christ (2 Cor. 4 : 10 ; Col. 1 : 24). These marks also suggest a striking contrast to the mark of circumcision, in which the Judaizers gloried (ver. 13).

18. The final benediction. That in ver. 16 was general; this is particular, upon his Galatian brethren. He began

his Epistle with admonition and rebuke; he closes it with words of blessing and an appellation of love. **The grace, the saving favor, of our Lord Jesus Christ be with your spirit**, in which the power of divine grace operates by the Holy Spirit. **Brethren**, in the best text, is the last word of the Epistle. Its unusual position makes it emphatic. "The severity of the whole Epistle is thus softened" (BENGEL). With this affectionate close comes the ratifying **Amen, so it is, and so let it be** (Rom. 1 : 25). The subscription, appended to the Common version, "Unto the Galatians written from Rome," is incorrect and of uncertain, but later date. See Introduction.

PRACTICAL REMARKS.

1. Every Christian owes a duty to his Christian brother, especially to his erring brother (ver. 1, 2 ; 1 John 5 : 16 ; Matt. 18 : 15).
2. Our own exposure to temptation and liability to fall thereby should make us kind to the erring and earnest and prayerful in seeking their restoration (ver. 1, 2 ; 1 Cor. 10 : 12, 13 ; 2 Cor. 2 : 5-8 ; 1 Thess. 2 : 7-9).
3. Christians have a right to expect the prayers, sympathies, and help of their brethren in their anxieties, sorrows, and infirmities (ver. 2 ; 5 : 13-15 ; Rom. 15 : 1-6).
4. The self-conceited are self-deceived ; they commit their greatest fraud on themselves (ver. 3 ; Isa. 5 : 21).
5. Self-examination and the approval of God's word will bring peace of conscience and joy in the consciousness of God's favor (ver. 4 ; 1 Cor. 9 : 27 ; 2 Cor. 13 : 5).
6. The ultimate responsibility of every man's life rests upon himself (ver. 5 ; Rom. 14 : 12 ; 1 Cor. 3 : 13-15).
7. He who is taught in the word owes to his pastor and teacher, as a servant of the Lord for him, a share of his earnings, of his sympathies, and his co-operation (ver. 6 ; 1 Cor. 9 : 11-14 ; 2 Cor. 1 : 3-7).

8. Our present life is the seedtime for eternity (ver. 7, 8; 2 Cor. 9: 6).

9. The future condition of men will correspond with their present character and conduct (ver. 8; Job 4: 8; Prov. 22: 8).

10. Nothing is more certain than the blessed rewards of well-doing (ver. 9; 1 Cor. 15: 58; 1 Peter 4: 19).

11. Under the gospel, doing good to all is not a matter of convenience, nor of mere personal interest, but of opportunity and of consequent obligation (ver. 10; Matt. 25: 41-45).

12. Glorifying in externals, seeking outward display and popular applause, refraining from proclaiming the truth as it is in Jesus, and hypocrisy, are marks of a false teacher (ver. 12, 13; Phil. 3: 2-4; Rom. 2: 17-24).

13. The doctrines of the cross are central and essential to the gospel. "We learn more concerning the character of God, the evil of sin, and the way of salvation from the cross than from all other sources" (PENDLETON; Ver. 14; John 3: 14, 15; 1 Cor. 1: 23, 24).

14. Ritualism contravenes the spirit of the gospel (ver. 14, 15; 2 Cor. 3: 6).

15. The new birth is a new creation (ver. 19; John 3: 6; Heb. 8: 10; Col. 3: 10).

16. The doctrines of the cross are a sure

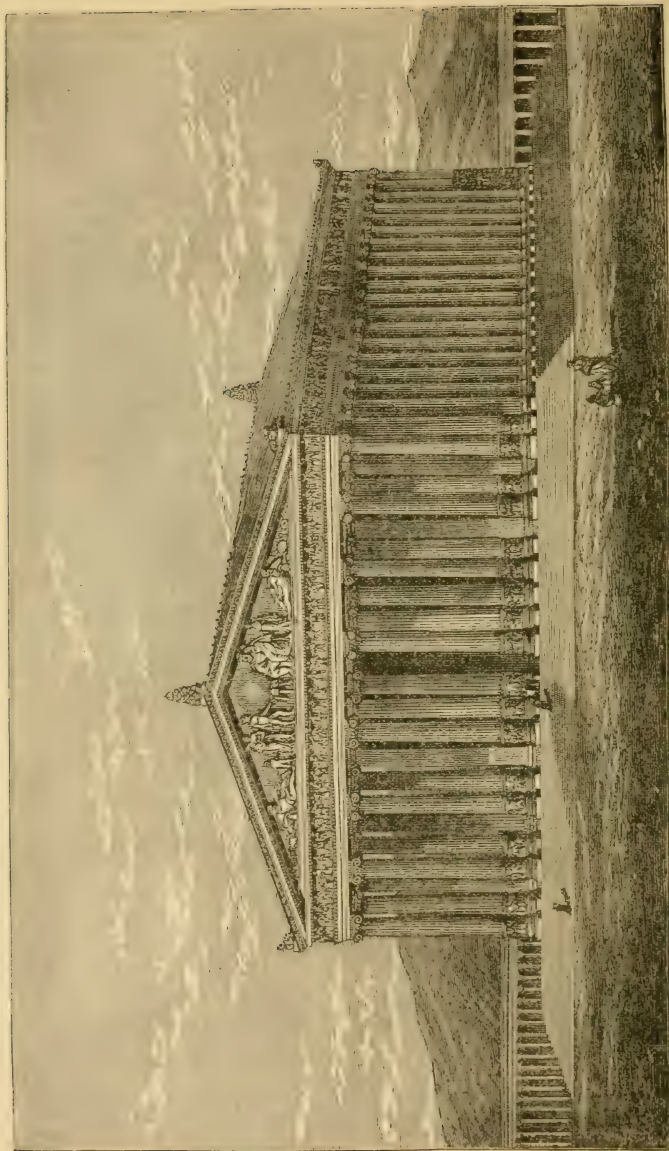
guide to salvation, and they furnish a measuring line for our faith and a straight path for our practice (ver. 16; Phil. 2: 5; 1 Peter 4: 1, 2; 2 Peter 1: 16).

17. Let a life of devotion and of self-sacrifice for the Lord Jesus and the good of others be the marks of our affection to him (ver. 17; Acts 20: 35). "This was the central thought of the life of Dr. M. B. Anderson. How often has he pointed out to me these sacred words, 'The Lamb slain before the foundation of the world,' and indicated to me in his vigorous way that the universe was built on the principle of self-sacrifice, that it is God's eternal plan that no great or useful work for humanity shall be done except through pain and suffering, and that it is a part of the Christian life to live over again the life of Christ. Such were his dying thoughts, as indicated in the letter which he dictated to me the Thursday before his death: 'It has been the purpose of my life to live as far as I might for others, like my divine Master to give myself for them, and so far to renew in myself that perfect life. I want you to preach to the people some day on this text, "Bearing about in my body the dying of the Lord Jesus." It has been in my thought most of my life'" (F. L. Anderson, in "Memoir of Dr. Martin B. Anderson," p. 198).

NOTE.

THE TWENTIETH CENTURY NEW TESTAMENT, in Gal. 2: 16 and elsewhere, renders *dikaiōo* (*justify*) "to stand right with God." It is difficult to find in English an exact equivalent to this word. Dr. Lyman Abbott renders it by the now obsolete term *righten*. But neither of the above renderings seems fully to express the Pauline meaning. The word rendered *justify* in the New Testament is connected through the Septuagint version with the Hebrew verb which means "to be righteous," and generally in the Old Testament means, positively "to declare or pronounce righteous" or negatively "to declare or pronounce guilt-

less," and therefore acceptable to God. Paul uses "justify" as a forensic term in a judicial sense, to declare one righteous and treat him as such. Through faith in Christ and upon faith (Phil. 3: 9) God treats the sinner as if he were righteous—righteousness is reckoned to his account. And so through Christ he stands righteous before God. (See note on Rom. 1: 17, p. 33 f.) A free and popular rendering of the New Testament in modern English is helpful in many ways, but it is liable to partake of the nature of an interpretation, probably a less preferable one, rather than a translation, and to depart too far from the literal rendering on which it is founded.



THE TEMPLE OF DIANA AT EPHESUS.

THE EPISTLE TO THE EPHESIANS

Apostolic salutation and praise to God for the blessings of redemption.

1 ^aPAUL, an apostle of Jesus Christ by the will of God, ^bto the saints which are at Ephesus, ^cand to the faithful in Christ Jesus: ^dGrace be to you, and

1 PAUL, an apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and the faithful in Christ Jesus: Grace to you, and

a See refs. 2 Cor. 1 : 1.

b See refs. Rom. 1 : 7.

c 6 : 21; Col. 1 : 2.

d Gal. 1 : 3.

TITLE. The earliest title is, *To the Ephesians*. The longer one is implied in the first verse. But, whether longer or shorter, every known manuscript designates the Ephesians in its title. This indicates at least an early tradition and belief as to the readers addressed.

CHAPTER I.

After a salutation in verses 1 and 2, the apostle praises God for the election, redemption, and unity in Christ of the saints, both Jews and Gentiles (ver. 3-14); and giving special thanks for the faith of his readers, he prays for their more perfect enlightenment in these great and glorious truths of salvation (ver. 15-23).

1, 2. SALUTATION. Paul's usual greeting and benediction.

1. The greeting. **Paul, an apostle of Jesus Christ by, better, through, the will of God.** See note on Gal. 1 : 1, and contrast it with this. There he asserts and defends his apostleship in view of his opposers; here he simply presents it as a fact, which would be accepted and unquestioned by his readers. He was an apostle *through the will of God*, since it was God's design from his birth (Gal. 1 : 15, 16), and the gospel was revealed to him through revelation of Jesus Christ (Gal. 1 : 12; Acts 9 : 15). **To the saints, to the holy, or, consecrated ones,** to those separated from the world and set apart to holiness and God's service, **which are at Ephesus, and to the faithful, or, to believ-**

ers, in Christ Jesus, in Jesus the Messiah, the Anointed One, who had been foretold by prophets of old. Believers are *in* union with and abiding in him (1 Cor. 6 : 17). *Saints* and *believers* are closely connected, presenting Christians under different aspects. They are persons consecrated to God and reposing faith in Jesus Christ. As such they are *trusty*, and the word may be rendered *faithful*, but the idea of their exercising faith in Jesus Christ must not be lost sight of.

At Ephesus. These words are omitted in the two oldest manuscripts, but are found in all other known manuscripts (in their uncorrected form) and versions. They are bracketed by Tischendorf, and by Westcott and Hort, but are strongly defended, as the true original reading, by Meyer, Ellicott, and others. Some regard this Epistle as the letter to the Laodiceans alluded to in Col. 4 : 16; and others that it was a circular letter, with a blank space left here to be filled with the name of any church where it was to be publicly read. But these suppositions are not substantiated. Very likely, however, while this Epistle was intended primarily for the Ephesian church, it was also to be read in some other churches in the province of Asia.

Ephesus was colonized mainly from Athens, and its social life was colored by both Grecian and Asiatic influences. It also had a considerable Jewish population. It was the capital of the Roman provinces of Asia. It was a great

peace, from God our Father, and from the Lord Jesus Christ.

- 3 •Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all 'spiritual blessings in heaven 4 only places in Christ; according as

peace, from God our Father and the Lord Jesus Christ.

- 3 Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heaven 4 only realms in Christ; as he chose us

e 2 Cor. 1 : 3.

f Ver. 5, 7, 11, 13, 14.

g John 14 : 6 ; 15 : 4, 5.

harbor and emporium, and though some miles inland, it was connected by a lake and the river Cayster with the sea. It was noted for the temple of Diana (Artemis) and the theatre. (See Acts 19 : 1, 24, 27, 29, and notes.)

2. The opening benediction. The same as in Gal. 1 : 3, on which see note. So also at the beginning of all of Paul's Epistles, showing the importance of this benediction. Notice how he brings into prominence God as the Father of believers, and Christ as their Lord, and their spiritual sonship. This verse is in harmony with the doctrinal discussion that follows.

3-14. PRAISE TO GOD IN VIEW OF THE ELECTION, REDEMPTION, AND UNITY OF THE CHRISTIAN BROTHERHOOD IN CHRIST, BOTH OF JEWS AND GENTILES. These verses form a single sentence and are a most wonderful condensation of the doctrines of the gospel. Every clause contains an important truth or doctrine. It seems quite impossible to briefly summarize the passage. The apostle, however, expresses his gratitude to God for the blessings of salvation, in that he had chosen us in Christ unto holiness, and predetermined us as sons adopted through Christ, to the glory of his grace (ver. 3-6); in whom also we have redemption, the forgiveness of sins, and wisdom in making known to us the mysteries of his will in uniting all in Christ (ver. 8-10); through whom Jews and Gentiles, having received the word of truth, now receive the Spirit as a pledge of our future inheritance (ver. 11-14). The three ascriptions to God's glory accord with the spirit of praise in the whole passage (ver. 6, 12, 14). It is almost a sublime poem.

3. The apostle begins with praise to God for his abundant blessings bestowed upon his people. **Blessed, or, praised, be the God and Father of our Lord Jesus Christ**, expressing the two-fold relation to Christ in his redemptive and mediatorial work (1 Tim. 2 :

5 ; Heb. 3 : 1 ; comp. Rom. 15 : 6). Uniting God and Father closely, and limiting both by *of*, seems to bring out the most natural meaning of the phrase. The word rendered *blessed* occurs eight times elsewhere in the New Testament and is used invariably with reference to God. Infinitely above all others can absolute praise be ascribed to him. **Who hath blessed us**, rather, *who blessed us*, referring to the purpose of the Father toward the saints as graciously completed in redemption. This accords with what follows. "*His blessings to us* are substantial benefits; *our blessings* in relation to *him* consist in praise" (BOISE). **With all**, rather, *with every*, **spiritual blessings**, which the Holy Spirit effects and imparts **in heavenly places, in the heavenly realms, or world, in Christ**. The word *heavenly*, is an adjective, "*pertaining to heaven*," used five times in this Epistle (ver. 20 : 2 : 6 ; 3 : 10 : 6 : 12). Some would render "*heavenly things*," but it is more properly rendered as above. It seems not to be limited to heaven as a locality, but rather means that heavenly sphere and condition into which the believer is introduced, being connected with heaven, where is his "*citizenship*" (Phil. 3 : 20 ; John 15 : 19), where is his hope (Col. 1 : 5), and from whence the blessings of the Spirit come (Heb. 6 : 4). "The Christian's heavenly happiness is represented in the New Testament as already begun in him ; consequently, in a limited extent, he may be said to be already in heaven, and heaven, meaning its bliss, to be in him" (TURNER). See this condition more fully described in 2 : 1-13. (Comp. John 3 : 36 ; Col. 3 : 1 ; Rom. 8 : 30.) *In Christ* ; all is summed up in him, as our Head, and the ground and source of life and blessing. (Comp. 2 Tim. 1 : 9.) God's spiritual blessings are bestowed on men as those who by faith are in union with or united with Christ. *Us* here should not be limited to the apostle and those whom he addressed,

^b he hath chosen us in him ⁱ before the foundation of the world, that we should ^k be holy and without blame before ⁵ him in love: ^l having predestinated us unto ^m the adoption of children by Jesus Christ to himself, ⁿ according to ⁶ the good pleasure of his will, to the

in him before the foundation of the world, that we should be holy and without blemish before him in love; ⁵ having predestinated us to the adoption of sons through Jesus Christ to himself, according to the good pleasure ⁶ of his will, to the praise of the glory of

^a See refs. Rom. 8 : 28, 29; 2 Thess. 2 : 13. ⁱ Matt. 25 : 34; Rev. 17 : 8. ^k 5 : 27; Luke 1 : 75; Col. 3 : 12.
^l Rom. 8 : 29, 30. ^m John 1 : 12; 2 Cor. 6 : 18. ⁿ See refs. Luke 12 : 32.

but extended to the whole community of believers.

In this verse and the first clause of the next we have the leading thought of the doctrinal portion of this Epistle, the first three chapters; and in the last clause of the next verse is implied the practical portion, embracing the last three chapters.

4. Confirms and expands the preceding thought. **According as he hath chosen us**, rather, *as he chose out, or selected us for himself*, the past reference being the same as in the last verse, and his choice being *in Christ*, in connection with and viewed *in him*, that we should be his peculiar people, "the Israel of God" (Gal. 6 : 16). "God sees in his election by grace, man in Christ, so that, as Adam was the representative of *natural* humanity, so Christ is the representative of *spiritual* humanity" (OLSHAUSEN). This choice was made **before the foundation of the world**, before human time began, from eternity (John 17 : 24; 1 Peter 1 : 20). The purpose and result of this election was, **that we should be holy**, consecrated to him, the positive side, **and without blame**, or, *blemish* (Eph. 5 : 27), the negative side, **before him**, in his sight, **in love**, in the embrace and sphere of love which is divine. Love is the element, source, and perfecter of our spiritual character (3 : 18; 4 : 2; 5 : 2; Col. 2 : 2). The conception of this passage is that we are chosen in connection with Christ, and that our holiness and blamelessness are in Christ and flow out of Christ, who is our righteousness and life. They are what he does for us through his atoning death, and also in us by his renewing and sanctifying Spirit (Col. 3 : 1-3; Rom. 8 : 29).

With many I have joined *in love* with what precedes, as in keeping with the general construction of the passage. But very many others join it with the

verb that follows. Doubtless, as the two sentences are closely connected, the influence of the word extends onward from one to the other. The divine plan originated, and has been carried on not only according to the pleasure of divine sovereignty, but also in divine love (John 3 : 16). It has been effected in man, through means, and in connection with, the free exercise of the human will (² Tim. 2 : 10; Phil. 2 : 12, 13; 2 Peter 1 : 10).

5. **Having predestinated**, or, *predetermined*, **us**, when he chose us (ver. 4) **unto the adoption of children**, better, *of sons*, **by, through, Jesus Christ to, or, for, himself**. As he chose us for himself to be his people (ver. 4), so he also determined that we should be adopted as his own sons, adopted and united to himself, through Jesus Christ, as our Mediator. Being made partakers of the divine nature (2 Peter 1 : 4) we are made heirs of God and joint heirs with Jesus Christ (Rom. 8 : 17). On *adoption* see note on Gal. 4 : 5. This sonship may be viewed from two sides: the one from the new birth, which is effected by the Holy Spirit with the word of truth (James 1 : 18); the other from the divine act of placing one into the position and privilege of a son. The determining of the latter in the divine arrangement preceded the former. And this predetermination has been **according to the good pleasure of his will**, that wise and deliberate good pleasure, existing in God himself, which prompted the exercise of his will. This accords with "in love" of the preceding verse, and shows that the reason of God's choice lay not in us or in his own necessity, but solely in his good pleasure. His will is not capricious, however, but infinitely wise and good, and in our ignorance and shortsightedness we can safely entrust the unknown to him (Matt. 11 : 26; Rom. 11 : 33-36). Yet God's good pleasure implies, as the next

praise of the glory of his grace, ^o wherein he hath made us accepted in ^pthe beloved.

7 ^qIn whom we have redemption through his blood, the forgiveness of sins, according to ^rthe riches of his

his grace, which he graciously bestowed on us in the beloved; in whom we have the redemption through his blood, the forgiveness of our trespasses, according to the wealth of his grace,

^o Rom. 3 : 22-26.

^p Isa. 42 : 1.

^q Acts 20 : 28; Rom. 3 : 24.

^r 3 : 16; Rom. 3 : 24.

verse shows, his benevolence, as well as his sovereignty.

6. The apostle throws in an expression of praise to God's grace, to which must be ascribed the divine selection of sinners for salvation and sonship. **To the praise of the glory, the glorious excellence and splendor, of his grace.** This is consistent with what is said of love above, for grace is inseparable from love; love exhibited toward undeserving and helpless sinners is grace. In other words, grace is the unmerited exercise of God's love toward his creatures (Rom. 3 : 21-24). Notice that in verses 12 and 14 the ascription of praise is general, to God's glory, which, however, includes the glory of his grace.

From this point to the end of verse 14, the sentence proceeds by means of relative clauses, each suggested by a preceding noun (ver. 7, 8, 11, 13, 14). This shows how full Paul's mind was with the great truths which he puts forth without arranging them into separate sentences. **Wherein**, or according to the preferable reading, *which*, referring to grace. **Hath** should be omitted. The verb rendered, **Made us accepted** means to *render acceptable*, and also to *confer grace*. The latter is the sense in Luke 1 : 28, "highly favored," compassed with grace. The word occurs elsewhere in the New Testament only here; and the same sense seems to be demanded, as Alford has shown by the tense of the verb, "referring to an act of God once past in Christ, not to an abiding state which he had brought about in us." Paul's general use of the word grace, and the context, also favor this view. Accordingly the Bible Union and the Revised versions translate, *which he freely*, or, *graciously, bestowed on us in the beloved*. As a certain result, however, of this grace, we become and are made accepted in Christ. **The beloved**, a beautiful designation of the Son, in whom the Father is well pleased (Matt.

3 : 17; 17 : 5; Isa. 42 : 1). Christ in his essential being is infinitely lovely, the brightness of the Father's glory (Heb. 1 : 3), the special object of that fatherly love which embraces us also (John 1 : 12, 14; Col. 1 : 13). It is not merely *through*, nor *on account of*, but *in* the beloved. God beheld us, though sinners and unlovely, in Him who is altogether lovely, to be renewed by his Spirit, washed with his blood, clothed in his righteousness.

7. The apostle comes down to our experience of salvation on the ground of Christ's death. **In whom**, the Beloved (last verse), **we have**, as an actual, present experience, **the redemption**, long expected but now known and enjoyed, **through his blood**, indicating his death, given as a ransom (Matt. 20 : 28; 1 Tim. 2 : 6). *Redemption* means a release or a deliverance effected by the payment of a ransom. See fuller discussion in Rom. 3 : 24. *Through his blood*, his life given up unto death as a ransom-price (Acts 20 : 28). All expressions of this kind in the New Testament, in connection with Christ and his work, have reference to or imply atonement, whether they are connected with the figure of expiation from guilt, a ransom paid, or a covenant ratified.

In apposition and explanatory of the preceding clause: **The forgiveness**, the pardon, the putting away as if not committed, **of sins**, rather, *of our trespasses*, **according to the riches**, the wealth, the great abundance, the fullness, **of his grace**. Thus Paul comes back to that grace which was the object of his praise in ver. 6. "If our redemption is proportionate to the riches of his grace it will certainly be complete" (BOISE). The word translated *trespasses*, includes any deviation from truth and uprightness (Rom. 4 : 25; 5 : 15); and in Rom. 5 : 20 it is used synonymously with the generic word *sin*. "It differs from it in figure not in force" (THAYER'S "N. T. Gr. Lex.").

8 grace; wherein he hath abounded toward us ^a in all wisdom and prudence; 9 ^a having made known unto us the mystery of his will, according to his good pleasure ^a which he hath purposed in himself: that in the dispensation of ^a the fulness of times ^a he might

8 which he made to abound toward us in all wisdom and understanding; 9 making known to us the mystery of his will, according to his good pleasure 10 which he purposed in himself, in respect to the administration of the fullness of seasons, to sum up all things in

^a Rom. 11 : 33.

^t Matt. 13 : 11; Rom. 16 : 25.

^u Ver. 11; 2 Tim. 1 : 9.

^x Gal. 4 : 4.

^y 3 : 15; John 10 : 16.

So, also, similarly, Cremer's "Lexicon of New Testament." Thus it includes not only actual individual sins, but also all sins, including unknown and unintentional sins (Gal. 6 : 1) and innate sinfulness (Col. 2 : 13).

8. Paul sees the riches of grace, not stopping with redemption and the forgiveness of sins, but abounding toward man and in man. **Wherein he hath abounded toward us**, rather, *Which grace he hath made to abound, or, overflow toward, literally, into us.* The idea is that of grace entering into our hearts, causing them to overflow in his gifts and blessings. **In all wisdom and prudence**; not the wisdom and prudence that God abundantly exercises, but, as demanded by the next verse, that which he gave to the saints to exercise. *Wisdom* is the more comprehensive word with reference to the knowledge of whatever pertains to our eternal warfare. *Prudence* is more special, the sagacious exercise of the mind in details, in connection with wisdom. It is spiritual insight. Ellicott renders it *discernment, or intelligence*, and the Improved version, *understanding*. The word occurs elsewhere only in Luke 1 : 17, where it is rendered "*the wisdom of the just.*" Some would join *all wisdom and prudence* to the clause that follows; but the preceding interpretation appears the more natural, and is more generally adopted by translators and expositors.

9. Explains still further the rich manifestation of God's grace, and how it abounds in us. **Having made known**—the time—reference being the same with the preceding verb, "he made to abound," and may be rendered, *making known to us the mystery, the hidden counsels, of his will.* This mystery was God's plan of providing salvation for man through the incarnation of Christ and the work of redemption dependent on it, with

special reference to the Gentiles (3 : 3-6), which was once hidden, but now revealed (3 : 9-11; Rom. 16 : 25, 26; Col. 1 : 26-29). *Mystery* in the New Testament does not mean something mysterious, incapable of explanation, but a *secret, or hidden purpose* of God, not generally understood, and generally known only by revelation (1 Cor. 15 : 51, etc.). This too was made known **according to his good pleasure** (see on ver. 5) **which he hath purposed in himself**, in his own heart; many ancient and some modern expositors render, "which he purposed *in him*," that is, in Christ. But while the purpose was to take effect through Christ (2 Cor. 5 : 19), yet it originated in himself (2 Tim. 1 : 9; John 3 : 16). This accords better with the context and the whole passage. The purpose of ver. 4, 5, and 11 is that of God, and carries out the idea of ver. 3, the author and originator of every spiritual blessing in the heavenly realms of Christ.

10. What God purposed : **That in**, rather, *in view of, or, in respect to*, **the dispensation of the fulness of times, or, seasons.** The word rendered *dispensation* is literally, *management of household affairs, stewardship.* It is here that *management, dispensation, or, administration* of God, which is connected with the reign or kingdom of the Messiah, providing for the salvation of men. (Comp. note on 4 : 2.) The phrase, *the fulness of the times*, is generally compared by expositors with Gal. 4 : 4, "When the fulness of the time had come," and regarded as expressing a similar idea. The "*times*," better, the *seasons*, here another word in the plural, expressing the several parts of the whole period preceding Christ's coming. Thus what God purposed was in respect to that dispensation or administration which belonged to, and took effect on, the completion of those past seasons of infancy and immaturity,

bulg
in so
not in

gather together in one ^a all things in Christ, both which are in heaven, and 11 which are on earth; *even* in him: ^a in whom also we have obtained an inheritance, ^b being predestinated ac-

the Christ, those which are in the heavens and those which are on the 11 earth: in him, in whom we were also chosen as the inheritance, being predestinated according to the purpose of

^a Phil. 2 : 10; Col. 1 : 20.

^a See refs. Acts 26 : 18; Titus 3 : 7; James 2 : 5.

^b Ver. 5.

which prepared the world for the advent of the Messiah. (See note on Gal. 4 : 4.)

What the purpose itself consisted in: **that he might gather together in one**, literally, *to heal up*, or, *sum up all things in the Christ*, the Messiah, whose Messianic reign or kingdom the apostle is contemplating, namely, *the things in the heavens and the things upon the earth*. The verb translated "gather together into one" is derived from an adjective, meaning the *sum total*, which in turn is derived from the noun *head*. The verb here is compounded with the preposition *up*, sometimes translated *again*. This form of the verb is only found elsewhere in the New Testament in Rom. 13 : 9, where the Common version renders "is briefly comprehended," and the Revised version, "is summed up." This appears to be the meaning here. God's design with respect to the dispensation of the Messiah, was to *reunite* in the Messiah all things which had been disunited, as it were, by sin, *to sum up*, as it were, all these things into one aggregate whole. Paul's idea here is broader and more comprehensive than "the church" (5 : 27). He has reference to the reign or administration of the Christ which has a relation to all things in the heavens and upon the earth. All nature is waiting for the manifestation of the sons of God (Rom. 8 : 19). All intelligent creatures are to acknowledge his supremacy, and every tongue is to "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2 : 9-11). Angels in heaven are his ministering spirits (Heb. 1 : 14). The devil and his angels are under his control, and the finally lost are to acknowledge his rightful authority. "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15 : 25). Thus Eadie well puts it: "Not only has harmony been restored to the universe, and the rupture occasioned by sin repaired, but beings still in rebellion are placed under

Christ's control, as well as the unconscious elements and spheres of nature." There is nothing in this passage to support the doctrine of the redemption or restoration of demons and the finally impenitent. Such a doctrine is opposed to the context and other passages of Scripture. "The words strictly interpreted do not signify any such idea. They assert the ultimate dominion, the headship of our Lord. Even wicked spirits acknowledge and dread his power and authority. Under this power, this headship, we who have believed occupy a very different place from them, as the apostle now goes on to show" (BOISE). (Comp. Col. 1 : 20.)

11. Even in him : in whom also we. Omit *even* and *also*, and put a comma between *him* and *in*. The apostle with emphasis recurs to Christ, *in him, in whom we have obtained an inheritance*, rather, according to best text, *in whom we were also chosen as the inheritance*, or, *the heritage*, of God. Israel was designated as the "Lord's portion," his "inheritance" (Deut. 9 : 29; 32 : 9). Paul intimates that *we*, Christians in general, were chosen, as were God's ancient people, as his heritage, his people. This is expressed in the original by a single word, a verb, used only here in the New Testament, and means to *choose by lot*, then to *allot*, as a possession from one to another, and then in the passive, as here, *to be chosen* or *made a possession* or *heritage*. Some suppose Paul to refer here to the Jews, *in whom also we Jews were made his heritage*, which was true historically, and who appear to be referred to in the next verse, and in contrast to the Gentiles in ver. 13. There is much to commend this view; yet *we* is not here emphatic, nor does it appear to be used in contrast. But *we* in ver. 12 and *ye* in ver. 13 are emphatic and in contrast, and suggest the Jews on the one hand and the Gentiles on the other.

Being, or, having been, predestinated to be the Lord's people, the Lord's portion. (See note on ver. 5.) **Ac-**

cording to ^cthe purpose of him who worketh all things after the counsel of ¹²his own will; ^dthat we should be to the praise of his glory, ^ewho first ¹³trusted in Christ. In whom ^fye also *trusted*, after that ye heard ^gthe word of truth, the gospel of your salvation: in whom also after that ye believed, ^hye were sealed with ⁱthat Holy Spirit ¹⁴of promise, ^kwhich is the earnest of

him who works all things according to ¹²the counsel of his own will, that we should be to the praise of his glory who before have hoped in the Christ; ¹³in whom ye also, after having heard the word of truth, the good news of your salvation, in whom having also believed, ye were sealed with the Holy ¹⁴Spirit of promise; who is an earnest of

c Ver. 9; Isa. 46 : 10, 11. d Ver. 6; 2 Thess. 2 : 13. e James 1 : 18. f 2 : 11, 12. g 1 Thess. 2 : 13.
h See refs. 2 Cor. 1 : 22. i John 16 : 7-15. k Rom. 8 : 15-17, 23.

cording to the purpose, the original choice in redemption, **of him who worketh all things after**, or, *according to*, **the counsel**, the deliberate determination, **of his own will**, of his free, spontaneous will. There is implied here, as Alford remarks, "the union of sovereign will with infinite wisdom."

12. The object and end in view of being predestined and chosen as God's heritage. That we (Jews, in contrast to *ye*, Gentiles, of the next verse) **should be to the praise of his glory**—that God should be glorified in their salvation. The recurrence of the doxology should be noted here and in ver. 14. (See note on ver. 6.) **Who first trusted**, better, *who have before hoped in the Christ*. There appears to be a reference to the predictions of the Messiah in the Old Testament and to the hopes of the Israelitish saints in the promised Christ, before he came. Such were Simeon, Anna the prophetess, and others, up to our Lord's advent (Luke 2 : 34-36). Among those who had been looking for the Promised One were the early disciples, the converts on the day of Pentecost, and thousands of other Jews, including Paul himself. The Jewish people generally had been expecting his advent. But only the true spiritual Israel could be said to have hoped in the Messiah, and these also included only those Jewish converts who hoped in him upon his coming. As God's own people, as his heritage, confidently hoping in Christ, who was to come, they contributed to the glory of God. Praise in respect to them and by them would redound to God's glory.

13. In whom, the Christ, **ye also**, Gentile converts (2 : 11, 12; 3 : 1) whom he is addressing. The contradiction of two classes, Jews and Gen-

tiles, seems evident from the whole passage. The union of Jews and Gentiles in the one church of Christ is a prominent thought in the Epistle, and it is perfectly natural that the two classes should be introduced in these verses. Most modern commentators accept this distinction. It accords also with the phrases, "who before hoped in the Christ" (ver. 12) and "ye were sealed" (this verse). The Jews had their Messianic promises, the ground of their *hoping before*; but the Gentiles, having no such promises, had the *sealing* afterward, the prominent idea here in their case.

Omit trusted. Render, *In whom ye also, having heard the word of truth, the good news, of your revelation*, the offers of salvation to you Gentiles, **in whom**, having not only heard, but *having also believed*, **ye were sealed with the Spirit of promise**, even *the Holy One*, that is, the Holy Spirit. Notice, hearing is followed by believing, "Faith cometh by hearing" (Rom. 10 : 17). *The word of truth*, explained by the next clause, *the gospel*, which reveals Christ, who is the truth, and the method, and way of salvation (John 14 : 6; 17 : 2; James 1 : 18; 1 Peter 1 : 23). *The Spirit of promise*, who had been promised by prophets of old (Ezek. 36 : 27; Joel 2 : 28, 29), by our Lord himself (John 15 : 26; Acts 1 : 4, 5). The Spirit regenerates the soul, enlightening the understanding, and purifying the heart. The Spirit of promise is emphatically *the Holy One*, the personal Helper, the specially promised One by the Son (John 7 : 39) and of the Father (Luke 24 : 49). With the Holy Spirit these Gentile converts had been *sealed*, confirmed, and attested as members and heirs of the Messianic kingdom. The figure refers to a well-

our inheritance until the redemption of ^lthe purchased possession, ^munto the praise of his glory.

our inheritance until the redemption of the purchased possession, to the praise of his glory.

^l Acts 20 : 28 ; 1 Peter 1 : 4, 18, 19.

^m Ver. 6 ; 1 Peter 2 : 9.

known custom of affixing a seal for legal and official proof, attesting the reality of a claim (1 Cor. 9 : 2) and the mark of ownership (4 : 30 ; 2 Tim. 2 : 19. See note on 2 Cor. 1 : 22.) The Spirit attested his presence and work by his gifts and graces (Acts 8 : 17 ; 10 : 44-46 ; 1 Cor. 12 : 31 ; 13 : 13). There is no reason for limiting this sealing to the miraculous gifts of the Spirit. These gradually ceased ; and the ordinary gifts and graces are the more highly prized in the Epistles. Nor is there any evidence for connecting it with baptism. It rather comprehends the whole circle of the Spirit's attesting work in the heart of the believer, both to himself and in its manifestation to others (Rom. 8 : 16 ; 1 Cor. 12 : 7).

14. Which, who, is an earnest, a first instalment given in advance as a pledge or guarantee for the whole. (See note on 2 Cor. 1 : 22 ; 5 : 5 ; comp. Rom. 8 : 23.) The earnest of the Spirit is a foretaste and pledge of our inheritance, the future eternal blessedness of the saints, the eternal "weight of glory" in the consummated kingdom of God. This is *ours*, destined for us, in which Paul includes, with his Gentile readers, himself and believers in general. The blessings of the Spirit, which we now enjoy, are heaven begun in our hearts. They are a guarantee for its full possession in due time. "Being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ" (Phil. 1 : 6).

The goal or final end of the earnest of the Spirit : **until the redemption of the purchased possession**,—of God's own possession, his people, his heritage (see note on ver. 11),—the redemption of those whom Christ purchased with his blood (Acts 20 : 28). The Holy Spirit is to continue the *earnest*, the certain pledge and token of our inheritance till the complete redemption of those whom Christ has purchased for his possession. And this is a complete salvation, both as to soul and body (Rom. 8 : 18-23). And all this is to conduce ultimately **unto the praise of**

his glory, to manifest the glory of the Divine character in the exercise of his infinite righteousness, wisdom, and love. The word *redemption* throughout the New Testament means, metaphorically, deliverance through the death of Christ from the wrath of a holy God and the merited penalty of sin. The word rendered, *the purchased possession*, here means, *one's own property* (1 Peter 2 : 9 ; Isa. 43 : 20), such as all true believers who are God's property, "the Israel of God." The Spirit will be the Helper, giving his pledges and tokens till the redemption shall fully come to those who are God's own through Christ.

Instead of the older view presented above, many later expositors regard both of the last clauses of this verse as expressing *purpose*, or *the end in view*. Both begin with the same preposition (*eis*), which they would translate *unto*, or, *in view to*. Thus the first clause, "*unto the redemption*," etc., expresses the end in view in respect to man ; the last clause, "*unto the praise of his glory*," with respect to God. While this is a very plausible view it does not impress me as the most natural, or what Paul probably intended to say. It was certainly very natural for him to take into view the whole time of the earnest of the Spirit till the redemption was completed, redounding to God's glory. (Comp. 2 Tim. 1 : 12.) For the use of this preposition to express the time *unto* which, *until*, see Acts 25 : 21 ; 1 Thess. 4 : 15 ; 2 Tim. 1 : 12 ; Matt. 10 : 22, etc. "That in the same sentence the same preposition with the same case should be used in different relations and senses cannot be considered any more strange in Greek than in any other language, Luke 11 : 20 ; Eph. 1 : 3, 14" (and many other examples) (WINER, "*N. T. Gram.*," p. 410). The Revised version renders the preposition in both instances *unto* ; but the Bible Union, the Improved version, and Dr. E. T. Bartlett, in "*The Christian Scriptures*," agree with the Common version in rendering the first instance, *until*, and the second, *to* or *unto*.

Prayer that his readers may know more thoroughly the blessings of salvation.

15 Wherefore I also, ^aafter I heard of your faith in the Lord Jesus, and love
16 unto all the saints, ^pcease not to give thanks for you, making mention
17 of you in my prayers: that ^athe God of our Lord Jesus Christ, ^rthe Father of glory, ^smay give unto you

15 For this cause I also, having heard of your faith in the Lord Jesus, which
16 ye show to all the saints, cease not to give thanks for you, making mention
17 of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give to you a spirit of wis-

^a Col. 1 : 4; Philemon 5.

^p Rom. 1 : 8, 9; 1 Thess. 1 : 2; 2 Thess. 1 : 3.

^q John 20 : 17.

^r 1 Chron. 29 : 11.

^s Col. 1 : 9.

15-23. THANKS FOR THE FAITH OF HIS READERS AND PRAYER FOR THEIR MORE PERFECT ENLIGHTENMENT IN THESE GREAT TRUTHS OF SALVATION. Paul has especially in mind the calling of the Gentiles and the mighty power exercised in their behalf and in behalf of all believers. It is the power by which he raised up Christ from the dead and exalted him over all things to the church.

15. Wherefore, for this cause, referring especially to verses 13 and 14. Because the Gentiles had attained unto the blessings of salvation, **I also**, as well as you and others who have heard and witnessed your faith in Christ, cease not to give thanks, etc. (ver. 16). **After I heard**, rather, *having heard*, of your faith in the Lord Jesus, reposed in him. The expression in the original is peculiar, *the faith that is among you*, that is, your faith, that exercise of faith in the Lord Jesus for which you are distinguished. This evidently does not refer to the first exercise of faith by the Ephesian converts, but to the faith they had manifested since Paul labored among them. If Paul designed this letter also to believers outside of Ephesus, to whom Ephesus was a center, he would naturally use a general expression, somewhat like this. It was now about five or six years since he labored at Ephesus, and he had probably heard recently of their faith from Epaphras, among others.

According to the oldest and best manuscripts **love** should be omitted. The word *love* however is included in the parallel sentence in Colossians (Col. 1 : 4). Faith and love naturally go together (3 : 17, 18). Faith works through love (Gal. 5 : 6). As it seems best to omit *love*, the sentence may be rendered,

Having heard of the faith in the Lord Jesus which is among you (or, in you), and which is (or, which ye show) toward, or, to all the saints. Trust in Christ begets confidence in Christ's brethren, the saints. Faith in Christ exerts a blessed influence upon the Christian brotherhood. It is manifested to them, and they are recipients of its benefits (Rom. 1 : 12; Titus 3 : 15; Philemon 5).

16. I cease not to give thanks for you. He was in a state of thankfulness on their account. From day to day, as he gave thanks to God, he included them. And so his thanksgiving for them was unceasing. **Making mention of you in my prayers**, remembering you in my prayers, by name, in thought, separately, and in connection with others. (Comp. Rom. 1 : 9; 1 Thess. 1 : 2.) Thus he was always praying for them, orally or in spirit. Notice how the apostle unites thanksgiving and prayer in the beginning of his Epistles to the churches, except in his severer ones to the Corinthians and the Galatians.

17. What follows is closely connected with *my prayers* of the preceding verse, the purpose of which was that God would grant them a spirit of wisdom, etc. **That the God of our Lord Jesus Christ.** See note on ver. 3, and compare our Lord's own words on the cross, "My God, my God" (Matt. 27 : 46), and to Mary after his resurrection, "I ascend unto . . . my God" (John 20 : 17). He is also the God who is known and revealed through Christ. **The Father of glory**, of all that is resplendent and glorious in the universe. *Father* is often equivalent to author, possessor, and giver. Thus God is designated as the Father of spirits, of lights, of mercies (Heb. 12 : 9; James 1 : 17; 2 Cor. 1 : 3),

the spirit of wisdom and revelation
 18 in the knowledge of him: "the eyes of
 your understanding being enlighten-
 ed: that ye may know what is the
 hope of his calling, and what is the
 riches of the glory of his inheritance
 19 in the saints, and what is the exceed-

dom and of revelation in the full
 18 knowledge of him; and the eyes of your
 heart being enlightened; that ye may
 know what is the hope of his calling,
 what the riches of the glory of his in-
 19 heritance in the saints, and what the

† 1 Cor. 2 : 9, 10; Col. 2 : 2.

‡ See refs. Acts 26 : 18.

§ 4 : 4; Heb. 6 : 11.

¶ Rom. 8 : 28-30; Phil. 3 : 14.

‡ Ver. 7; § 8, 16.

So the devil is called the father of lies, having deceived our first parents and became the source of lies to the human race (John 8 : 44). God is the author, possessor, and dispenser of glory connected with Christ and eternal life.

May give unto you the spirit; a wish is here expressed, and so this should be rather rendered, *would give to you a spirit of wisdom and of revelation*. Many regard the Holy Spirit; as here meant. The Holy Spirit is indeed the agency in imparting this wisdom and revelation. But something more than the Holy Spirit appears to be meant. It seems rather to refer to a spirit or disposition in the man himself infused with the Spirit, or as Alford expresses it, "the complex idea of the spirit of man indwelt by the Spirit of God." As such it is a spirit of *wisdom*, possessing wisdom, and of *revelation*, of truth revealed, unveiled in the soul. These are the ordinary gifts and graces of believers. The wisdom points rather to a continued condition, the revelation to separate perceptions and enjoyments of spiritual truths. It is a spirit of wisdom and of revelation **in the knowledge, in the full knowledge** (for so the word means), the precise and correct knowledge, **of him**, of God the Father, to whom the pronouns throughout the passage plainly refer. The knowledge consists in knowing God, an experimental knowledge connected with knowing Christ (John 17 : 3). Thus to know him is to know his will and the blessings he bestows through Christ.

18. The apostle goes on to develop the thought contained and growing out of "wisdom and revelation in the knowledge of him." Instead of **understanding** the best text reads *heart*. There are different views about the construction of the first clause. The meaning is evident and is well expressed in the usual rendering: **the eyes of**

your heart being enlightened.

More exactly, *being enlightened as to the eyes of your heart*. *Heart* is the center and seat of spiritual life, including the affections. *The eyes of the heart*, through which the heart may be illumined by the truth. Concerning this phrase Ellicott says: "A somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the *soul*), of which the heart is the imaginary seat." The clause as a whole is a prayer for illumination. (Comp. 3 : 17; Acts 26 : 18; 2 Cor. 3 : 12-4 : 6.)

That ye may know, the object or aim of their enlightenment. This is not mere theoretical knowledge, or the perception of a fact, but a *heart*, an experimental knowledge. They knew something of these things already, by hearing and accepting the gospel, but they needed a deeper spiritual insight, a real, living, practical knowledge, which comes with an actual experience. This desired knowledge was in respect to three things, "his calling," "his inheritance," and "his power."

What is involved in the hope of his calling, of God, who calls men by his word and Spirit (Rom. 8 : 28; 1 Cor. 1 : 24). The reference is to that glorious hope which is opened to the believer, connected with God's calling him into his kingdom (Rom. 8 : 23-25; Col. 1 : 5, 27; Titus 2 : 13). Notice that the apostle in ver. 15 speaks of their *faith*; and here of their *hope*. Omit **and**, according to the best text. **What is involved in the riches, the wealth** (see on ver. 7), **of the glory**, the future eternal glory, **of his inheritance**, which belongs to God and which he gives, **in the saints**, limited to them and related to all that pertains to the inheritance. Expositors quite generally regard the *inheritance* as that which the saints themselves shall receive. But in ver. 11 God's "heritage," and in ver. 14 his "purchased posses-

ing greatness of his power to us-ward who believe, *according to the working of his mighty power, which he wrought in Christ, when ^bhe raised him from the dead, and ^cset him at his own right hand in the heavenly places,

exceeding greatness of his power toward us who believe, according to the working of the might of his strength, 20 which he wrought in Christ when he raised him from the dead and seated him at his own right hand in the heav-

a 3 : 7; Col. 1 : 29; 2 : 12.

b See refs. Acts 2 : 24, 33.

c Ps. 110 : 1; Rom. 8 : 34; Heb. 10 : 12.

sion," are in his redeemed people. And so it is very natural to take the word in the same sense here. God has an inheritance in and among his people. (See on ver. 11, 14.) This inheritance involves and implies the eternal life, the blessedness and glory of God's people. The meaning of the expression must not be limited too much. "All things are yours . . . and ye are Christ's, and Christ is God's" (1 Cor. 3 : 21-23).

19. And what is involved in the exceeding, a strong, ardent word peculiar to Paul in the New Testament, *the surpassing greatness of his power*, exercised from the beginning of the Christian life to its consummation in glory, **to us-ward who believe.** See the first ten verses of the next chapter in which we may perceive how God has exercised his power in those who believe. Paul evidently draws a comparison between God's power in raising and glorifying Christ (ver. 19-23), and in raising believers to a spiritual and glorified life (2 : 1-10). "The surpassing greatness of his power" is of such magnitude that the apostle proceeds to describe it. It is **according to the working of his mighty power**, more exactly, *according to the working of the might of his strength*. What a wonderful accumulation of words, showing how difficult it was for the apostle to express his conception of God's power. Note carefully each word. The last word denotes inward ability, inherent *strength* (Mark 12 : 30; 2 Peter 2 : 11; see on 6 : 10). The second is manifested power, *might* expressing itself (6 : 10; Acts 19 : 20). The first word, *the working*, is used in the New Testament only of superhuman power, and expresses power in exercise, operative power, the effectual *working* or operation of power (Col. 1 : 29; 2 : 12). And these are preceded in the prior clause by another word rendered *power*, one of the words often used to designate miracles (Acts 6 : 8; Matt. 13 : 54, etc.), and

here expressing the natural and inherent power that belongs to God. Surely if it is possible for human language to express Divine omnipotence, these words must express it.

20. This was the almighty power which God exercised in the resurrection and exaltation of the Christ (ver. 20-23), and in quickening and raising up believers from their spiritual death in sins (next chapter). And this power he would have them know and fully realize. It was the highest expression of his power which God had given to his people. **Which, working, he wrought.** Another reading, "he hath wrought," is not so well supported by manuscript authority. The past reference is to the time of Christ's resurrection and exaltation. **In Christ**, in whom that "working" is wrought which is powerful toward us (ver. 19). Christ is conceived of as the head and we the body (ver. 23). **When he raised him from the dead;** in the act of raising him; an exhibition of that almighty power by which our complete and eternal redemption of soul and body from all of the effects of sin is accomplished. Compare John 10 : 18 and notes, where Christ speaks of his resurrection as his own act. There was a harmonious co-operation of the Father, Son, and Holy Spirit.

And set, or, seated, him, the apostle passing at once to the completed exaltation of Christ, in which his whole mind is absorbed. **At his own right hand,** the highest position of honor and power (Mark 16 : 19; Phil. 2 : 9, 10), sharing the throne with the Father (Rev. 3 : 21; Matt. 28 : 18), and enjoying his original glory with the Father (John 17 : 5; comp. on Acts 2 : 33, 34; 7 : 55). **In the heavenly places**—in the heavenly realms or world. (See on ver. 3.) Literally, *in the heavenlies*, including all that the word heaven conveys. But inasmuch as the facts of Christ's resurrection and exaltation are spoken of,

21 ^d far above all ^e principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and ^f bath put all things under

21 only realms, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; and subjected all things

^d Phil. 2 : 9, 10; Col. 2 : 10, 15; Heb. 1 : 4.

^e See refs. Rom. 8 : 38.

^f Ps. 8 : 6-8; Matt. 28 : 18.

and also that Christ has a body, the idea of locality must be associated with the heavenlies. However glorious and spiritual that body, we cannot suppose it diffused throughout all space. By its own nature as a body it must be limited, although in his divinity and glory and through the Spirit he may be everywhere present.

Notice how Paul in his prayer passes into the great doctrine of this Epistle in these verses concerning Christ and his people (ver. 20-23); and how he brings it into view at the very beginning of the letter (ver. 3, 4). In this we see a Pauline characteristic. Compare how the apostle introduces his subject in his letter to the Galatians (Gal 1 : 1; 2 : 16 ff.). Olshausen remarks that "the entire Christology of Paul is comprised in three passages, Eph. 1 : 20-23; Col. 1 : 14-19; Phil. 2 : 6-11." In the last passage we have the entire sweep of Christ's self-renunciation, humiliation, and exaltation. In Colossians, he "is conceived of rather in his eternal, timeless existence, as the Word which was in the beginning as John expresses himself" (OLSHAUSEN), the Creator, Upholder, the Heir of all, the Head of the church, the Lord and Author of the resurrection, and the Reconciler of all things to himself. Here in this passage he is conceived of in his humanity, the incarnate Christ, raised from the dead and exalted to God's right hand, as Ruler of the world and Head of his people.

21. Further description of Christ's exaltation and pre-eminence. **Far above all principality**, all sovereignty, or rule, the highest under God in the heavenly world; **and power**, the leading authority among created beings superior to man; **and might**, power inherent in and exercised by angelic beings; **and dominion**, possessing angelic dominion or lordship. Used of angels (2 Peter 2 : 10, Jude 8; Col. 1 : 16). These four terms appear to describe all created heavenly intelli-

gences, and imply ranks and gradation among angelic beings, perhaps here a descending gradation. Similar lists are found in 3 : 10; 6 : 12; Col. 1 : 16; 2 : 10; 2 : 15; Rom. 8 : 38; 1 Peter 3 : 22. In some of these reference is made to good angels, but in 6 : 12 and Col. 2 : 15 there is some reference to evil powers. In this passage the reference is doubtless to the good. That the Christ should be exalted above evil powers is not to the point; they are subjected to him (next verse). But that he should be exalted above all angelic hosts harmonizes with the greatness of his glory. (Comp. Rev. 5 : 11, 12; Matt. 13 : 41.) To complete the view of Christ's exaltation and pre-eminence the apostle continues to specify: **and every name**, whether of State or of individuals (comp. "any other creature" in Rom. 8 : 39), **that is named, not only in this world, or, age, but also in that which is to come**. The phrase, *this world*, means the present world-period, or age, extending to the second coming of Christ, and the world or age to come takes in all duration after that event. Thus Christ is raised far above all created powers in heaven, all that are recognized in the present dispensation, and all that may exist in the future beyond. "We have here a suggestion of the truth (to which 1 Cor. 15 : 28 is no real contradiction) that 'of his kingdom there shall be no end.' The eternal throne will be that 'of God and the Lamb'" (Rev. 22 : 1, 3). (H. C. G. MOULE.) Comp. Phil. 2 : 9-11, "Wherefore also God highly exalted him, and gave him the name which is above every name," etc.

22. Not only does Paul bring into view the positive side of Christ's infinite exaltation, but also the negative side of the subjection of all inferior and opposing things to him. There seems to be an allusion in thought and perhaps in language to Ps. 8 : 6; 110 : 1. **And bath put, and did put in sub-**

his feet, and gave him *to be* the head
23 over all *things* to the church, ^b which is
his body, the fulness of him ⁱ that filleth
eth all in all.

under his feet, and gave him to be
23 head over all things to the church,
which is his body, the fullness of him
who fills all in all.

g 4 : 15, 16; Col. 1 : 18, Heb. 2 : 7. A See refs. 1 Cor. 12 : 12-27. i 4 : 10; 1 Cor. 12 : 6; Col. 3 : 11.

jection, that is, *subjected all things*, at his ascension to the right hand of God, **under his feet**. Christ's supreme and absolute authority over all creation is described. The phrase *under his feet* often expresses the subjugation of enemies, as in Ps. 18 : 38; 47 : 3. (Comp. Ps. 110 : 1.) But in Ps. 8 : 6 it is not so limited, but extends to all creatures that are naturally inferior. Here the idea of subjugating all opposition must be included. Christ is the Lord of angels, the conqueror of his enemies, and the head of his redeemed people. (Comp. 1 Cor. 15 : 25-27; Phil. 3 : 21; Heb. 2 : 8.)

And gave him (emphatic), HIM, the exalted and glorified One, the supreme and universal Lord. Notice it is not said that he was set, or put, or appointed, but *given to the church*. **To be the head**, rather, *to be head, over all things*, as he is, **to and for the church**, the congregation of the redeemed. He is indeed Head, the ruler over all things, and this he is to the church for its advantage. But he is more than ruler or head of the church, he is its vital, organic head, of which the church is his body (next ver.; also 5 : 23).

Church is here used in its collective sense, and is so used throughout this Epistle (3 : 10, 21; 5 : 23, 24, 25, 27, 29, 32). It is the congregation of the redeemed, "the called out" from the human race into a spiritual and vital union with Christ. More commonly the word is used of the local and organized congregations of believers. But here it rises above all external and earthly organizations, and has to do with the spiritual relations between Christ and his people. It is "the church of the firstborn who are enrolled in heaven" (Heb. 12 : 23); in the future to be manifested as "the bride, the Lamb's wife" (Rev. 21 : 9). It is never used in Scripture to include angelic beings. (See on Matt. 16 : 18 and 18 : 17.)

23. The apostle continues his sublime strain. **Which church, in fact,**

is his body, in a deep and figurative sense. The spiritual relation and vital union of all the redeemed with Christ and in him, is figuratively expressed by the head and the body. As the two are organically connected, each part in its place, each member fitted to its position, and its relations with their respective functions under the one head, so are Christ and his congregation of the redeemed. They are a spiritual unity. The church is not a fortuitous collection of believers, but a spiritual community of the redeemed, fitted and life-endowed to correspond with its head. Christ is its life and its Lord; his purposes are its purposes, his will its will, his glory its glory. In him it is exalted and glorified; in it he is lived for and witnessed to. He, the Head, is the living, ruling power; it, the body, with its harmonious members, acts in unison, in loving and devoted service. As the human body belongs to, is possessed by, and is the instrument of the soul, so the church is possessed by Christ's Spirit dwelling in believers, and is the organic instrument of his divine human life. It is the chief glory of the church to be **his body, the fulness, the filled up, the completedness, of him** (that is, of Christ) **that filleth all in all, who in all things**, in the universe as the sphere in which he acts, *fills for himself all things*. This accords with one of the functions of the exalted, glorified Christ, "who ascended far above all the heavens that he might fill all things" (4 : 10). The church, or congregation, of true believers is indeed filled with Christ's life and power, and without his indwelling Spirit would be as lifeless as the human body without its head. Comp. 3 : 19, "that ye may be filled unto all the fulness of God." But the head is also incomplete without the body. So Christ, considered as the Head, is incomplete without his body, the church, by which he is so filled up, so complemented, that it becomes his fullness, his completedness. Some re-

fer of him to God the Father, but the reference is rather to Christ, who is the prominent theme of the whole passage, and to whom all the pronouns refer after "Christ" is named in ver. 20. It should be noticed that in the Epistle to the Colossians, in which Christ is specially prominent, "the fulness" is spoken of Christ as the Head of the church (Col. 1 : 19; 2 : 9); but in this Epistle, in which the church is made especially prominent, "the fulness" is spoken of the church as the body of Christ (this ver., 3 : 19; 4 : 13).

Much difficulty has been experienced in the interpretation of the word *fullness*, *plērōma* (πλήρωμα). Its verb, *plērōōn*, means (1) to make full (Phil. 4 : 19), or (2), to complete, perfect, fulfill (Phil. 2 : 2; Gal. 5 : 14). The latter sense is derived from the former, and is the more frequent in the New Testament. The substantive verbal *plērōma*, like other derivatives in *ma* from the perfect passive, denotes result, that which is filled, or abstractly, the filled up, the complement, or the completeness. Lightfoot holds that the word always has this passive sense in the New Testament, which appears to be true, if the idea is that of completeness (John 1 : 16; Col. 1 : 19), or of being made complete (Gal. 4 : 4; Eph. 1 : 10; Rom. 11 : 12). Taking the idea of entire completeness, the plenitude, the sum-total, Lightfoot holds that "all the divine graces which reside in Christ are imparted to her (the church); his fullness is communicated to her: and thus she may be said to be his *plērōma*." But T. K. Abbott reasonably objects, that this thought is not suggested by the connection; and that according to this interpretation the body and the fullness (*plērōma*) suggest quite different ideas: the one the church, the other that which fills the church. But the words are in apposition, and both most naturally refer to the church itself.

It seems better, therefore, with Chrysostom, Barry, T. K. Abbott, and many others, to take the sense to be that Christ as Head is made complete by his spiritual body, the church. "When Christ is called Head, the figure implies that however complete he is in himself, yet as Head he is not complete without his body. As Beza well remarks: 'Such is Christ's love for the church,

that he, as it were, regards himself incomplete unless he has the church united to him as a body'" (T. K. ABBOTT).

To this the apostle adds, "*who fills all in all*," implying the honor put upon the church by being in such a relation to one who in himself is infinite completeness and the source of all completeness in all his creatures. For a discussion of the word *plērōma*, see Lightfoot, "Commentary on Colossians," pp. 255-271, and T. K. Abbott, "International Critical Commentary," on Eph. 1 : 23.

PRACTICAL REMARKS.

1. As the Old Testament Scriptures were entrusted to God's chosen people, so the Christian Scriptures were written and entrusted to believers or saints (ver. 1, 2; Rom. 3 : 2; 9 : 4, etc.).
2. The salvation of believers in Jesus Christ is grounded in the eternal purpose of God (ver. 3, 4; Rom. 8 : 29; Matt. 25 : 34).
3. In election Christians are chosen unto holiness (ver. 4; Rom. 8 : 29).
4. In election Christians are predestined to be sons of God (ver. 5; Gal. 4 : 5, 6).
5. Holiness of heart and life is the best evidence of one's election. This should be the object of our prayers and earnest endeavors (ver. 4, 5; Heb. 12 : 14; 1 Peter 2 : 15, 16; 2 Peter 1 : 10).
6. Our election to holiness and divine sonship is not of ourselves. All the praise must be ascribed to God and his grace (ver. 6; 2 : 8-10).
7. God's grace is bestowed on us in the Beloved, manifested in the shedding of his blood, and in the forgiveness of our sins (ver. 6, 7; Luke 24 : 46, 47; Rom. 3 : 24-26).
8. God's grace abounds toward believers in their spiritual enlightenment and knowledge of the truth (ver. 8, 9; 1 Cor. 1 : 5, 24, 30; 2 Peter 3 : 18).
9. Our highest wisdom and understanding consists in knowing God's will as he has graciously revealed it to us (ver. 9; Col. 2 : 4-8).
10. The greatness and glory of God's grace is seen in uniting all things in Christ as our Sovereign and Head (ver. 10, 22; Rev. 5 : 9-12).

Contrast between their former and their present state.

2 AND ^kyou *hath he quickened,* ^lwho

2 YOU also, when ye were dead in tres-

k Ver. 5, 6; John 5 : 24; Col. 2 : 13.

l 4 : 18.

11. The supreme purpose of God's grace is the choice of the redeemed in Christ to be his inheritance (ver. 11 : 14; Zech. 2 : 12; 1 Peter 2 : 9).

12. All the works of God, especially those of his grace in redemption shall redound to his glory (ver. 12; Rev. 15 : 4).

13. The gospel is the good news of salvation in that it reveals the way and is the means by which God exerts his power in saving men (ver. 13; Rom. 1 : 16; 1 Cor 1 : 21).

14. Wherever the Holy Spirit works in the heart, whether of Jew or Gentile, he is the pledge that God will be glorified in their complete and final salvation (ver. 14; 2 Cor. 5 : 1-6).

15. The spiritual growth of Christians and churches are of the first importance, and should call forth thanksgivings, and encourage unceasing prayer (ver. 15, 16; 2 Thess. 1 : 3, 4).

16. How wonderful are Paul's prayers! He sweeps the whole circle of God's redeeming grace through Jesus Christ (ver. 16; 6 : 18, 19; Col. 1 : 3; 4 : 3; Phil. 1 : 3-6).

17. How glorious the Fatherhood of God in relation to the Incarnate Christ and all who are united in him by faith (ver. 17, 22, 23; John 20 : 17; Rom. 8 : 15).

18. The Christian's hope centers in and finds its final consummation in Christ (ver. 18; Phil. 3 : 8, 9, 12-14).

19. How infinitely glorious the future condition of saints in that they are the heritage of God (ver. 18; 2 Cor. 4 : 17, 18; Zech. 2 : 8-13).

20. How unspeakably great the power of God in our salvation, since it is the same as that which raised Christ from the dead (ver. 19, 20; 3 : 16-20; 1 Peter 1 : 3-5).

21. Language is feeble to express the exaltation of the Incarnate Christ; and since his redeemed people are his body, they will partake of his exaltation above all angelic beings (ver. 21-23; Phil. 2 : 9; Col. 2 : 10; 3 : 10).

22. God, who fills the universe with his being, has conferred his fullness upon the

Incarnate Christ, and through him, upon his people (ver. 23; John 1 : 16, 17; 3 : 34; Col. 2 : 9).

23. This exalted Christ, in whom dwelleth the fullness of the Godhead bodily, is the gift of God to mankind to be the Head of his redeemed people, that he may dwell and work in and through them forever (ver. 22, 23; Col. 3 : 4; Rev. 21 : 3, 22, 23; 22 : 3-5).

CHAPTER II.

The apostle proceeds in close connection with what precedes to speak of the once spiritual death of Gentile and also of Jewish Christians (ver. 1-3), but whom God had made alive with Christ to the glory of his grace (ver. 4-7); for salvation is not the outcome of works, but its faith, its life, and its works are all of grace (ver. 8-10). He reminds his Gentile readers of their former hopeless and godless state (ver. 11, 12), but that they are now reconciled to God, in Christ, who has broken down the middle wall of partition between them and Jews, uniting them in peace, giving to them equal privileges and access in one Spirit to the Father (ver. 13-18), and making them members of one commonwealth, of one family, a growing temple, and a dwelling place of God (ver. 19-22).

1-10. GENTILE CHRISTIANS ONCE DEAD, BUT NOW THROUGH GRACE RAISED INTO SPIRITUAL LIFE AND TO THE SPHERE OF HEAVENLY GLORY. Their past and present condition, and their future prospects. Display of God's power and grace.

1. And you; God has not only effected the resurrection and exaltation of Christ, but *you also, hath he quickened*, or, *did he make alive* (ver. 5). There is no verb here; the apostle breaks off the sentence after *sins*, to describe the spiritual condition of his readers in their unregenerate state, and resumes the line of thought in verse 4, and brings in the verb in verse 5.

Who were dead. Thoughts connected with different sides of his theme rush into the apostle's mind. There is

were dead in trespasses and sins; 2 "wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

2 passes and sins;—in which ye once walked according to the age of this world, according to the prince of the authority of the air, of the spirit that is now working in the sons of disobe-

m Acts 19 : 35, see refs. 1 Cor. 6 : 11.

n See refs. John 12 : 31.

o Acts 5 : 3, 1 John 3 : 8.

p 5 : 6; Col. 3 : 6.

a parallelism between the physical death of Christ and their spiritual death. Literally, *You also, being dead*, that is, *when ye were dead, in trespasses and sins*. The course of thought here shows that spiritual death is especially meant. There is also no preposition in the original, but the dative of manner or means, more exactly, *through trespasses and sins*, showing how their spiritual death had been effected. The thought, however, may include an implied and subordinate reference to physical death. The word *trespasses* expresses the more definite acts; *sins*, the state of heart as well as acts. This difference between the two words is not very well defined, nor always recognized. (See note on 1 : 7.) The two words are used to give fullness and intensity to the expression. *Dead* expresses destitution of spiritual life. As physical death is the separation of soul and body, so spiritual death is the separation of the soul from God, the author and source of spiritual, eternal life. Holiness and holy love are entirely wanting, and there is no inner power to create or produce a holy and godlike principle of life (1 John 5 : 12; Rom. 8 : 6-8; John 5 : 24). This was their condition, so that the common rendering, "dead in trespasses and sins" is not really aside from the facts in the case. (Comp. Col. 2 : 13; Rom. 6 : 1.) The character of their acts and state is made definite in the original, and spoken of as well known and as an actual fact.

2. **Wherein in time past ye walked.** *In which* condition or sphere of life, as just described, *ye once walked*, lived, conducted yourselves. This figurative use of the verb *walk* is found in the Old Testament and in the writings of Paul and John (Ps. 26 : 3; Phil. 3 : 17; 1 John 2 : 6), but not in James or Peter. **According to the course**, literally, *the age, of this world*. This phrase is difficult to render. It suggests the evil moral condition of the present state

of things. *The age, or course*, describes the character of the world,—the spirit, the way, the course indicated by its principles and practices (Rom. 12 : 2; 2 Cor. 4 : 4; comp. note on 1 : 21.) *The world* does not here refer to the physical order and arrangement of this world, which it primarily means, but to the present sinful order of things and the whole mass of men alienated from God. (Comp. 1 Cor. 1 : 20, 21; 6 : 2; 11 : 32; 2 Cor. 7 : 10; Heb. 11 : 38; John 7 : 7, etc.) There appears to be a contrast between the present state of wicked men living in neglect of God, and the present and future state of those who are Christ's, characterized by holy living unto God (ver. 2, 3, 4-6).

According to the prince, or, ruler, of the power, or, authority, of the air. So Satan is designated. (Comp. 2 Cor. 4 : 4.) The personality of Satan is distinctly taught in both the Old Testament and the New (1 Chron. 21 : 1; Zech. 3 : 1; Matt. 4 : 10; Rom. 16 : 20; see note on Mark 1 : 13). Satan, who is more often styled the devil, is the chief of evil spirits (Matt. 12 : 24; Acts 26 : 18; 2 Thess. 2 : 9; Rev. 12 : 9). He is ruler of the *power*, a collective word designating the combined *authority*, the powers, of the evil spiritual world. (See 6 : 12.) The Jewish rabbis held that the atmosphere was the abode of Satan and evil spirits. Paul here speaks of Satan by a common Jewish phraseology which would be understood by his hearers. He does not thereby necessarily endorse Jewish vagaries, but in familiar language doubtless designates the domain of Satan, his supreme rule and authority over the empire of evil.

The spirit, rather, *of the spirit* in apposition to *power*. Satan is the prince also of the *spirit* of evil, which is here personified, and represented as *now working in the children of disobedience*. He had once worked in the hearts and lives of the Ephesian believers. In like manner he now

3 among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as

3 dience; among whom we also all had our way of life in time past in the desires of our flesh, doing the will of the flesh and of the thoughts, and were by nature children of wrath, even as the

q Rom. 3 : 9-19; Titus 3 : 3; 1 Peter 4 : 3.

r Gal. 5 : 16-21.

s Ps. 51 : 5.

works in the unconverted. As God is the operating Agent in Christ and in believers (1 : 11, 20), so the evil spirit is working in and among unbelievers. **In the children**, better, **sons, of disobedience**. A Hebraistic phrase denoting intimate union with, dependence on, and likeness to. *Disobedience* implies disbelief and moral opposition to God, "a disobedience to which they belong as children to a parent" (ELICOTT). See "children of wrath," next verse.

3. Among whom, the children of disobedience. Notice Paul changes from the second person to the first, thus including himself and Jewish converts with Gentiles as formerly children of disobedience. **Also we all**, rather, *we also all*, emphasizing "we." Paul identifies his own experience with theirs. *We* as well as you **had our conversation**, rather, *conducted ourselves*, walked, or lived, **in times past in the lusts, the desires, of our flesh, fulfilling the desires**, better, *doing the will, of the flesh and of the mind, the thoughts*, the impression and reflection passing through the mind. *Our flesh*, in Paul's usage means our sinful carnal nature. Here it is applied to the sinful state of the unregenerate (Rom. 7 : 5); it is also applied to the old man, the remains of that sinful principle which still lingers and is felt in the regenerate (Rom. 7 : 25; comp. Gal. 5 : 16). As sons of disobedience they had all lived according to, and in gratification of, the desires of their whole unrenowned selves, doing the will and wishes of their carnal selves and evil thoughts. Ellicott distinguishes *flesh* and *thoughts* thus: "The worldly sensual tendency of life on the one hand, and the spiritual sins of our thoughts and intentions on the other."

And were by nature, in our natural, unrenowned state, **the children of wrath**, exposed to and subject to the wrath of God (Rom. 3 : 23). This meaning is evident from the preceding context, and stands in contrast to the

great change wrought in them, described in the next three verses. While the word *nature* is not here emphatic, the apostle evidently refers to their whole state before conversion, extending back to their birth. This appears to mean that they were born children of wrath, and inherited a sinful nature. (See on Gal. 2 : 15; also Rom. 5 : 12; notes.) The word rendered *wrath* (*orge*), is the one most frequently used to express the divine displeasure, and is used of anger which rises gradually and abides. Another word (*thumos*), denoting anger more passionate and more temporary, occurs several times in Revelation descriptive of God's wrath (Rev. 14 : 10, 19), and rendered *fierceness* in Rev. 19 : 15. The word *children* is different from *sons* in the preceding verse. The latter gives prominence to the inner, ethical condition, the former to the physical and outward, but both point to parentage. The children of wrath are those who are related to, and subject to, wrath as children to a parent, and hence whose portion is wrath. They are therefore doomed to God's wrath or penalty. **Even as others**, *the rest*, of mankind outside of believers. This affirms the universal sinfulness of the race.

This view of the condition of the unregenerate accords with the conviction of sin in Christian experience. Said Dr. J. W. Sarles, in his jubilee sermon, May 2, 1897: "The knowledge God has given me of sin has been of sin inseparable from myself as the victim of it. When the Holy Spirit convicts a man of sin at the bar of his own conscience, something terrible is on hand. The day of judgment has come. But for Christ nothing would be left, but a certain fearful looking for of judgment and a fiery indignation which is about to devour the adversaries. . . Sin is no longer counted up in isolated acts; it is seen to be a horrible state of being, from which emanates evil and only evil and that continually, entering into every imagination of the thoughts of the heart. . . God's abhorrence and

4 others. But God, ^u who is rich in mercy, for his great love wherewith he loved us, ^v even when we were dead in sins, hath ^x quickened us together with 6 Christ, (^y by grace ye are saved;) and

4 rest;—but God, being rich in mercy, on account of his great love wherewith 5 he loved us, made us, even when we were dead in trespasses, alive with Christ, (by grace ye have been saved,)

^z Exod. 34 : 6; Rom. 10 : 12.

^u Rom. 5 : 6-10.

^x John 5 : 21; Col. 2 : 12.

^y See refs. Acts 15 : 11; Rom. 3 : 24; Titus 3 : 5.

hatred of it must be infinite, measured exactly by his love of what is holy, just, and good. He cannot be made the protector or apologist by leniency in the treatment of it. . . As I see things, defective views of sin cannot be separated from correspondingly defective views of Christ, as one is the exact counterpart of the other. To know sin for myself, with its appalling work of destruction in the human soul has been, I believe, of prime account to me. In all doctrinal teaching and discussion my knowledge of sin has been as ballast to the ship, holding it steady under the fiercest gales. The thought of a second probation is born of false views of sin. Light is not what sin wants or needs. Nothing is so noticeable in the moralist's delusion, in the advocacy of Universalism and Unitarianism, as also in every false system of religion, as stone blindness about the essential nature of sin. That it is which every-where keeps the unsaved man from his knees."—*The Examiner*, May 13, 1897.

4. The sentence begun in ver. 1 is resumed, and the condition of Christians with Christ and in Christ is contrasted with their former fearful state. "The divine counter-fact now comes in, brighter for the awful contrast" (H. C. G. MOULE). **But God**, the Author and Source of salvation, **who is rich**, wealthy, superabundant **in mercy**, abundant in compassion toward the miserable and undeserving (1 Peter 1 : 3). This was the divine condition and state in which the deliverance originated and is accomplished. It was not because of any claim of the race on God, or any obligation of God to the race, but of his love exercised in mercy and grace. **For**, better, *on account of*, **his great love wherewith he loved us**. Here was the great divine motive and reason in the Deliverer himself (John 3 : 16; comp. Deut. 7 : 8). It is no longer you of ver. 1, but us, all Christians (John 17 : 26).

5. Having characterized God's love as exercised in mercy toward those miserable in sin, the apostle briefly restates the former condition of both Gentile and Jewish Christians: **even when we were dead in sins**, rather, *trespasses*. (See on ver. 1.) Even when in this state, **hath quickened**, *made us alive*, **with Christ**, a life with Christ, an eternal life, involving spiritual life with him which is to be consummated in the resurrection life (2 Cor. 5 : 1, 5, 15). "The disputes about the meaning of *he quickened* have arisen from not bearing in mind the relation in New Testament language between natural and spiritual death. We have often had occasion to observe that spiritual death in the New Testament includes in it and bears with it natural death as a consequence, to such an extent that this latter is often not thought of as worth mentioning. See especially John 11 : 25, 26, which is a key text for all passages regarding life in Christ. So here, God vivified us together with Christ; in the one act and fact of his resurrection he raised all his people to spiritual life, and on that to victory over death, both spiritual and therefore necessarily physical also. To dispute, therefore, whether such an expression as this is past (spiritual), or future (physical), is to forget that the whole includes its parts. Our *spiritual* life is the primary subject of the apostle's thought; but this includes in itself our share in the resurrection and exaltation (ver. 6) of Christ" (ALFORD).

In deep and fervent feeling the apostle again makes prominent the grace of God (1 : 6), and strips salvation of all human merit. Lest his reader should not be sufficiently impressed with the idea in what he had said of God in love and mercy making men dead in sins alive, he throws in parenthetically, **By grace ye are**, rather, *ye have been*, **saved**, an abiding fact assured through God's favor. *Grace* is the em-

hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. ^aFor by grace ^bare ye saved through faith; and that

6 and raised us with him, and made us to sit with him in the heavenly realms in Christ Jesus; that in the ages to come he might show the surpassing wealth of his grace, in kindness toward us in Christ Jesus. For by grace ye have been saved through faith; and

z 1 : 3, 20; Luke 22 : 29, 30; John 12 : 26.

a Ver. 5; 2 Tim. 1 : 9.

b Rom. 3 : 22-28.

phatic word. This salvation must have been of grace. Dead men would not have brought themselves to life, and besides it was God who in his mighty power had made them alive with Christ. (See Rom. 11 : 5, 6.)

6. The three verbs, *quicken* (ver. 5), *raised up*, and *made us sit* (this verse), bring into view the whole range of our salvation, and "the exceeding greatness of his power to us-ward who believe," etc. (1 : 19). There is the making alive, which in its development is a resurrection and an exaltation. **And hath raised us up together**, etc. Translate, *And raised us up with him and made us sit with him in the heavenlies*, heavenly places or realms, in Christ Jesus. This work, beginning with spiritual life and culminating in the life of the whole man, soul and body, exalted and glorified, is conceived of as having been wrought and assured in connection with him, with Christ. The idea of a bodily resurrection and exaltation in the heavenly world is included in *with him*, while the spiritual life is implied by the words *in Christ Jesus*, in vital spiritual union with him. (Comp. Rom. 8 : 17 • Col. 2 : 12, 13; 3 : 1.) High spiritual privileges belong to the Christian here: heavenly communings, heavenly foretastes, holy and exalted enjoyments in Christ.

7. The purpose of God in doing all this. **That in the ages to come**, in coming periods of time, in successive generations. Some take *ages to come* to mean the glorified ages hereafter. But the plural *ages* points to successive periods, and in Col. 1 : 26, 27, "the riches of the glory of this mystery" are now manifested and made known to believers. There appears to be no good reason for limiting the expression here. It fittingly applies to all the coming periods of his kingdom. (Comp. 1 Tim. 1 : 17.) **He might show**, make manifest to all intelligent crea-

tures (3 : 10), **the exceeding riches, the surpassing wealth, of his grace** (1 : 7). Paul's mind is full of great thoughts concerning God's favor, the overflowing bounty of his grace. The manner in which this grace is exhibited **in kindness** (omit his) **toward us through**, rather, **in, Christ Jesus**, in his incarnation and in his union with believers. No grace outside of Christ. Notice how rich the phraseology in these verses, *Mercy, love, grace, kindness*, and in the next verse, *gift*. Mercy is compassion toward the weak and suffering; love in this case was exercised toward fallen and wayward offspring; grace was the exercise of love freely bestowed in undeserved favor upon sinners; kindness the exercise of grace in endearing acts and benign treatment; the gift, of salvation through faith apart from works. Notice also how the name of Christ is repeated, in whom the apostle's thought centers (ver. 5, 6, 7, 10). It would seem that at this period of Paul's life he was not expecting the speedy coming of Christ.

8, 9. **For**, in confirmation of what has been said in the last four verses. The apostle's mind overflows with the thought of God's grace. Twice already had he spoken of it (ver. 5, 7). He repeats: **by the grace**, mentioned in ver. 7, "the exceeding richness of which was shown in kindness toward us," **are ye saved**, rather, *ye have been saved*. On the divine side it may be conceived of as an accomplished fact; on the human side, as an assured fact. Another element in salvation is added, **through**, or, *by means of, faith*, a hearty accepting and confiding trust in Christ (1 : 13). We here get a view of the great doctrine of salvation by grace through faith, apart from works, discussed in the Epistles to the Romans and to the Galatians. Salvation is effected by God's grace; it is apprehended and received through

not of yourselves: *it is the gift of* 9 God: *not of works, lest any man* 10 *should boast. For we are his work-*
manship, created in Christ Jesus *unto*
good works, which God hath before

that not of yourselves, it is the gift of 9 God; not from works, lest any one 10 should boast. For we are his work-
 manship, created in Christ Jesus for

c Matt. 16 : 17 ; John 6 : 44, 65 ; Phil. 1 : 29.

d See refs. Rom. 3 : 20, 27, 28.

e Deut. 32 : 6 ; Isa. 44 : 24 ; John 3 : 3, 5 ; 1 Cor. 3 : 9, Phil. 2 : 13.

f See refs. Matt. 5 : 16.

g See refs. 1 : 4.

faith, the soul accepting all from, and confiding all to, God. The apostle expands and explains the thought still more. **And that, And this** fact, this salvation, **not of yourselves**, it proceeds entirely outside of human origin, human effort, or human merit. This is expressed positively *by grace*, negatively *not of yourselves*; **it is the gift of God, God's gift**, the positive side again more definite; **not of works**, the negative again, so defined as to exclude all human merit. An end in view was **lest any man should boast**, *that no one should boast*, and thus exclude God from the glory. God's glory was essential to and inseparable from man's salvation (1 : 6, 14; comp. Rom. 3 : 27 ; Gal. 6 : 14 ; Phil. 3 : 3.). It was not only necessary for boasting to be excluded for God's glory, but also for man's good. Pride and self-conceit are incompatible with the true worship and service of God. It would seem that angels lost their first estate through pride (1 Tim. 3 : 6).

Some expositors make the gift of God in this passage to refer to faith. But the Greek word for **that** (*this*, see above) is neuter, and it would be feminine if it referred to faith. Besides, it would have been needless, a mere truism, for Paul to have said of faith, *not from works*. But as an antithesis to grace it was fitting and in accordance with Paul's usage (Rom. 11 : 6), and in harmony with Scripture, which everywhere represents salvation as the gift of God. It seems best, therefore, with the large majority of commentators, to refer gift to the salvation implied in the verb *have been saved*. Salvation was the central point about which his thoughts of grace, faith, and works were revolving. The sense appears to be: This whole salvation, which God has granted you by his grace, and you have received through faith, did not spring from yourselves, but is God's

gift, and indeed was not of works, that no one should boast, and that God should have all the glory in the accomplishment of human redemption. While by faith the soul apprehends Christ as a Saviour, and appropriates him, receives him, and yields up itself to him, yet it will not and cannot do this until the Spirit has wrought within the heart a conviction of sin, enlightened the understanding, and through the truth aroused and given a desire for salvation through the crucified and risen Christ. So, while faith is the free exercise of the soul in a full surrender to the Redeemer, it is, through the work of the Spirit, the gift of God. It is what God requires, yet which God enables man to exercise (John 6 : 65 ; Acts 15 : 8, 9 ; 1 Cor. 12 : 9 ; Gal. 5 : 22 ; Phil. 1 : 29).

10. Paul, however, does not ignore good works, but rather makes great account of them as the fruit and necessary accompaniment of the new life. So he gives a reason for what he had just said. "Salvation is not of works." **For**, so far from having its origin or its ground of merit in works, **we are his workmanship, in being saved, created in Christ Jesus, in our union with him by faith, unto, or, for, good works**. Thus good works fill a large place in the divine plan of salvation. They, however, do not precede, but follow the new birth. *We* is emphatic, and while *workmanship* or, *handiwork*, suggests our original creation (Ps. 100 : 3), it is evidently used here of our new creation, as immediately explained, *created, in our new birth, in Christ Jesus* (4 : 24 ; Gal. 6 : 15). And this was not "*of good works*," but *for good works*, with a view to their bringing forth good works as a tree its fruit. "This little word *for* reconciles Paul and James better than all the commentators" (MONOD).

The last clause has given some diffi-

ordained that we should walk in them.

The unity of Jewish and Gentile Christians in Christ.

11 Wherefore ^bremember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called ⁱthe Circumcision in the flesh made by hands; ^kthat at that

good works, which God before prepared that we should walk in them.

11 Wherefore remember, that formerly ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands,—that at that time ye

h 1 Cor 12 2; Col. 1 : 21.

i See refs. Rom. 2 : 28, 29.

k 4 : 18; Col. 1 : 21.

culty to interpreters, but it becomes plain to the devout and diligent student. **Which**, referring to “good works,” **God hath before ordained**, rather, *before prepared*, **that, we should walk in them**, live in the spirit and practice of them. In the plan of salvation God had in view the good works which were to adorn the Christian life and character. The sphere, the standard, and the ideal code of moral actions antedate the race, and had their origin in the eternal God himself. In Christ, who is the image of his glory, in whose incarnated life are the full circle and perfect example of human moral duty, we have the pattern, the image to which we are to be conformed (Rom. 8 : 29; 1 John 3 : 2). Alford explains in a practical way: “We might say of trees—they were created for fruit, which God before prepared that they should bear, *i. e.*, defined and assigned to each tree its own, in form and flavor and time of bearing. So in the course of God’s providence our good works are marked out for and assigned to each one of us.” (Comp. John 15, 16.) The reader should note how Paul emphasizes good works in all his Epistles, and enforces the practical duties of life, not as a ground of justification, but as the obligation and outgrowth of a renewed life and as becometh godliness.

11-22. THE REGENERATION OF THE EPHESIANS AN ILLUSTRATION AND PROOF OF THE UNITY OF GENTILE AND JEWISH BELIEVERS IN CHRIST. The Ephesians reminded of their former condition; the heathen and Christians contrasted; Jews and Gentiles with equal privileges through Christ and united in one fellowship; making a spiritual and ever-growing temple of God.

11. The apostle has spoken of the

grace of God in the great salvation of which the Ephesian and other believers were partakers. He now proceeds to show how this grace unites believers, Jews and Gentiles, to God and to one another. **Wherefore**, since such great spiritual blessings are given to believers, among whom are ye (*ver. 1 10*), **remember, that ye being in time past Gentiles in the flesh**, by birth as distinguished from Jews. This refers to their natural physical condition; their unregenerate condition is described in the next verse. Literally, *keep bearing in mind that once ye Gentiles in the flesh*, as a constant motive for humility, gratitude, and appreciation of the privileges and blessings into which ye are introduced. The sentence is broken off, and the verb, which is connected with **ye**, is expressed in the next verse, where the construction is resumed.

Who are called Uncircumcision, literally, *Foreskin*, a contemptuous epithet—**by that which is called the Circumcision in the flesh**, being merely physical, **made by hands**, in contradistinction to that circumcision of the heart, regeneration, of which the external rite was significant (Col. 2 : 11; Rom. 2 : 29). The epithet, *Uncircumcised*, expressed great inferiority in the early days of Israel. Thus David exclaimed, “Who is this uncircumcised Philistine?” (1 Sam. 17 : 26.) It was an expression of great contempt among rabbinic and Pharisaic Jews in Paul’s day. The apostle does not speak contemptuously of the rite, but states things just as they were. His language implies, as Ellicott says, that the Gentiles were called, and really were, the uncircumcised; but the Jews were called the Circumcised, but were not truly so. (Comp. Phil. 3 : 25.)

12. Their position as Gentiles had been low externally in relation to

time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and 13 without God in the world. But now

were apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God 13 in the world. But now, in Christ

l Rom. 9 : 4 : 8.

m See refs. Gal. 4 : 8.

God's people, but lower still spiritually. Resuming the construction begun in the preceding verse, the apostle continues: **that at that time**, before your conversion, when ye were heathen, **ye were without, apart from, Christ**, separated, "far off" (ver. 17) from the promised Messiah, the revealer of God's will and the Mediator between God and man. Hence he says *Christ*, and not Christ Jesus, as in ver. 6, 7, 10, 13, whom they now knew and accepted as their Saviour. "Apart from Christ" is here an antithesis to "in Christ Jesus" (ver. 13). We have here a summary of their condition, which is elucidated and expanded in the rest of this verse. Such was the condition of the Gentile world up to the coming of Christ and the preaching of the gospel to "the Gentiles also."

This separation from Christ is viewed as to its external relation in this and the next clause. **Being aliens, shut out, from the commonwealth of Israel**, the State and theocracy of Israel, the name of honor (Gen. 32 : 28), involving its political and religious constitution, founded, governed, guided, and protected by God. The word rendered *being aliens*, is a perfect passive participle, *having been made estranged*, shut out from one's fellowship or intimacy (so Thayer, "Lexicon"). So also the same form in 4 : 18; Col. 1 : 21, the only other places in which the word occurs in the New Testament. It means more than merely *being an alien*, namely, having been made or rendered such, and thus shut out of certain privileges and rights. If it does not imply, it suggests the idea of a primeval state of innocence to the race; or at least a previous equality of all nations in the hope of redemption, before the commonwealth of Israel was constituted. The word translated *commonwealth* occurs elsewhere in the New Testament only in Acts 22 : 28, where it means *citizenship*, which some take to be the meaning here. It seems, however, more natural to say, "having

been estranged, or shut out of the commonwealth of Israel," than "estranged or shut out of the rights of citizenship of Israel." Both renderings practically coincide, for Israel in the latter case would be the theocracy. **And strangers from, or, as to, the covenants of promise, the promise**, that of the Messiah, which formed the central point of all Old Testament prophecies. *The covenants* were those which God made with Abraham, Isaac, and Jacob, and with them as a nation, containing the announcement of a coming Redeemer (Rom. 9 : 4). And they were finally confirmed by Christ, who died in order that "all the families of the earth might be blessed" (Gen. 12 : 3; Gal. 3 : 16). The relation of Gentiles to the covenants of promise was that of *strangers, foreigners*. They were separated from them both as to knowledge and participation. They did not know before Christ came, nor until the gospel was preached to them, that the blessings of the covenants were possible for them. Neither did they become participators until grace through the gospel reached them.

The separation, *apart from Christ*, is also viewed as to its internal relations in the last two clauses of this verse. **Having no hope, not having any hope**, as to a future life. All was a desert waste (1 Thess. 4 : 13). This was deeply felt by poets and philosophers of the heathen world. "In Helas, at the epoch of Alexander the Great, it was a current saying, and one profoundly felt by all the best men, that the best thing of all was not to be born, and the next best, to die" (MOMMSEN, "History of Rome," quoted by H. C. G. MOULE). **Without God, Godless**, without the true knowledge of the true God, which only comes through Jesus Christ. They were not only wanting a spiritual knowledge of God by a spiritual union with Christ, but they held to many gods, "and worshiped and served the creature rather than the Creator" (Rom. 1 : 25), and those who believed in a

in Christ Jesus ye who sometime were
 14 afar off are made nigh by the blood
 of Christ. For he is our peace, who
 hath made both one, and hath broken
 down the middle wall of partition be-

Jesus, ye, who formerly were far off,
 have become near in the blood of
 14 Christ. For he is our peace, who made
 both one, and broke down the middle
 wall of the partition which parted us;

n Col. 1. 21-23.

o Isa. 9 : 6 ; Rom. 5 : 1.

p See refs. Gal. 3 : 28.

q Acts 10 : 28.

Universal Cause did so more as a philosophical theory than a practical religious fact. They were thus given over and forsaken of God, the lowest idea of a godless state. And this **in the world** of sin and fallen humanity (see on ver. 2), in contradistinction to "the commonwealth of Israel"; in the outer world of godless heathenism, where Satan reigns. What a picture! Christless, hopeless, godless! The view of Gentile darkness and desolation is complete.

13. The apostle brings into striking contrast their present with their past condition. **But now in Christ Jesus**, in a living, spiritual union with the Messiah Jesus, recognizing Jesus as the Messiah of Israel and of prophecy. This is their present actual condition. Formerly they were *without*, or, *separated from Christ* (ver. 12), now they are *in Christ*. These two states are further contrasted: **Ye who sometime**, rather, *once*, **were afar off are made nigh**, *have become near*, to the commonwealth of Israel and the covenants of promise. The words "far" and "near" were terms applied by the Jews, the former to those who were aliens from the true God and the blessings of theocracy, that is, the Gentiles; the latter to those who were near of access to God and partakers of his covenants of promise, that is, the Jews. The apostle uses these terms to express the former spiritual distance of his Ephesian readers from God and his people and their present nearness to God and his true Israel. This thought which is implied here is clearly brought out in ver. 18. (Comp. Acts 2 : 39 and note; Isa. 57 : 19.) In the beginning of the sentence we have "in Christ Jesus," but that was not enough. That states the fact; the more definite and emphatic expression is now added, expressing the mode: **by**, better, *in*, **the blood of Christ**. The act and state of becoming near is effected in the atoning blood, which represents the sacrificial death of Christ. In his

atoning death both Jews and Gentiles are reconciled to God. (Comp. Acts 20 : 28 ; Rom. 3 : 25.) It was not by the example or teaching of Christ, but *in* his blood and *through* his blood (1 : 7), without which there is no remission (Heb. 9 : 22).

14. For, to confirm and explain what has just been said in the last verse, **he**, the Lord Jesus Christ *himself*, **is our peace**, its author and the harmonizer between Gentile and Jewish believers. *Our* refers to the whole Christian body, Jews and Gentiles. Christ is indeed our peace in the widest sense. He reconciles us to God, and in doing this he brings harmony and reconciliation between man and man. This is brought out more fully in ver. 16-18. But here, as the connection indicates, it is peace between the two classes of believers which is the prominent idea. For what the Scriptures teach concerning peace as connected with the Messiah, see Isa. 9 : 6, 7 ; 11 : 6-9 ; 57 : 19 ; Micah 4 : 3, 4 ; Luke 2 : 14 ; John 14 : 27 ; Rom. 5 : 1.

Who in his atoning death **hath made both parties one body**. Both and *one* are neuter in the Greek and evidently equivalent to the masculine in verses 15, 16, 18. Comp. 1 Cor. 1 : 27, 28, where the foolish, weak, strong, base, and despised are all in the neuter. Jewish and Gentile converts are here represented as united in one body with equal privileges. (Comp. Gal. 3 : 28 ; Col. 3 : 11.) **And hath broken down the middle wall of partition between us**, more exactly, *and demolished the middle wall of separation*; literally, *of the hedge*, or, *fence*, which separated and prevented the two from coming together. The law or Mosaic system may aptly be styled a hedge around Israel, a wall of separation from the heathen world. The phrase "middle wall" may be used in allusion to the partition in the temple which separated the court of Israel from the court of the Gentiles. Some would also find here an allusion to the rending at our Lord's death of the veil

15 *tween us*; *having abolished *in his flesh the enmity, *even the law of commandments contained in ordinances*; for to make in himself of twain one

15 having put an end in his flesh to the enmity, the law of the commandments expressed in decrees, that he might make the two one new man in himself,

τ Col. 2 : 14, 20.

σ Heb. 10 : 19-22.

of the temple, which separated like a fence the holy of holies from the holy place (Matt. 27 : 51). A remote reference is possible, as the idea of peace through the death of Christ runs through the whole passage. It would be fitting in ver. 18. But whatever may have suggested the figure to the apostle, the language is plain, expressing the destruction of that which had been the occasion of separation and hostility between Jews and Gentiles.

15. There is a difference of punctuation by critical editors in this verse, not affecting the interpretation essentially, but yet modifying it in parts. That of Westcott and Hort is here followed, as upon the whole preferable. The apostle goes on to explain how Christ is our peace, and how he united the two parties in one and destroyed the separating wall. **Having abolished in his flesh the enmity**,—having in his incarnate condition by his active and passive obedience, in living, teaching, suffering, and dying *put an end to the enmity* (the very opposite of peace) that existed between Jews and Gentiles. But in doing this he effected the putting away of the enmity toward God in believing men. Love to God and enmity to God are the sources of love to men and of hatred to men. (Comp. Col. 1 : 21, 22.) The prominent thought here, however, is in regard to the hostility existing between Jews and Gentiles, which is abolished among believers by what Christ did and suffered in the flesh.

This *enmity* is explained as in some way connected with the law, occasioned by it, or its result. The law as "a middle wall" was, indeed, like a dividing hedge (ver. 14), rough and prickly, forming a hostile separation between Jew and Gentile. It was not the enmity itself, but that which was the occasion of the enmity, which formed the separating hedge. So the apostle passes again to the law. **Even the law of commandments contained in ordinances**, or, *decrees*. The words,

even and contained are not in the Greek and are not necessary. The word *law* designates it as a whole; *commandments* are the precepts which are contained in the law; the word *ordinances* indicate the form in which they are given, *in form of decrees*, or (Improved version), *expressed in decrees*. This whole clause taken together appears to refer to the Mosaic law or legal system which prevented all access of Gentiles to Jews. This is illustrated in the experiences of both Peter and Paul (Acts 11 : 2; 15 : 1, 2; 21 : 27-29; Gal. 2 : 12, 13). To Jews, Gentiles, and Christians alike this representation of the Mosaic system as a separating hedge and resulting in hostility would appear true to fact. As, therefore, Christ, by what he did and suffered in the flesh, abolished this legal system, so was this enmity between Jews and Gentiles taken away, *objectively* immediately, and *subjectively* so far as Christ is received by faith. (Comp. Gal. 3 : 19, note.)

But how far may the Mosaic system be said to be abolished? Its ritual observances, types, shadows, and ceremonies, which found their fulfillment in Christ, were indeed abolished (Heb. 7 : 11, 18, 19; 9 : 9, 25, 26; 10 : 1 ff.). This is also true of the Decalogue simply so far as it was a part of the Mosaic system and in form belonging to *the law of commandments expressed in decrees*. It does not appear that the modern distinction of moral and ceremonial law was then in vogue. But the Decalogue, so far as it is moral truth implanted in man's conscience and moral being, is itself immutable. Its moral precepts are reasserted in the New Testament and incorporated in the doctrine and precepts of the new dispensation. (Comp. note on Matt. 5 : 17.)

The design of Christ in abolishing the law as an occasion of the enmity and a middle wall of separation. **For to make**, etc., rather, *That he might create the two parties, Jews and Gentiles, one new man in himself*, one new body, forming a perfect union in

16 ^anew man, so making peace; and that he might ^areconcile both unto God in one body by the cross, ^ahaving slain 17 the enmity thereby, and [he] came ^aand preached peace to you which were

16 making peace; and might reconcile both in one body to God through the cross, having slain the enmity thereby. 17 And he came and brought the good news of peace to you who were far off,

^t See refs. 2 Cor. 5 : 17.

^u Col. 1 : 20-22.

^z Rom. 6 : 6.

^y Zech. 9 : 10; Acts 2 : 39.

Christ. As that which is regenerated in the believer is a new creation in Christ Jesus (Cor. 2 5 : 17), so this new community in Christ is looked upon as one new man. They are one in their connection with Christ, they one in him, and he one in them. "As Adam is the old man, in whom and through whom all individuals of the race receive the old man, so Christ is the one new man, in whom and through whom all receive the new man, made after God in righteousness and holiness" (OLSHAUSEN). "Observe, not that he might reconcile the two to each other only, . . . but that he might incorporate the two, reconciled in him to God, into one *new man*. . . We are all in God's sight but one in Christ, as we are but one in Adam" (ALFORD). **So making peace.** Omit so. At the same time and by the same means making peace between Jewish and Gentile believers, as above. Yet deeper underlies the thought, expressed in ver. 18, of that reconciliation between God and men, in that both parties have "access in one Spirit to the Father."

16. The expression of design in the last verse continued in this. **And that he might reconcile again,** re-instate in the divine favor, **both,** Jewish and Gentile believers, **in one body,** forming a new and united humanity (last ver.), **unto God by the cross,** by his sacrificial, atoning death, **having slain the enmity** existing between man and God and including that existing between Jews and Gentiles, **thereby, by it,** the cross. The compound form of the verb translated *reconcile* is found only here and in Col. 1 : 20, 21. Analogically, its most natural meaning is to *reconcile back again*, to bring to a former state of harmony (so Ellicott). This accords with the facts in the case,—an original state of innocence, and a bringing back into peace with God. The ground and means of this reconciliation is what Christ did by and through the cross. The wrath of God (ver. 3), the natural

and necessary antagonism of holiness against sin, demanding the punishment of sin, was removed through Christ's sufferings and death, and it became possible for a righteous God to justify the believer in Jesus (Rom. 3 : 26). Also by the cross drawing all men to him (John 12 : 32). *Having slain*; as Christ was slain on the cross, so the *enmity* was slain. Compare "He made him to be sin for us" (2 Cor. 5 : 21; also Col. 2 : 14). The connection and the generalness of the expression require *enmity* to include that between man and God (Rom. 1 : 18; 8 : 7), as well as that between Jew and Gentile. "*In one body* is parallel with *in one spirit* in ver. 18; Jews and Gentiles are in spiritual unity in one body. As the individual is divided into body and spirit, so also does the united Christ of the church (1 Cor. 12 : 12) bear in itself body and spirit" (OLSHAUSEN). (Comp. Col. 3 : 15.) As a result of Christ's death on the cross the alienation of the unregenerate heart is overcome, having been slain *by it*. So sure is this of accomplishment that it can be spoken of as if already effected in believers for all future time.

17. This begins a new sentence and connects with the thought of ver. 14, that Christ is our peace. What intervenes explains and establishes this great truth. **And came, or, having come,** after he had effected this peace and broken down the middle wall of partition between Jews and Gentiles, by what he did on the cross. He came from the cross and the grave in his resurrection. Before his disciples preached to the lost sheep of Israel (Matt. 10 : 5, 6), afterward to all nations. **And preached the good news of peace.** His first word after his resurrection to his assembled disciples was "peace" (John 20 : 19); and he commissioned them to preach "repentance and remission of sins in his name among all the nations" (Luke 24 : 47) and "the gospel to every creature" (Mark 16 : 15; Matt. 28 : 19). And they were to do this with the coming of the Holy Spirit (Acts 1 : 8).

afar off, and to ^a them that were nigh.
 18 For ^a through him we both have access
^b by one Spirit unto the Father.
 19 Now therefore ye are no more stran-
 gers and foreigners, but ^c fellowcitizens

18 and to those who were near. Because
 through him we both have our access
 19 in one Spirit to the Father. So then
 ye are no longer strangers and so-
 journers, but ye are fellow-citizens

z Deut. 4 : 7. a 3 : 12; see refs. John 10 : 9; 14 : 6.

b 4 : 4; Rom. 8 : 15, 26, 27; 1 Cor. 12 : 13. c 3 : 6.

To you, Gentiles, who were afar off, as already described in ver 12. (See note on ver. 13.) According to the oldest manuscripts, "peace" is repeated and made emphatic: **and peace to them that were nigh**, to Israel, the Jews, the chosen people of God under the old covenant. (See on ver. 13.) The apostle uses the words of Isaiah (57 : 19), according to the Septuagint, "to them that are afar off," etc. While the gospel was preached to the Jew first (Acts 3 : 26; 10 : 36), the *far off* are here mentioned first, since the preaching of the gospel to the Gentiles was foremost in his mind, and of the deepest interest to both his Ephesian readers and to himself. *Peace* is here used in the widest sense, with God, and since it was proclaimed to both Gentiles and Jews, it is implied that both are on an equal footing, and that peace is to exist between them. The latter is by the gospel brought still nearer to God and the former is brought into the same condition and united with them, forming the true Israel of God.

18. The apostle explains and confirms what he has just said. "The fact that Christians have access to God in the manner described, shows that Christ has established and proclaimed peace between them and God" (TURNER). That peace has been preached and enjoyed equally by Gentiles and Jews is evident, **For, or, because** it is a fact that, **through him we both have our access by**, rather, *in, one Spirit*, animated, pervaded, and surrounded by the Holy Spirit, **unto the Father**, as children, sons of God. Compare the words of Jesus, "my Father and your Father" (John 20 : 17). The three persons of the Deity are here brought into view. Notice the prepositions used, *through Christ, in the Spirit, unto the Father*. *Both*, emphatic and refers to both Jews and Gentiles. *Our access*, also emphatic, *our approach*, our coming to the Father. (Comp. the same word in 3 : 12 and Rom. 5 : 2.)

Thus monarchs allowed free access to favorites. And thus especially in allusion to priestly mediation, Christ as our great high priest has instituted for us "a new and living way" of entrance into God's presence (Heb. 10 : 20). And this is established and permanent, for "he ever liveth to make intercession for us" (Heb. 7 : 25). The *one Spirit* is explained by some as expressing a unity of spiritual life, former distinctions being abolished (Gal. 3 : 28). It is better, however, to take the word here as meaning the Holy Spirit, being so closely connected with Christ and the Father. And this is confirmed by 4 : 4-6, where "one Spirit" in connection with "one Lord" and "one God and Father," evidently means the Holy Spirit. The Spirit dwells in his people. They are the temple of the Holy Spirit. The unregenerate cannot offer true worship. *The Father*, a name expressive of the paternal relation of God to the believer, as an adopted son. See on the three-fold relation of the believer to the Spirit, to Christ, and to the Father (Rom. 8 : 9-17).

19. The apostle draws a joyous conclusion from the preceding representation, and describes the Christian condition by figures of civil and domestic life. **Now therefore ye are no more, no longer**, as you once were, **strangers**, belonging to another country or government, **and foreigners**, more exactly, *sojourners*, residents without the right of citizenship and the rights of a home. These two terms are the opposite of "fellow-citizens" of the next clause. Compare the similar expressions of ver. 12, "aliens from the commonwealth of Israel, and strangers from the covenants of promise," to which there seems to be a general reference. **But**, on the contrary, according to the best text, *ye are* actually, emphatically, **fellowcitizens** in the kingdom of God, having equal rights and privileges **with the saints**, the true, spiritual, consecrated people of God

with the saints, and of ^d the household
20 of God; and are ^e built upon the founda-
tion of the ^f apostles and prophets,
Jesus Christ himself being ^g the chief
21 corner stone; in whom all the building

with the saints, and of the household
20 of God; having been built on the
foundation of the apostles and proph-
ets, Christ Jesus himself being the
21 chief corner-stone; in whom every

d 3 : 15; Gal. 6 : 10.

e 1 Cor. 3 : 6, 9, 10; Rev. 21 : 14.

f 4 : 11, 1 Cor. 12 : 28.

g Ps. 118 : 22.

(1 : 1; comp. Phil. 3 : 20; Heb. 11 : 10, 16).
And of the household, or, family, of God, children and heirs of God. Their relationship is not only with saints, but also with God. (Comp. 3 : 15; Heb. 3 : 6.) The Gentile believers once afar off are now full citizens in the kingdom, and children at home in the family of God.

20. The figure is changed. They who were just conceived of as belonging to a household are now viewed as a house. **And are built upon the foundation of the apostles and prophets,** who in their respective places and in their teachings and doctrines formed a basis of the faith and practice of Christians. It is not best to separate the apostles and prophets from their teaching and doctrines. Both were important in the foundation of the spiritual edifice of God's true people (1 Peter 2 : 5; Rev. 21 : 14). Paul makes frequent use of the figure of a building or temple in this Epistle, and in those to the Corinthians. His readers were familiar with fine specimens of architecture, especially the Ephesians with the temple of Diana, a celebrated masterpiece (1 Cor. 3 : 9-17; 6 : 19; 2 Cor. 5 : 1; 6 : 16). His readers also knew of the temple at Jerusalem, and doubtless some of them were familiar with it.

But who are meant by *apostles and prophets*? The apostles naturally refer to the eleven originally called by our Lord and to Paul, called last of all, who were the inspired representatives of Christ, and the planters and trainers of the first churches. See note on "The Kingdom, the Apostles, and the Church," "Commentary on the Acts," page 25. The *prophets* are regarded by some as those of the Old Testament who before announced the coming, sufferings, and work of Christ (Luke 24 : 25-27; Acts 3 : 18, 21, 24; 10 : 43; Rom. 16 : 26). But others suppose the prophets of the early church to be meant. For if the Old Testament prophets had been meant, we would naturally expect the "proph-

ets" named first, whereas they are named last. Still this is not decisive; for Paul might mention apostles first, as the more important and also as nearest in position and time. We find, however, in 4 : 11, *prophets* named next to *apostles*, among the gifts of the risen and glorified Christ. And in 3 : 5 the same phrase appears in the same order with evident reference to prophets under the gospel, and in both passages the word "prophets" is without the article, uniting apostles and prophets closely in thought as engaged together in position and work. It appears, therefore, that prophets of the New Testament are especially meant, such as Judas and Silas, of the church at Jerusalem (Acts 15 : 22, 32), and certain prophets of Antioch (Acts 13 : 1), and also the inspired writers of the New Testament, such as Mark and Luke. These wrought with the apostles in laying the foundation of Christianity in the world (Acts 15 : 32; 17 : 15; 18 : 5, etc.). Yet is it necessary to exclude the older prophets altogether? May they not be included in a secondary sense, as those who by their evangelical predictions prepared the way and laid fundamental truths in the foundation of the gospel superstructure? It seems to me possible to give to *prophets* here this wider sense.

In reference to this foundation the apostle adds this important clause, **Jesus Christ himself alone being the chief, or, head, corner stone,** uniting the several parts together and giving support to the whole edifice. The Greek word, "chief corner stone," occurs also in 1 Peter 2 : 6, quoted from Isa. 28 : 16 (Septuagint), and appears to mean that stone which combines and holds together the two walls of the foundation, and necessary to its coherence and firmness. Thus in the personal Christ all classes are united by faith, as by and upon a corner-stone, Jews and Gentiles. In Christ, as foretold by prophets of old and preached under the gospel, we

fitly framed together groweth unto ^h an
22 holy temple in the Lord: ⁱ in whom ye
also are builded together for an habi-
tation of God through the Spirit.

building, fitly framed together, is grow-
22 ing into a holy temple in the Lord; in
whom ye also are being builded to-
gether into a habitation of God in the
Spirit.

^h Ps. 93 : 5.

ⁱ John 17 : 21-23; see refs. 1 Cor. 3 : 16.

have the foundation (Acts 4 : 11, 12; 1 Cor. 3 : 11). And in apostles and prophets, inspired by the Holy Spirit to preach Christ, we have his associates and fundamental workers in the foundation of the gospel structure. But, however we may view the foundation of Christianity, Christ is supreme and essential. This clause is a climax and gives the final touch to the representation. The apostles and prophets have their place in the groundwork of this figurative building, but the chief corner-stone is Jesus Christ himself alone and none other.

21. In whom, referring to Christ, in spiritual vital union with him. **All the building,** every building, the more exact rendering of the most approved text. The vast temple is conceived of as an extensive pile of buildings, made up of many parts, in process of construction, according to a common plan. The work goes on harmoniously, every part is adjusted to its place and contributes to the unity of the architect's design. So in Christ every believer, and every congregation of believers, is a part of his great congregation of saints. They all have their place and they all are contributing their part in the spiritual kingdom of Christ. Some eminent expositors, however, still hold to the looser rendering, *all the building*, because the context seems to favor the idea of totality, of one great building in process of completion within itself, rising to its one ideal. But surely it does not destroy the ideal of one vast temple to suppose it made up of parts and buildings, all adjusted and harmoniously united. Compare Matt. 24 : 1, "the buildings of the temple," the parts making up the whole. The true reading of the text and its exact translation are an incidental witness to the early date of the Epistle. A churchman writing in a later age, under Paul's name, in the interest of external catholic unity, would quite certainly have written

"all the building," as the copyist did in interpolating the earlier text. **Fitly framed,** or, *joined, together*, closely and firmly united, **groweth** (comp. 4 : 16), *is growing*, the work is progressing, **unto an holy temple in the Lord**, that is, in union with the Lord Jesus. Notice how prominently and constantly Christ is kept in view. The *holy temple* here is the temple proper, the *sanctuary*, which in the Jewish temple at Jerusalem consisted of two parts, the holy place and the holy of holies. (See note on Matt. 21 : 12.) The use of the word temple in this place seems, however, to be general without special reference to the Jerusalem temple. It is the figurative and spiritual temple of Christ's people, the sanctuary of the living God.

22. In whom, in a living union with Christ, **ye also,** Gentile believers at Ephesus and vicinity, **are builded together**, more exactly, *are being builded together*, indicating a progressive work, **for, or, unto, an habitation**, a permanent *dwelling-place of God*, **through, or, in, the Spirit**, in union with him as he dwells in them, penetrating and possessing their whole being (2 Cor. 6 : 16). The words, *In the Spirit*, correspond with "in the Lord" at the end of the preceding verse. As the one expresses union with Christ, the source of grace, so the other denotes the union with the Holy Spirit, the communicator of divine gifts and influences, and the supreme witness to Jesus Christ (John 15 : 26, 27). This work is going on. The indwelling of the Spirit here is preparatory and necessary to the fuller and complete indwelling of God hereafter. Notice here, as in ver. 18, the distinct recognition of the three persons in the Divine Being. This great living sanctuary of God's kingdom is built upon the Son; it is inspired, infilled, and controlled by the Holy Spirit, to the end that it may become the eternal dwelling-place of God the Father, that he may be all and in all (1 Cor. 15 : 28; comp. 3 : 14-19).

PRACTICAL REMARKS.

1. All men are sinners—so completely so that they are spiritually dead (ver. 1-3; Rom. 5 : 12).

2. Satan is permitted to exercise much power in our world, especially in the hearts of the wicked (ver. 2; 1 Peter 5 : 8; Rev. 2 : 9, 10; 12 : 12).

3. All men are naturally more intent on self-gratification than on seeking to glorify God and do his will. They are thus opposed to holiness, in love with sin, and exposed to the divine wrath (ver. 3; Rom. 2 : 8, 9; 7 : 5, 11, 23).

4. Consider the riches of God, in mercy, grace, and love (ver. 4, 5; Titus 3 : 4, 5; Rom. 10 : 12).

5. In regeneration the soul is raised to a spiritual life involving a power no less than that put forth in the resurrection of the body (ver. 5; 1 : 19, 20; John 5 : 24, 25).

6. Christians are united with Christ in a celestial life, and with one another in their common union with him (ver. 6, 16; Rom. 6 : 8-11).

7. One of the great objects in the conversion and salvation of sinners is to furnish for all time a proof of God's superabounding grace, mercy, and goodness (ver. 7; 1 : 7, 12, 14; 1 Tim. 1 : 16).

8. To sinners, spiritually dead, salvation can be nothing else than a gift, and all of grace (ver. 8, 9; Rom. 5 : 17; 6 : 23).

9. We should not glory in our works, but rather our works should glorify God (ver. 9; Matt. 5 : 16; 1 Cor. 10 : 31).

10. Regeneration is a masterpiece of God's creative power, according to his original plan, and designed for a holy life (ver. 10; 1 Thess. 4 : 3; 2 Cor. 5 : 17).

11. The Christian for his own profit should frequently recall to mind his former condition in sin, and contrast it with his present condition in grace. It will be productive of humility, gratitude, and consecration to God (ver. 11, 13; Isa. 51 : 1-3; Rom. 12 : 1).

12. The condition of sinners by nature is terrible in the extreme—Christless, homeless, hopeless, godless! (Ver. 12; Rom. 1 : 18.)

13. Sinners are saved through the sacrificial atonement of Christ (ver. 13; Heb. 9 : 22; 10 : 19, 20)

14. A blessed result of Christ's death is the union in him of all Jews and Gentiles, who believe on his name (ver. 14-18; 3 : 6).

15. Christ is indeed our Peace. The gospel brings peace with God, with men and among men (ver. 14-17; Isa. 2 : 2-4; 9 : 6; Luke 2 : 14).

16. All of the Mosaic system that intervenes, or in any way obstructs, between man and God, or between Jews and Gentiles, was done away by Christ (ver. 14-18; Heb. 10 : 11-23; Gal. 3 : 23, 29).

17. Christ the risen and living Saviour brings to us the good news of reconciliation, effected on God's part, which is to be accepted and realized on man's part (ver. 17; Rom. 5 : 1; 8 : 1; 2 Cor. 5 : 18, 19).

18. Our salvation is dependent upon each of the Persons of the Godhead. Each has his place in our worship (ver. 18; 2 Cor. 13 : 14).

19. Christians belong to God's family, and are citizens of his kingdom (ver. 19; 3 : 15; 1 Peter 2 : 5).

20. Christianity and the Christian church are founded pre-eminently on Christ. Paul evidently knew nothing of the papal doctrine of the primacy of Peter; else he would have named Peter (ver. 20; see on Matt. 16 : 18).

21. Our appeal as to doctrines and practices should be to the Bible—to the teachings of Christ, his apostles, and prophets (ver. 20; Gal. 1 : 7; Isa. 8 : 20).

22. All true Christians have their place in the kingdom of Christ, and each should contribute his part toward its glorious consummation (ver. 22; 1 Peter 1 : 5, 13).

23. Christians are God's temple, a habitation for the indwelling of the Holy Spirit (ver. 23; 2 Cor. 6 : 16).

CHAPTER III.

To his description of believers as a holy temple in the Lord, Paul as a prisoner for believing Gentiles would add a prayer in their behalf (ver. 1, 14); but his deep emotion causes him to digress upon his own divine commission as an apostle to the Gentiles and the nature of the doctrine which he had been commanded to preach (ver. 2-13). He then proceeds with his prayer for the Ephesian believers, that they may

The nature and scope of Paul's apostolic commission to the Gentiles: prayer for his Christian readers.

3 FOR this cause I Paul, ^kthe prisoner
2 of Jesus Christ ^lfor you Gentiles,—if
ye have heard of ^mthe dispensation of
the grace of God ⁿwhich is given me
3 to you-ward: ^ohow that by revelation

3 FOR this reason I, Paul, the prisoner
2 of Christ Jesus for you Gentiles,—if
indeed ye heard of the stewardship of
that grace of God which was given me
3 for you, that by revelation the mystery

^k 4 : 1; see refs. Acts 28 17 20 2 Tim 1 : 8.

^m Col 1 : 25.

ⁿ See refs. Rom. 12 : 5.

^l See refs. Acts 22 : 21-23; Gal. 5 11.

^o Acts 22 : 17; Gal. 1 : 12.

have strength and be fully able to understand and know the love of Christ (ver. 14-19), and closes this portion of his letter with a doxology (ver. 20, 21).

1-13. PAUL, A PRISONER, REFERS TO HIS APOSTOLIC COMMISSION TO GENTILES AND THE UNIVERSAL SCOPE OF THE GOSPEL.

1. Paul the prisoner of Christ for the Gentiles. **For this cause, or, reason,** in view of the fact stated in 1 : 19-22, namely, the favor of God extended to Gentiles equally with all saints in the blessing of the gospel through Christ, making them parts of God's spiritual temple. **I Paul, the prisoner of Jesus Christ,** for the sake of and because of *Christ Jesus* (this being the order of the words in the best text), **for, in behalf of, you Gentiles.** The word *prisoner* means *one bound*, as with a chain. Paul had been two years a prisoner at Caesarea and was now a prisoner at Rome (Acts 26 : 29. 28 : 16). As the great apostle to the Gentiles, and because his bonds were resulting in the furtherance of the gospel among them, he was emphatically the prisoner of Christ for the Gentiles (Phil. 1 : 12-13). Many early expositors and some later ones make this a complete sentence, by supplying *am*, thus, *For this cause, I Paul am the prisoner*, etc. But aside from the Syriac version there is no manuscript authority for this view. The best text is against it. It is more common for scholars to regard the sentence as broken off, which accords with Paul's style. (See 2 : 1.) If, then, the sentence is broken off, for a digression of thought, where is it resumed? Some say at ver. 8, but ver. 8 is quite closely connected with ver. 6, 7. There does not come a sufficient break before ver. 14, where we have *For this cause* repeated, followed by appropriate thoughts. Most interpreters therefore

regard ver. 2-13 as parenthetical, and ver. 14 as resuming the thought of ver. 1.

2. The word *Gentiles* of the last verse gives rise to a digression. In breaking off his sentence with this outburst of thought Paul uses an expression not so much of actual doubt, as a rhetorical reminder of what he had preached. **If ye have heard of**, better, *If indeed ye heard of*, as you certainly must have done. (Comp. 4 : 21; Col. 1 : 23.) Almost equivalent to "*Since ye heard*," or, "*Assuming that ye heard*." Paul's Gentile apostleship was certainly known at Ephesus and very widely in the churches of that vicinity (Acts 19 : 8-10). Yet converts who had been added during the preceding three or four years, since he preached among them, may not have been fully acquainted with the facts of his divine commission. His allusion, however, appears to be a well-known fact under a rhetorical supposition, as if possibly obscure or forgotten.

The dispensation, or, stewardship, of the grace of God, ministering as an apostle to the Gentiles, **which is, rather, was, given me to you-ward.** On *dispensation*, Turner remarks: "In 1 : 10 this word is used in its most comprehensive sense, meaning the divine arrangement of the gospel of Christ begun here and to be eternally extended hereafter in heaven. Here and in Col. 1 : 25, the apostle applies it, in a limited sense, to express that divine arrangement whereby he was appointed as Christ's ambassador." It was the dispensation "*of the grace of God which was given me*" by revelation, as a minister and an apostle (ver. 3-7) *to you-ward*, to you and among you, for your benefit. The idea of his ministry and apostleship and his stewardship of "*the mystery*" of which he proceeds to speak, is couched under and implied by this language. It was

He made known unto me the mystery ;
 4 (as I wrote afore in few words, where-
 by, when ye read, ye may understand
 my knowledge ⁱⁿ the mystery of
 5 Christ) ^a which in other ages was not
 made known unto the sons of men, as
 it is now revealed unto his holy apostles
 6 and prophets ^{by} the Spirit ; that the

was made known to me, as I wrote be-
 4 fore briefly ; whereby ye can, when ye
 read, perceive my understanding in
 5 the mystery of Christ, which in other
 generations was not made known to
 the sons of men, as it has now been re-
 vealed to his holy apostles and proph-
 6 ets in the Spirit ; that the Gentiles are

p See refs. Rom. 16 : 25, 26.

q 1 : 9-11.

r 6 : 19 ; 1 Cor. 4 : 1.

s See refs. Matt. 13 : 14.

t John 14 : 26 ; 16 : 13.

a dispensation, for the grace of God was dispensed to him, and it was also a stewardship, for this grace of receiving and exercising his ministry was entrusted to him.

3. Paul explains the mode of this dispensation of the grace of God, how it was given him. **How that**, or simply, *that by way of revelation he made known unto me the mystery*, rather, according to the best manuscripts, *the mystery was made known to me. The revelation of this mystery doubtless began at his conversion* (Acts 26 : 17, 18), and was continued at different times while in Arabia (Gal. 1 : 12, 17) and by visions and revelations at Jerusalem and elsewhere (Acts 22 : 17-21 ; 2 Cor. 12 : 1, 7). On *mystery* see 1 : 9, note. What this mystery was is explained in ver. 5, 6. **As I wrote afore in few words, as I before wrote briefly.** This is generally explained as referring to the preceding portions of this Epistle, especially to 2 : 11-22, and equivalent to *as I have briefly written above*. Calvin and some others suppose Paul refers to a previous epistle that has been lost. But this hardly seems probable in view of the use of the present in the next verse and the explanation of the mystery in ver. 6. There is no need of putting this clause and ver. 4 in parentheses, as in the Common version. The thought is natural and connected throughout.

4. By reading what he had written his readers could judge for themselves of his acquaintance with the subject. **Whereby**, or, *according to which* brief writing, **when ye read**, while reading and by means of reading, **ye may understand my knowledge**, better, *ye can perceive my understanding*, my God-granted insight (Dan. 1 : 17), **in the mystery of Christ**. The mystery is that scheme of redemption of which Christ is the subject, which centers in

him, and involves the great fact "that the Gentiles are joint heirs and members of the same body," etc. (Ver. 6 : comp. 1 : 10 ; 2 : 14.) In their experience it was "Christ in you, the hope of glory" (Col. 1 : 27).

5. **Which mystery of Christ, in other ages**, rather, *generations*, of past time. **Was not made known unto the sons of men**, mankind in general, **as it is now** under the gospel revealed, etc. It was generally unknown, and but dimly and partially revealed to such men of God as Abraham (Gal. 3 : 8), Isaiah (Acts 13 : 47), and other prophets (Rom. 15 : 8-11). And even to them it was not revealed in its present extent and mode. (Comp. 1 Peter 1 : 10-12.) **As it is now revealed unto his holy apostles and prophets by**, literally, *in, the Spirit*, in the possession and under the pervading power and illuminating influence of the Spirit (Rev. 1 : 10). Under the gospel dispensation the shadowy dimness of the old dispensation had been removed, and the bright light of revealed truth had been brought through apostles and prophets to the eye of every beholder. (Comp. 2 Tim. 1 : 10.) *Prophets* here are those under the gospel. (See on 2 : 20.) The appellation of *holy* to apostles is peculiar and unusual in the New Testament. "I explain it to myself," says Olshausen, "by the fact that Paul here conceives the apostles and prophets as a collective body (see 4 : 11), and gives them as such therefore in their official character, the predicate *holy*, just as he calls the faithful considered as a body, *saints*, or, *the sanctified*, but never an individual." They were set apart to a holy calling, and as such were consecrated to God (Rom. 1 : 1). The mystery was first made known to Peter (Acts 10 : 15, 28, 34).

6. The mystery explained, as it is now revealed in the gospel. **That the**

Gentiles ^ashould be fellowheirs, and ^zof the same body, and ^ypartakers of his promise in Christ by the gospel.
 7 ^zWhereof I was made a minister, according to the gift of the grace of God given unto me by ^athe effectual working of his power. Unto me, ^bwho am

joint-heirs, and members of the same body, and joint partakers with us of the promise in Christ Jesus through the gospel; whereof I became a minister, according to the gift of that grace of God which was given to me according to the working of his power. To

^a See refs. 2 : 13-22.

^z Rom. 12 : 4, 5

^y Gal. 3 : 14.

^z Rom. 11 : 13, Col. 1 : 23.

^a 1 : 19; Rom. 15 : 18.

^b 1 Cor. 15 : 9; 1 Tim. 1 : 13, 15.

Gentiles should be, rather, are, as a matter of fact, fellowheirs (Rom. 8 : 17; Gal. 3 : 28, 29), **and of the same body, fellow-members of the body** (see on 2 : 16), **and fellow partakers**, with us Jews, **of his (the) promise**, which was well known and made long ago to Abraham, "that in thee shall all families of the earth be blessed" (Gen. 12 : 3; comp. on 2 : 12). The promise was involved in Christ and inseparably connected with him, and enjoyed only by being in vital union with him. All the preceding blessings predicated of Gentiles equally with Jews, are the result of their being **in Christ**; and all this is **by, through, or, by means of, the gospel** (1 Cor. 4 : 15). The gospel is the only channel and instrumentality through which the divine favor is made available to Gentiles and their incorporation into the spiritual body of Christ's followers effected.

The mystery, or the long unknown fact, that Gentiles, equally with Jews, were to be partakers of all the benefits of the gospel through union with Christ, seems so plain to us, that we find it difficult to conceive how strange and wonderful it seemed to believers, especially Jewish believers, of Paul's day. It is necessary to put ourselves in their place, to conceive of the dim light they had enjoyed under the old dispensation, and their religious education. To the Jew, conscious of belonging to God's chosen people with all their glorious privileges (Rom. 9 : 4, 5), to Paul brought up and educated as a Pharisee, with pride of race and contempt for Gentiles, the equality of all men under the gospel offers of salvation was indeed a wonderful revelation. It was indeed the secret of the ages, the withheld fact to be fully revealed through the gospel. As the apostle dwelt upon these great blessing, centering in Christ and flowing forth from him, he saw them as "unsearchable" (ver. 8) and past finding out.

7. Of this gospel he himself had been made a minister. **Whereof, or, of which, gospel I was made a minister.** The word minister means *servant*, implying activity and subordination, and is applied to one who executes the command of another, or is devoted to and renders service to anything—in this case to the gospel. In Phil. 1 : 1; 1 Tim. 3 : 8, 12, it is applied to deacons. In Rom. 13 : 4 it is applied to magistrates. It is used of teachers or preachers of the gospel in 1 Cor. 3 : 5; 2 Cor. 3 : 6; 6 : 4; 11 : 23; Eph. 6 : 21; Col. 1 : 7; 4 : 7; 1 Thess. 3 : 2. Notice that Paul does not here call himself an apostle as in Gal. 1 : 1, but employs the humbler term, *servant*. Yet to be a servant of Christ and of the gospel was an unspeakable honor. The great mystery of which he had been speaking had been revealed first to Peter and was thus known to apostles and prophets, and was also revealed to Paul independently, though not the first to receive it (Gal. 1 : 11, 12; comp. Col. 1 : 25, 29).

According to the gift of the grace, rather, following the best text, **of that grace of God which was given unto me.** It was the grace or favor of God that lay at the foundation. To that grace he traced the *gift*, the right and his commission of preaching the gospel and his inspiration in making known "the unsearchable riches of Christ." (Comp. 1 Cor. 15 : 10.) **By the effectual working of his power**, rather, *According to the working*, or, the efficiency, *of his power*, which changed the persecuting *Saul* into the believing and preaching Paul. (Comp. 1 : 19.) Thus he "became a minister," according to divine grace given and according to divine power which wrought within him. Paul recognized the grace of God and God's almighty power in his change of heart, when from an enemy he became a devoted friend and servant of Christ.

8. A continuation of thought, yet a

less than the least of all saints, is this grace given, that ^cI should preach among the Gentiles ^dthe unsearchable riches of Christ; and to make all ^emen see what is the fellowship of ^fthe mystery, ^gwhich from the beginning of the world hath been hid in God, (^hwho created all things by Jesus Christ:) to the

me, who am less than the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ; and to make all see what is the stewardship of the mystery, which from ages has been hidden in God, who 10 created all things; in order that now,

^c Gal. 1 : 16; 2 Tim. 1 : 11.

^d 1 : 7; Col. 1 : 27; 2 : 1-3.

^e 1 : 9; 1 Tim. 3 : 16.

^f See refs. Rom. 16 : 25.

^g See refs. John 1 : 1-3.

new sentence. The apostle explains and expands what he has just said, and contrasts his own unworthiness with the greatness of his mission and the magnitude of his subject. **Unto me,** an emphatic repetition of *me* in the preceding clause. **Who am less than the least.** This is a single word, occurring only here in the New Testament, and is a comparative superlative, *lower than the lowest*, a form common in the poets, but not in prose. By the use of it Paul shows the intensity of his feelings of humility. **Of all saints.** It is stronger than "the least of the apostles," etc., of 1 Cor. 15 : 9, and akin to "the chief of sinners" of 1 Tim. 1 : 15, 16. As in these two cases, so doubtless here, his deep humility was occasioned by the remembrance that he was once a persecutor. **Is, rather, was, this grace given.** In receiving and exercising his ministry he recognizes the full and unmerited favor of God. (See on ver. 2, 7.) He explains this grace given to him personally, **that I should preach among,** rather, according to the best text, **to, the Gentiles,** constituting the wide field outside of Jews, **the unsearchable riches of Christ.** The word rendered *unsearchable* is found only here and in Rom. 11 : 33 in the New Testament. It means *that which cannot be traced out, or, comprehended*. *Riches*, a favorite word with Paul (1 : 7, 18; 2 : 7, etc.), expressive of the wealth, the abundant fullness, which in this case was exhaustless, beyond the limits of human search. And this infinite wealth was *of Christ*, belonging to him, pertaining to that fullness which he possesses (Col. 1 : 19; 2 : 9), centering and summed up in him. How great and glorious the message, how vast the field, to the Gentiles! How amazing the grace that this should be given to "a blasphemer, a perse-

cutor and injurious," who obtained mercy because he did it ignorantly in unbelief (1 Tim. 1 : 12-15)! What an example of Christ's long-suffering and of his treasures of grace, sufficient for all our needs and surpassing all our conceptions!

9. Although **all** is omitted by some ancient manuscripts, there is sufficient authority for retaining it in the text. Instead of **fellowship**, the best reading is the same as in ver. 2 and in 1 : 10, and may be rendered *dispensation*, or, *stewardship*. (See on ver. 2.) Paul is speaking of his office as a ministerial servant of the gospel of Christ (ver. 7), and of his ministry in preaching "the unsearchable riches of Christ" to the Gentiles; and further, it was **to make all (omit men) see,** or, *to enlighten all as to what is the dispensation*, or better, *the administration, the stewardship* (Col. 1 : 25), entrusted to me, **of the mystery**, that Gentiles are joint-heirs, etc. (ver. 4-6). *All* is to be taken generally. Paul, although an apostle to the Gentiles (Acts 26 : 18), was not to confine himself to them exclusively. Everywhere he acted on the principle "to the Jew first and also to the Greek" (Rom. 1 : 16; Acts 13 : 46, etc.). The *enlightening of all* is not to be limited to mere intellectual knowledge and information, but extends to practical and experimental knowledge of the universal and spiritual character of the gospel.

As to what is the dispensation of the mystery entrusted to me, **which from the beginning of the world**, literally, *from the ages*, a phrase meaning here from the beginning of time, *from eternity*. During all this time this mystery **hath been hid in God**, in his secret counsels and infinite knowledge. **Who created all things**, and thus, being the Author of all things, he included in his plans the mystery of which he speaks. The

intent that now ^b unto the principalities and powers in heavenly *places* might be known by the church the manifold
 11 wisdom of God, ^c according to the eternal purpose which he purposed in
 12 Christ Jesus our Lord: in whom we have boldness and ^d access with confi-

to the rulers and authorities in the heavenly realms might be made known through the church the manifold wis-
 11 dom of God, according to the purpose of the ages which he purposed in Christ
 12 Jesus our Lord, in whom we have our boldness and access with confidence

h Isa. 6 : 2-4; see refs. Rom. 8 : 38, Rev. 5 : 9-13.

i 1 : 9, 11.

k See refs. 2 : 18.

phrase by Jesus Christ is wanting in the oldest manuscripts and should be omitted. The apostle has not in view the creatorship of Christ, but the harmony and oneness of creation and redemption. Elsewhere he speaks of creation and reconciliation through Jesus Christ (Col. 1 : 16-20). This mystery of salvation, freely offered to all, was made known not only in oral discourse, but also in written letters. How wonderfully had he discussed them to the Galatians and to the Romans. In them he opposed and guarded against Jewish legalism, now in later Epistles against Gentile skepticism and philosophy.

10. The divine purpose of Paul's preaching and making all see the mystery. In order that the manifold wisdom of God, including the offers of salvation to Gentiles on equal terms with the Jews, might be made known to holy angels through the congregation of believers in Christ. **To the intent that, in order that, now, under the gospel dispensation, unto . . . principalities and powers in heavenly places, or, to the rulers and authorities in the heavenly realms.** The different orders of heavenly angels appear to be meant. Both the language and intent of the passage indicate that reference is made only to good angels. Besides, "Evil angels more naturally recognize the *power*, good angels the *wisdom*, of God" (ELLICOTT). This accords also with 1 Peter 1 : 12, "Which things angels desire to look into." So this passage brings to view the fact that angels progress in knowledge. On *heavenly places*, see note on 1 : 3.

Might be made known by, rather, through, the church, as the means and medium of information to these angelic students of God's manifold wisdom. Paul is not referring to the future church or congregation of the redeemed, but to the *present congregation* of believers, the collective

body of disciples connected with churches throughout the world. (Comp. on 1 : 22.) As a result of Paul's preaching, this wisdom was "now" being made known to angels. **The manifold, manifested in a variety of forms, the much varied, wisdom of God.** "The wisdom spoken of is multifarious, extraordinary, diversified, yet harmonious, while it is vast and profound" (TURNER). (Comp. Rom. 11 : 33.) It is connected with the great problem of man's redemption, how God could be just and the justifier of the ungodly. It is manifested in the atoning work of Christ, who is "the wisdom of God" (1 Cor. 1 : 24, 30). This manifold wisdom included "the unsearchable riches of Christ," the call of the Gentiles, and the offers of salvation to all by faith in Jesus Christ.

11. And the disclosure of this manifold wisdom of God is **according to the eternal purpose**, literally, *the purpose of the ages*, whose sum is eternity, equivalent to *eternal purpose*. According to the divine plan all past ages have led up to the present, in displaying the divine wisdom in the salvation of sinners without distinction of race. **Which he purposed**, literally, *made*, fulfilled, accomplished, **in Christ Jesus our Lord**, when he died for sinners, and rose again as their Saviour. It is possible to give, *make*, the idea of *purpose* formed in Christ, in his pre-existent state, but the appellations, *Jesus* and *our Lord*, indicate his incarnate state and the gospel times. The eternal purpose was realized and carried out in Christ Jesus our Lord (2 Cor. 5 : 18, 19). Its realization is brought to view in the next verse.

12. A reference to their own experience, attesting the fulfillment of the eternal purpose in their access to God. **In whom we have, we are**, actually, *having boldness* in our Christian course and courage in view of our fellowship with God, **and access** to God,

13 dence by the faith of him. ¹Wherefore I desire that ye faint not at my tribulations for you, ^mwhich is your glory.
14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

13 through the faith of him. Wherefore I ask that ye faint not at my afflictions for you, which are your glory.
14 For this reason I bow my knees to

l Acts 14 : 22; Phil. 1 : 14; 1 Thess. 3 : 3.

m 2 Cor. 1 : 6.

free and unrestrained (2 : 18), **with confidence by the faith of him**, equivalent to *through our faith in him*; that is, in Christ (Rom. 5 : 1, 2). Faith qualifies all that precedes in this verse. By means of that faith, whose object is Christ, we have boldness, being thereby united with him; we also have access to the Father through him as our Mediator, and confidence that through him we will be accepted. Paul here includes his Gentile readers with himself. They with him equally enjoyed this blessed privilege and experience.

13. Paul concludes the paragraph with encouragement to his readers, for whom he suffers as a minister of Christ and to whom he has brought so glorious a message. **Wherefore**, in view of these glorious things pertaining to my ministry and its message, **I desire that ye faint not, I beg you not to lose heart, at my tribulations for you**, as a prisoner of Christ for you Gentiles (ver. 1), **which is your glory**, an honor to you and in which you may well glory. Comp. 2 Thess. 1 : 4, in which Paul says that he glories in the Thessalonian converts for their patience and faith in all their persecutions and the afflictions they endured. He teaches us to rejoice in tribulations (Rom. 5 : 3). Peter and John rejoiced in persecution from the Jewish Sanhedrin (Acts 4 : 23 ff; 5 : 41). So we speak of the "crown of martyrdom" as an honor. Some would render this verse, *Wherefore I ask (God) that I may not faint in my afflictions for you*. While this is as grammatical as the other rendering, since the pronoun is not expressed, yet it is not so natural, nor so well suited to the context. We should not expect Paul thus to express himself, he who was ever showing great fortitude, and who wrote to the Philippian, that "the things that have happened to me have turned out rather to the furtherance of the gospel" (Phil. 1 : 12). But the anxiety of the Ephesian converts at his long imprisonment was rather a grief to him. (Comp. Acts 21 : 13.) He would, on the

contrary, have them look on the other and brighter side. He was a prisoner for Christ and Gentile Christendom. All this was adding lustre to the cause. It was not a matter of worryment, but of holy pride. He rather rejoiced in his sufferings for them (Col. 1 : 24), and he would have them partake of the same spirit.

14-21. PRAYER FOR STRENGTH AND GROWTH OF HIS READERS IN THE CHRISTIAN LIFE, CLOSING WITH A DOXOLOGY. This is one of the most sublime of the inspired prayers of the Bible. It reminds one of the prayer of Solomon at the dedication of the temple. The apostle seems to catch a view of the spiritual temple of Christ, and he invokes the blessing of God upon all its parts, the Ephesian converts with all saints. He would have them experimentally know and enjoy all that is contained in the love of Christ and "be filled unto all the fullness of God."

14. The apostle resumes the thought broken off in ver. 1, modified by the parenthetical paragraph that intervenes. **For this cause**, the same phrase as that of ver. 1, on which see note. For the same reason, and that ye faint not (ver. 13), **I bow my knees unto the Father**, implying what was habitual, and indicating humble, reverent, earnest, and fervent prayer. It does not mean that at the time of writing this he was upon his knees; but it does imply that kneeling was a common attitude with him in prayer (Acts 20 : 36; 21 : 5; comp. Rom. 14 : 11, Phil. 2 : 10). There is authority in the Bible for both standing and kneeling in prayer. But kneeling appears to have been the most common, as certainly it is the most natural and the most appropriate attitude. The words, **of our Lord Jesus Christ**, are wanting in the oldest Greek manuscripts and are omitted by the highest authorities. This, however, need not affect the meaning of Father. Paul's conception of God as the Father whom he worshiped was in connection with the glorified human and divine Christ.

15 of whom ^a the whole family in heaven
16 and earth is named, that he would
grant you, ^o according to the riches of

15 the Father, from whom every family
16 in heaven and on earth is named, that
he would grant to you, according to the

^a 1: 10, 4: 6, Phil. 2: 9-11.

^o See refs. 1: 7; Rom. 9: 23, Phil. 4: 19.

As joint heir he had the spirit of adoption and could cry, Abba, Father (Rom. 8: 15, 16). And accordingly he speaks of God as Father of our Lord Jesus Christ in 1: 3; Rom. 15: 6; 2 Cor. 11: 31; Col. 1: 3. So, also, it is through Christ that we have access to the Father (2: 18). "When an apostle prays for Christians, he directs himself not to the Father of the universe, but to the Father of Jesus Christ" (DE WETTE).

15. Of whom the whole family in heaven and earth is named.

It has been a favorite interpretation with many to refer this clause to the redeemed of all ages in heaven and upon earth. And such an idea accords well with the context and the general teaching of the Epistle, in which the oneness of believers in Christ is made prominent. Note, for example, the use of the word "church" (2: 22; 3: 21; 5: 25-27), and the summing or gathering up of all things in Christ (1: 10). It was perfectly natural for the apostle to conceive of all the redeemed as one family in Christ. A difficulty in the way of this interpretation, however, is that there is no article before family in the original, and according to general Greek usage the phrase should be rendered, *every family in heaven and on earth*. It is possible that Paul's mind may have been so filled with the idea of the oneness of all the redeemed that he used the phrase somewhat loosely, meaning the whole family, a fact most evident and familiar to himself. But another difficulty presents itself in the spuriousness of the words, *of our Lord Jesus Christ*, and hence their omission from the best text. The interpretation is indeed a beautiful one, but these two difficulties seem to be decisive against it. We need, therefore, to consider the words more carefully to get their true meaning.

It is difficult to indicate the form and give the full meaning of the Greek in English. The word rendered *family* (*patria*) is derived from the word *father* (*pater*). The *patria* was a family, a group of persons, a clan or a race,

running back to a common father. Thus the different races of men are regarded as families, descended from a common progenitor. Comp. Luke 2: 4, where Joseph is said to be of the house and family of David; and Acts 3: 25, "In thy seed will all the families of the earth be blessed." In this passage every family in heaven and on earth is conceived of as running back to the Father. (Comp. Luke 3: 38; Acts 17: 28.) This does not include Satan and his angels, for they are not among the families or races of heaven and earth. The inhabitants of heaven, the angels, are conceived of as made up of different orders or classes (Luke 20: 36; 1 Thess. 4: 16; Eph. 1: 21). We can get glimpses of some of these families in Heb. 12: 22-24, the "myriads of angels," "the general assembly and church of the firstborn," "the spirit of just men made perfect." The Jews were accustomed to use similar language, "the family above," denoting the angels, "the family below," meaning Israel. The apostle carries the idea further, conceiving of orders of heavenly intelligences, and extending to all races of men, Jews and Gentiles. All originate from the Father and are named after him. *From whom*, that is, from God the Father, *every family in heaven and on earth*, every race or class of angels and of men *is named*, having received the name of family (*patria*) from him. As anciently persons took or bore the name of a distinguished ancestry, so God, in his fatherly relation, is a prototype of all the fatherly and family relations in heaven and on earth. All originated in him, and all family and paternal relations are derived from him. The name family and all that constitutes and underlies the name are traceable to the Father of all. This accords with the universality of the offers of salvation equally to all races of men.

16. In this and the three following verses we have the design and the contents of the prayer. **That he would grant**, implying confidence in God's

his glory, & to be strengthened with might by his Spirit in ^a the inner man; 17 ^a that Christ may dwell in your hearts by faith; that ye, ^b being rooted and 18 grounded in love, ^c may be able to comprehend with all saints ^d what *is*

riches of his glory, to be strengthened with power through his Spirit as to the 17 inner man, in order that Christ may dwell in your hearts through faith; 18 that having been rooted and grounded in love, ye may be able to comprehend, with all the saints, what is the breadth,

p 2 Cor. 12 : 9 ; Col. 1 : 11.

q See refs. Rom. 7 : 22.

r 2 : 22 ; Johu 6 : 56.

s Col. 2 : 7 ; Heb. 6 : 19.

t 1 : 18.

u Rom. 10 : 11, 12.

willingness and ability to do it, **according to the riches of his glory**, that perfection of his character which is infinite. (Comp. on 1 : 7, 18.) We have in this the measure of the gift asked for in the next clause. **To be strengthened with might**, or, *power* (emphatic), not of ourselves, but of God "working in us" (ver. 20 ; 1 : 19 ; Col. 1 : 11 ; Acts 1 : 8), **by means of, or, through, his Spirit in**, literally, *into*, penetrating the very depths of **the inner man** in which regeneration takes place. The phrase *inner man* primarily means the soul, the reason, and moral nature in distinction from the physical. In Paul's usage it is connected with the regenerate state. It occurs in Rom. 7 : 22 ; 2 Cor. 4 : 16, and here. In the first two passages it certainly designates the Christian's renewed nature. And practically so here. For since Paul is praying for his believing and regenerate readers, the inner man in their case must be a renewed nature. (Comp. 1 Peter 3 : 4.) Observe also the agency of the Holy Spirit in making the heart a permanent dwelling-place for Christ (next verse).

17. The first clause of this verse expresses the purpose and result of their being "strengthened with power through the Spirit." **That Christ may dwell**, permanently abide, **in your hearts**, the center and seat of your spiritual life, conscience, understanding, affections, and will (see on 1 : 18), **by means of faith**. The verb rendered *dwell* is akin to the noun rendered *habitation* in 2 : 22, and means a pervasive and permanent abiding, with perhaps an allusion to the heart as a temple. As figuratively in a temple, so the heart of the Christian becomes the dwelling-place of Christ, through the habitual agency of the Spirit. And this can be effected only through and by means of faith (Rom. 8 : 9-11). The

apostle does not imply that Christ had not before dwelt in them, but rather that he might continue and increase in his pervading and controlling power; that their inner man might daily be renewed by the Spirit for the ever-abiding presence of Christ (2 Cor. 4 : 16). Notice in this prayer of the apostle how the three persons of the Trinity are presented, as elsewhere in this Epistle (1 : 17 ; 2 : 18, 22 : 4 : 4-6), their relation to one another and to men.

Some join *love* to the preceding clause, "that Christ may dwell in your hearts by faith *in love*." But it seems more closely connected with what follows, and is so regarded by most scholars. **That ye being, having been, rooted like trees and grounded** like buildings, both figures expressive of firmness and stability, **in love**, in Christian love, the greatest of the graces (1 Cor. 13 : 13 ; comp. on 1 Cor. 13 : 1 ; Rom. 5 : 5). This love is the soil in which they are rooted and the earth in which they are grounded. It is exercised toward God, toward Christians, and toward men. It is the foundation of Christian character and life.

18. It was only as they were rooted and grounded in love, that they could enjoy the answer to the petition that follows. It is necessary to know love in ourselves in order to know it in others; to experience in our own hearts the grace of love in order to know and understand divine love. **Ye may be able, get strength, to comprehend**, to apprehend and understand spiritually, **with all saints**, in common with them, *what is*, etc. Many interpretations have been given to the words that follow, some far-fetched and some fanciful. The most natural and the one close at hand in the next verse, is to consider the love of Christ for us as the object of thought and measurement here. **What is the breadth** of Christ's love, extending world-wide to

the breadth, and length, and depth,
 19 and height; and ^ato know the love
 of Christ, which passeth knowledge,
 that ye might be filled ^zwith all the
 fulness of God.
 20 Now ^aunto him that is able to do ex-
 ceeding abundantly ^aabove all that
 we ask or think, ^baccording to the
 21 power that worketh in us, ^cunto him

and length, and height, and depth,
 19 and to know the love of Christ, which
 passes knowledge, that ye may be filled
 unto all the fullness of God.
 20 Now to him who is able to do exceed-
 ing abundantly above all that we ask
 or think, according to the power that
 21 works in us, to him be the glory in the

x John 15 : 9, 2 Cor. 8 : 9.

y John 1 : 16; Col. 2 : 9.

z Rom. 16 : 25; Jude 24.

a 1 Cor. 2 : 9.

b Ver. 7, Col. 1 : 29.

c See refs. Rom. 11 : 36.

all races of men, **and length**, through all time into eternity, **and depth**, in reaching lost sinners and saving to the uttermost, **and height**, originated in the throne of God and preparing a kingdom for the saved from the foundation of the world. Many of the oldest manuscripts give the order, *height and depth*, which is the same as in Rom. 8 : 39, and is preferred by Alford and Westcott and Hort.

19. And to know, in your own experience, a step in advance of the comprehending the breadth, etc., of the preceding verse, **the love of Christ**, who "loved the church and gave himself for it" (5 : 25; comp. Gal. 2 : 20; Rev. 1 : 5). **Which passeth knowledge**, whether it be intellectual or spiritual. (Comp. Matt. 11 : 27.) "And no man knoweth the Son but the Father." We can know Christ's love experimentally, and as we grow in grace we may know more and more of it, but ever fall short of a complete and absolute knowledge of his love. Whatever our attainments here we only "know in part" (1 Cor. 13 : 12; comp. Phil. 4 : 7). Such surpassing and infinite love is an evidence of the divinity of Christ.

That ye might be filled with, rather, *into*, or, *unto*, **all the fulness of God**. This clause is connected with, "that ye may be able to comprehend . . . and to know," etc., and forms the conclusion and a fitting climax to the prayer. The fullness of God is made the standard, which is perfect, as such a standard should be. *In order that ye may be filled with spiritual knowledge, love, and power, unto all the fulness of God*, so as to resemble him, and according to your measure to be perfect as he is perfect (Matt. 5 : 48, note). The clause may be rendered "that ye may be *filled up to* the fullness of God," suggesting progression,

and filling so far as capacity will permit. John expresses a similar thought: "And of his fulness have all we received" (John 1 : 16, note). Peter also speaks of being "partakers of the divine nature" (2 Peter 1 : 4). The phrase *fulness of God* may be compared with Col. 1 : 19; 2 : 9, which speaks of this fullness dwelling in Christ, and describes the full excellency, the spiritual perfections of the Divine nature and character. The Christian in his new life begins to enter into that fullness, and in his growth toward spiritual manhood comes into closer resemblance to the Divine character. Thus in the development of spiritual life the two ideas, *into* and *unto*, of the preposition are realized. (Comp. note on 1 : 23.)

20. Paul closes his prayer, but his intense emotion finds vent in a rapture of praise. He had asked great things, but he is filled with the thought that he has fallen far short of God's ability and purpose to give. **Now unto him**, the Father, the original source of love and blessing, **that is able**, in his almightiness, **to do exceeding abundantly above all**, far beyond all things, **that we ask or think**—beyond all our petitions and all we have in mind. Of course this is so, if we may be filled with all the fullness of God. Imaginative, startling, and wild prayers are not meant, but those actual petitions and thoughts which accompany Christian experience and are the outgrowth of the teachings of God's word and the guidance of the Holy Spirit. Within the sphere of true prayer "all things are possible with God." His thoughts are as far above our thoughts as the heavens are above the earth (Isa. 55 : 8-11). And this ability in the Father is **according to the power**, the Holy Spirit, **that worketh effectually in us**. Elsewhere in this Epistle

be glory in the church ⁴ by Christ Jesus throughout all ages, world without end. Amen.

church, and in Christ Jesus, unto all the generations of the eternal ages. Amen.

d Heb. 13 : 15 ; 1 Peter 2 : 5.

Paul refers to the might, the energy of the indwelling Spirit (ver. 7 ; 1 : 19 ; 2 : 4, 5). And in Col. 1 : 29 he speaks from his own experience of Christ working in him by the power of the Spirit. Elsewhere he affirms the Spirit's presence in prayer : "The Spirit helpeth our infirmities." He "maketh intercessions for us with groanings that cannot be uttered" (Rom. 8 : 26, 27). The working of the Spirit within us is limited by human infirmity ; but the answer is limited only by the fullness of God. Such, then, is the limit of our asking and of our finite conceptions, and such is the measure of God's giving and doing for us.

21. Unto him therefore who works within us both to will and to do, who prompts, guides, and answers our prayers with infinite wisdom, love, and blessing, **be glory**, rather, *the glory*, which is his due and indeed is his own. Let this be **in the church by Jesus Christ**, according to the most approved text, *in the church and in Jesus Christ*, manifested externally in the former and internally and inherently in the latter. Glory redounds to God in the salvation, worship, lives, and labors of Christ's people, and in Christ as a Saviour, in his redemptive, atoning, and intercessory work. Christ the head, the church the body, or as elsewhere, he is the Bridegroom and the church the bride. The glory of the one is the glory of the other, and both unite in glory to God (John 17 : 4, 22 ; Heb. 2 : 11-13 ; Rev. 5 : 9-13).

And let this glory be unceasing and unending **throughout all ages, world without end**. This is an intense expression in keeping with Paul's fervent emotions. Literally, *unto all the generations of the age of the ages*. This is equivalent to, *to all eternity*. He views one vast age made up of all the generations to come, the sum of the ages of the future. Time fades away into eternity. God and his glory must be of infinite duration. (Comp. 1 Tim. 1 : 17 ; Rom. 1 : 25 ; 2 Peter 3 : 18.) The word *generations* here expresses time peri-

ods rather than progeny. Among the Greeks a generation occupied a space of about thirty-three years ; in Gen. 15 : 16, it is used of a century, and in Luke 1 : 50, Acts 15 : 21, it is used indefinitely. The apostle uses human figures of what we know in time to express the idea of eternity. And this at the best can be done only imperfectly. He conceives of eternity as made up of ages, and these of generations, like the ages, generations, and years of time. The prayer and doxology he closes with the confirmatory **Amen**. *So it is and so may it be*, a common response in the synagogue and in Christian assemblies (1 Cor. 14 : 16). A fitting close also to this doctrinal portion of the Epistle.

PRACTICAL REMARKS.

1. What a price of suffering and imprisonment did it cost Paul for exercising his Gentile apostleship (ver. 1 ; Acts 26 : 20, 21 ; Eph. 6 : 12 ; 2 Tim. 2 : 9).

2. The Epistles of the imprisonment testify to Paul's faithfulness as a steward while a prisoner. Others, also, like Bunyan in his "Pilgrim's Progress," have given us most useful prison literature (ver. 1 ; Col. 4 : 16 ; 2 Tim. 1 : 8 ff').

3. It is well to know to what God has called us, so as to acknowledge his grace and fulfill our calling (ver. 2-4 ; Rom. 12 : 7 ; 2 Tim. 4 : 5).

4. Revelation has been progressive from the twilight of the antediluvians, through the dawn and shadowy light of the law and prophecy to the full light of the gospel (ver. 4, 5 ; 2 Tim. 1 : 10 ; Heb. 10 : 1).

5. Paul, the apostles, and apostolic men, were inspired to preach and make known the gospel (ver. 5 ; 1 Cor. 2 : 13 ; 2 Peter 3 : 15, 16).

6. The fullness of God's grace is manifested in the free offers to all equally of the only salvation possible to lost men (ver. 6 ; 2 : 8 ; Rom. 10 : 12, 13).

7. The Christian minister should be a converted man, and made a minister

through the calling and the grace of God (ver. 7; Rom. 15 : 16; Heb. 5 : 4).

8. The memory of our sins continues with us, though they may be forgiven, to humble us and to remind us of the greatness of our salvation. So it was with Paul, and so with Bunyan and John Newton (ver. 8; Rom. 7 : 24, 25).

9. Christ is the sum and substance of revelation and prophecy, the center of divine truth, and the theme of good tidings to the whole race (ver. 9; Col. 2 : 2, 3; Rom. 16 : 25-27).

10. Beyond all the works of creation the work of redemption manifests the wisdom of God and the perfections of his character (ver. 9, 10; Rom. 11 : 33).

11. God's plan of salvation through faith, to be offered graciously to all men, was embraced in his purpose from eternity (ver. 11; 1 : 4, 11).

12. Access to God through Jesus Christ by faith and in prayer is a blessed result of redemption and a present reality to the Christian (ver. 12; 2 : 18; Heb. 4 : 16).

13. When Christians suffer for Christ and his people, it should not be a matter of disheartenment, but of holy pride (ver. 13; Acts 5 : 41; James 1 : 2).

14. Kneeling is a proper posture in prayer, indicative of becoming humility and reverence. It is to be regretted that the habit of kneeling has been so largely discontinued in public worship (ver. 14; 2 Chron. 6 : 13; Dan. 6 : 10; Luke 22 : 41; Acts 7 : 60).

15. In God's name of Father is hidden the entire wealth of his love in the universe through endless ages; and the name, sons of God, embraces the blessedness of all who bear his image (ver. 15; John 3 : 16; Col. 1 : 15, 20).

16. The Christian needs to be daily strengthened by the Spirit and by constant supplies of grace (ver. 16; 2 Cor. 4 : 7, 16).

17. Our hearts should be the dwelling-place of Christ,—the Lord of our intellect, the Light of our reason, the Master of our emotions (ver. 17; John 14 : 23; 1 Cor. 6 : 19).

18. Christ's indwelling is attended with the grace of love pervading the soul and

ruling the life (ver. 17, 18; 2 Cor. 5 : 14; Gal. 2 : 20).

19. The being rooted and grounded in love is necessary to a corresponding comprehension of Divine love (ver. 18, 19; 1 John 4 : 16).

20. The inflowing of the fullness of God into our souls will correspond with our knowledge of Christ's love (ver. 19; John 15 : 9, 10).

21. Not only our justification, but our sanctification also is by faith (ver. 17-19; 2 Cor. 5 : 7; 2 Thess. 2 : 13).

22. Since God's love is unlimitable, and his power to do for us is unspeakable and even unthinkable, his praise should be boundless and unending (ver. 20, 21; Rev. 4 : 10, 11).

CHAPTER IV.

The first three chapters have been mainly doctrinal, the theme being, the church in its unity. Gentiles and Jews are on equal footing—the glory and body of Christ. The last three chapters are mainly hortatory and practical, in which the apostle enforced, especially upon Gentile believers, the duty of making this unity and equality a reality, by a becoming life and a warfare against the spiritual powers of darkness.

In this chapter he exhorts them to walk worthy of their calling (ver. 1, 2), and preserve their Christian unity by using the grace and gifts bestowed on each for the healthful and vigorous growth of the whole body (ver. 3-16), by no longer walking after the manner of Gentiles (ver. 17-24), but by moral, Christ-like conduct, instead of a vicious Gentile life (ver. 25-32).

1-16. EXHORTATION TO WALK WORTHY OF THEIR CALLING AND TO PRESERVE THE UNITY OF THE SPIRIT IN THE BOND OF PEACE. In the divine unity of the church there is a diversity of gifts and works which is suggested by the prophetic words of the sixty-eighth Psalm, and which gifts are enjoyed by apostles, prophets, pastors, and teachers. These are intended for the perfecting of the saints and their growth into Christ and in love.

1. I therefore, in view of your privileges as Gentile believers (3 : 1, 6-

Exhortations to unity and to walk according to the grace given them.

4 I THEREFORE, ^ethe prisoner of the Lord, beseech you that ye ^fwalk worthy of the vocation wherewith ye **2** are called, ^gwith all lowliness and meekness, with longsuffering, ^hforbearing one another in love; endeavouring to keep the unity of the Spirit ⁱin the

4 I THEREFORE, the prisoner in the Lord, exhort you to walk worthy of the **2** calling with which ye were called, with all humility and meekness, with long-suffering, bearing with one another in **3** love; earnestly endeavoring to keep the unity of the Spirit in the bond of

^e 3 : 1; Philemon 1 : 9.

^f Col. 1 : 10; 1 Thess. 2 : 12; Titus 2 : 10.

^g Gal. 5 : 22; Col. 3 : 13.

^h See refs. 1 Cor. 13 : 7.

ⁱ Col. 3 : 14, 15.

12), the prisoner of, rather, *in*, the Lord, spiritually united to Christ and his cause, beseech, or, better, exhort, you. Paul resumes the words of self-description which began the preceding chapter, thus connecting the thought with the two preceding chapters and at the same time giving solemnity and force to his exhortation. He identifies himself with Christ. Compare, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. 25 : 40). "Saul, Saul, why persecutest thou me" (Acts 9 : 4). The verb *exhort* is emphatic and denotes here a fervent appeal bordering on entreaty. It is the same word as that used in Rom. 12 : 1 in a similar connection. As there, so here, the practical portion of the Epistle begins with this word.

That ye walk, conduct yourselves, **worthy** (2 : 2, 10) **of the vocation**, or, the calling, **wherewith ye are called**, better, *with which ye were called*, at your conversion, when ye heard and believed. (Comp. 1 : 18; Phil. 1 : 27; Col. 1 : 10.) The calling was the divine invitation to embrace salvation which was made through the preaching of the gospel. The fact that God in his grace had given them this call was a motive not merely for accepting it, but for living in a way worthy of its privileges and blessings. A becoming life is here the important thing. This exhortation is a fitting introduction to all the exhortations that follow throughout the remainder of the Epistle.

2. The Christian walk is defined. The disposition and temper of mind which attends it. **With all lowliness**, a sincere and unselfish *humility* (Acts 20 : 19), a feeling of constant dependence on God and of unworthiness as a sinner in his sight. The word is

almost peculiar to the New Testament, with the idea of *having a humble estimate of one's self and a deep sense of moral littleness*. (Comp. Trench, "N. T. Syn.," § XLII.) Notice it is *all* lowliness. It is to be full, free, and unrestricted in its possession and its exercise. So also, this force of *all* extends to **meekness**, which is a gentle submission to the divine will under trials and provocations. "The meek man thinks as little of personal claims as the humble man of his personal merits. He is willing to give place to others where higher interests will not suffer, content to take the lowest room and to be in men's eyes of no account" (FINDLEY). Humility prepares the way for meekness, and as a Christian grace the latter cannot exist without the former (Gal. 6 : 1; 1 Peter 3 : 15).

The thought of walking *worthily* continues; that he walk **with long-suffering**, with that self-restraint which is slow to retaliate for a wrong, slow to avenge an injury. It is opposed to impatience in general. Walk also, **forbearing one another** with equanimity, without any spirit of resentment, **in love**, the atmosphere, as it were, in which ye live and act. They would have occasions for the exercise of mutual forbearance, but love would make the burdens light. Love would ensure Christian unity and make a worthy walk an easy and delightful exercise. (Comp. Col. 3 : 14.) "Above all these," humility, meekness, long-suffering, etc., "put on love, which is the bond of perfectness."

3. And walk (ver. 1) **Endeavouring, giving diligence, to keep the unity of the Spirit**, that oneness which belongs to the Holy Spirit, and is effected and maintained by the Spirit. The unity which the Holy

4 bond of peace. ^k *There is one body,* and ^l *one Spirit,* even as ye are called
5 in one ^m *hope of your calling;* ⁿ *one*
6 *Lord,* ^o *one faith,* ^p *one baptism,* ^q *one*
God and Father of all, ^r *who is above*
all, and through all, and ^s *in you all.*

4 peace. There is one body, and one
Spirit, as also ye were called in one
5 hope of your calling; one Lord, one
6 faith, one baptism, one God and Father
of all, who is over all, and through all,

^k 1 : 23; Rom. 12 : 5.

^l 1 Cor. 12 : 4-14.

^m 1 : 18.

ⁿ 1 Cor. 8 : 6.

^o Ver. 13; Rom. 3 : 30; Titus 1 : 4; Jude 3.

^p Matt. 28 : 19; 1 Cor. 12 : 13; Gal. 3 : 27, 28.

^q Mal. 2 : 10; 1 Cor. 8 : 6.

^r 1 Chron. 29 : 11, 12.

^s Exod. 25 : 8.

Spirit had originated among them as a regenerated community they were to endeavor earnestly to keep in the **bond of peace**. Peace is that of which the bond consists; it binds the members of Christ's body, be they Jew or Gentile, together one with another. It is the result and manifestation of the inner unity which is wrought out by the indwelling Spirit. Compare, Christ "is our peace" (2 : 14; John 14 : 27).

4. This and the two following verses corroborate, enforce, and give a reason for keeping the unity of the Spirit (ver. 3). Seven elements of unity are enumerated, any one of which was sufficient to enforce the unity of believers, but together afford reasons overwhelming. The first three are united in their *calling* through the Spirit into God's kingdom, or, more strictly, into the body of Christ. The second three are united in the seventh, God and Father, who in a three-fold relation unites all the elements that precede. **There is one body**, or, abruptly and emphatically, *one body* of believers. *One* is emphatic seven times in these three verses. For a head to have two bodies would be a monstrosity. One spiritual organism and one vital union with Christ was self-evident. They were one in their connection with Christ. **One Spirit**, who regenerates and pervades all believers and unites them in the one body. **Even as ye are called**, better, *even as ye also were called*, by the Spirit and word (see above and 1 : 18), **in one hope of your calling**, in that one hope that pervades Christ's kingdom and pertains to the calling of believers, encouraging them with the prospect of accomplishing and attaining that for which they had been called. This exercise of one hope would give a unity of energy, purpose, and fellowship. "The Spirit is the earnest, and therefore the hope of

the inheritance is joined to his name" (BENGEL).

5. **One Lord**, our Supreme Head, **one faith**, exercised in him, **one baptism**, expressing our relation and our allegiance to him. The arrangement is entirely natural. He is our Prophet, Priest, and King. Faith in him is the connecting link, or rather, the medium by or through which the believer is brought into living union with Christ the Lord. Baptism is the rite by which faith is publicly confessed, and oneness with Christ is symbolized in his burial and resurrection. Of the two ordinances of the church, baptism and the Lord's Supper, baptism alone is named, because it is the initiatory rite into the Christian church, one not to be repeated, a profession of one's faith in the dying and risen Lord and of deadness to the world and of a new life of obedience to him. The observance of the Lord's Supper is really involved in the obedience, service, and holy life symbolized in baptism. Translating instead of transferring the word, it is *one immersion*. While baptism is immersion, there may be many immersions that are not Christ's baptism. Only one can be such. It must be in the name of the Father and of the Son and of the Holy Spirit, and upon a profession of faith in Christ. All modes seem to be shut off. Any change in form, or any substitution of sprinkling or pouring would seem to be at variance with the oneness of the rite and of its symbolical import. It is quite certain that the apostle had no other conception of baptism, either literally or figuratively, when he wrote these words.

6. Now comes the last of the unities, the climax and the supreme exemplification of them all. **The one God and Father of all** true believers, **who is above, over, all**, ruling

7 But [†]unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, [‡]he led captivity captive, [§]and gave gifts

7 and in all. But to each one of us the grace was given according to the measure of the gift of Christ. Wherefore he says,

Having ascended on high,
He led captivity captive,
And gave gifts to men.

† See refs. Matt. 25 : 15.

‡ Judges 5 : 12; Col. 2 : 15.

§ Luke 24 : 49; Acts 2 : 33.

as absolute, supreme, **through all**, working through them by the Son, **and in all** (omitting **you** according to the best text), by the indwelling of his Spirit. (Comp. Rom. 9 : 5; 11 : 36.) As Paul is enforcing the unity of believers in this passage (ver. 1-6), so this verse is most naturally limited to believers, though in a more general sense he bears these relations to all men. The connection also shows that *all* is to be understood of believers. There is also an implied reference to the Trinity, as explained above. Some, however, object to such a reference. But aside from this, the three persons of the Trinity distinctly appear in these verses: the Spirit in ver. 4, the Son in ver. 5, and the Father in ver. 6.

7. To this objective unity Paul contrasts their subjective diversity. All believers are one body, have one Lord, are filled with one Spirit, and are under one Father, one calling, one hope, one faith, and one baptism, but with a variety of gifts variously distributed (ver. 11), but all so harmoniously united as to exhibit their present and ultimate unity (ver. 13, 16). **But unto every one of us**, *each one*, individually, no one passed over, no one overlooked. **Is**, rather, *was*, **given**, prospectively and in the divine plan at Christ's exaltation (ver. 8), and to each believer at his conversion. *Was given grace*, the energizing favor of God manifested in gifts, qualifying the recipients for their respective offices and work, **according to the measure of the gift of Christ**, in the proportion and degree he freely bestows. "The rule is not our merit, or our previous capacity, nor our asking, but his own good pleasure" (HODGE). (Comp. Rom. 12 : 3-8; 1 Cor. 12 : 4; 1 Peter 4 : 10, 11; John 3 : 34.)

8. To illustrate this bestowment of grace and this measure of the gift of Christ, the apostle quotes Ps. 68 : 18, and weaves it into his argument. This psalm appears to be a triumphal song,

occasioned by some signal victory or by setting up and observing the worship of God. Its language accords well with the days of David, such as the capture of Jerusalem from the Jebusites, and the bringing up of the ark of the Lord to Jerusalem some time after (2 Sam. 5 : 6-10; 6 : 12-17). The verse quoted celebrates the Lord's entry into Jerusalem. In the original it reads: "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts among men." In a free quotation the apostle confirms what he says, and using the third person for the second, **wherefore he**, that is, God, **saith, When he ascended up on high, he led captivity captive**. The apostle also uses the verb *gave* in place of the original, *receive*: **and gave gifts unto men**. In his free rendering he explains and fills out its meaning. He received in order to distribute among men. This was true of David as a type, and more so of Christ as antitype. That this receiving extended to a further giving accords with the views of Jewish interpreters. The Targum, or Chaldee Paraphrase, renders, "Thou hast *given* to them gifts, even to the sons of men." The psalm may be regarded as Messianic. The apostle quotes it as inspired, and refers the words to the Messiah. Primarily it refers to some triumphal event on Mt. Zion, but it found its higher and fuller realization in the ascension and exaltation of our Lord. Departing from the letter, it unfolds the spirit of the prophetic words: "To *receive gifts* on the one hand and *bestow gifts* on the other are correlative ideas and expressions, so that Paul in applying this description of a theocratic triumph to the conquests of our Saviour, substitutes one of the expressions for the other" (J. A. ALEXANDER on the Psalms).

Led captivity, the captured, the enemies of Christ; such as Satan, sin, and death. *Gave gifts unto men* (ver. 7),

9 unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

y John 3 : 13, 6 : 33, 62.

z 1 : 20-23 Acts 1 : 9, 11 : Heb. 7 : 26 ; 8 : 1.

giving the Holy Spirit, and the gifts of the Spirit, especially those endowments of the Spirit which fitted men for important positions and work, such as apostles, prophets, etc. (ver. 11). Thus Saul of Tarsus was captured and given as an apostle to the Gentiles.

9. This verse and the next are not to be regarded as parenthetical, but a connected exposition and application of the Scripture just quoted. This deliverance of captive and this bestowment of gifts is a divine work. And in accomplishing it our Lord's ascension to heaven implies his previous descent, in his incarnate condition, to his extreme humiliation of suffering, death, and the grave. And this same one who submitted to this voluntary humiliation has been exalted to the highest glory in order that he might fill all things with his power and blessing, in the exercise of which he gave apostles, etc. (ver. 11). **Now that he, more exactly, *Now the word*, or statement, ascended, what is it? What does it mean or imply, but that he also descended?** The word **first** is omitted from the best text. Ascending does not imply a previous descending of a mere man, as in the cases of Enoch and Elijah, who had already ascended without a previous descent. But it might be implied of an angel, as of the one who appeared to Manoah and "ascended in the flame of the altar" (Judg. 13 : 20). Much more does the ascending of Christ, the triumphant Lord, imply his previous descent. (Comp. John 6 : 38, 51.) And this descent was **into the lower parts of the earth**, an expression descriptive of his infinite humiliation. By some it has been understood as the lower regions, *lower* than the heavens, namely, the earth, with a reference to the incarnation only. The phrase appears to be used of the earth in Isa. 44 : 23. Both Winer and Thayer ("N. T. Greek Lex.") understand the contrast here to be between the heavens

9 Now the word, ascended, what does it mean but that he also descended 10 into the lower parts of the earth? The one who descended, he is also the one who ascended far above all the heavens, that he might fill all things. And

and the earth, "the lower parts of the universe which the earth constitutes." This is also the view of Beza, Calvin, Hodge, and others. But most of the ancients, and among the moderns, Bengel, Olshausen, Meyer, Alford, Ellicott, and others, take the phrase to mean Hades, the unseen or underworld, the abode of departed spirits. This seems to be its meaning in Ps. 63 : 9. This also seems to be a better contrast than earth to the phrase, "far above all the heavens" of next verse. (Comp. Matt. 11 : 23.) The addition, "that he might fill all things" (next verse), accords also better with the extreme contrast of this view. While, therefore, both views are grammatical, and both express truths, the latter, upon the whole, seems preferable. "The greater the descent the greater the ascent, and if *the captivity* consisted of Satan and his powers, the warfare in which they were taken captive would most naturally be contemplated in all its extent, as reaching to their habitation itself" (ALFORD). Notice that this verse is a question requiring an affirmative answer, and equivalent to an emphatic affirmative statement.

10. An emphatic conclusion. Such being the fact of his descending into the lowest humiliation, it is also a fact **he that descended is the same also; *he himself is the one who also ascended*, he it was and no other who ascended far above all the heavens** into the highest conceivable exaltation. Comp. Heb. 4 : 14: "We have a great high priest who is passed through the heavens." Also Heb. 7 : 26 : "For such a high priest became us . . . made higher than the heavens." The plural *heavens* is a Hebrew conception and is common in the New Testament, but not in classic Greek. It probably originated in such language as that in Deut. 10 : 14: "Behold, unto the Lord belongeth the heaven, and the heaven of heavens." Solomon, in his prayer, uses the same expression (1 Kings

11 *And he gave some, apostles; and some, prophets; and some, ^bevangel-

he gave some as apostles, some as prophets, some as evangelists, some as

a 2 : 20

b Acts 21 : 8.

8 : 27). The rabbis speak of two heavens and of seven heavens, and Paul of the third heaven in 2 Cor. 12 : 2. It appears to be a superlative expression here, including all the regions and spheres of the upper unseen world. In regard to our Lord's exaltation, compare 1 : 20, 22; Matt. 28 : 18; Phil. 2 : 10, 11.

The purpose of his descending and ascending was **that he might fill all things** with his presence, power, dominion, and glory. The omnipresence of Christ and the universality of his influence and workings are implied. All things are to be subjected to him (1 Cor. 15 : 25-28). Every knee shall bow and every tongue confess of beings in heaven, of beings on earth, and of beings under the earth, that Jesus Christ is Lord (Phil. 2 : 10, 11). It is not meant that in his body and human nature he is everywhere present, but by his divine Spirit. "Christ is perfect God, and perfect, glorified man; as the former he is present *everywhere*, as the latter he can be present *anywhere*" (ELLCOTT). While Christ's universal presence, power, and domain are indicated, yet doubtless the leading thought of the apostle had reference to his filling all connected with his body, the church, with all necessary gifts and graces through living union with himself and the presence and working of the Holy Spirit (Matt. 28 : 20; John 14 : 16-20). Paul states a simple fact, without enlargement, preparatory to what follows.

11. And he, emphatic. *And he* it is, the once deeply humiliated but now highly exalted Jesus, the king Messiah, the Lord over all, *he* it is who **gave** as his ascension and exaltation gifts. The word *gave* here cannot mean *appoint*, for the idea of gifts runs through the whole passage: "to every one of us is grace given" (ver. 7), "gave gifts unto men" (ver. 8). Through the intervening verses the thought of ver. 7 is resumed, in which grace is spoken of as given "according to the measure of the gift of Christ." This same Christ *gave* through the Holy Spirit;

who is in union with him and acts for him among his people (1 Cor. 12 : 8-11; Acts 2 : 4; 13 : 2). The apostle here does not refer to officers of the church, but to the gifts, the endowments fitting persons for exercising certain functions and callings in the congregation of believers. The gifts may also include the men. "The terms adopted by St. Paul do not mark distinct orders or grades of ministerial character and authority in the Christian church, so that the class designated by one appellation is necessarily different from that designated by one of the others. It is certain that an apostle may have been also any one or all of the other named functionaries; and any one of the others may have combined the qualifications and officers of the rest. Neither parity nor diversity of ministerial grades can be predicated of this text" (TURNER).

Some men to be apostles. In the distribution of gracious gifts he endowed some as apostles. Both here and in 1 Cor. 12 : 28, 29 apostolic gifts and men are put first. As officers, the apostles were inspired men, endowed with miraculous gifts, directly commissioned by Christ himself, and witnesses of his resurrection. (See on Gal. 1 : 1.) They could therefore have no successors; they were not to be permanent church officers, and cannot be represented by diocesan or any other bishops. **And some men to be prophets**, inspired men, ranking in endowments next to the apostles. Except in Luke 11 : 49, wherever the two words occur together in the New Testament, prophets are placed second. Prophets were not merely nor mostly the predictors of future events, but also the inspired teachers and proclaimers of God's revealed will. Like apostles, they appear to have been confined to the foundation period of Christianity. (See on 2 : 20.) **And some men to be evangelists**, *the announcer of good tidings*. This name occurs three times in the New Testament (Acts 21 : 8; 2 Tim. 4 : 5, and in this passage). They appear to have been simply preachers of the

ists; and some, "pastors and teachers;" 12 "for the perfecting of the saints, for the work of the ministry, for the edifying 13 of "the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the 14 stature of the fullness of Christ: that

12 pastors and teachers: unto the perfecting of the saints for the work of ministry, for the building up of the 13 body of Christ; until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature 14 of the fullness of Christ; that we may

c Jer. 3 : 15 ; John 21 : 15-17.

d Col. 1 : 28.

e 1 : 23 ; Col. 1 : 24.

gospel, or missionaries, without charge of any particular church. (See discussion on Acts 21 : 8) **And some men to be pastors and teachers.** These two coincide and unite in one class. They were endowed to pastor or *shepherd* (for that is the meaning of the word), and also to teach or instruct the flock. They appear to designate the same persons as bishops (overseers) or elders. (See on Acts 20 : 17, 28) In 1 Tim. 3 : 2 it is required of the bishop that he be "apt to teach." On the pastoral side of the ministry see John 21 : 16, "*Shepherd my sheep*" (1 Peter 5 : 1-4). On the teaching side, see 2 Tim. 2 : 24, "Apt to teach."

It does not appear from this passage that Paul intended to indicate different orders in the Christian ministry, but the variety of gifts with which men were endowed for developing the character and service of the saints (next verse). Evangelists, pastors, and teachers, with their endowments and functions, still remain.

12. For the perfecting of the saints. Christ has given these men their various endowments *with a view to the full furnishing, or, the perfect equipment of the saints, for the work of the ministry*, that is, *of ministration, or, service*. Christian service is here meant, but it must not be limited to the functional and official work of the Christian ministry. It more naturally applies to all forms of Christian service in promoting the cause of Christ among men. It accords also with the individual idea running through ver. 7 and 16. Compare the same use of the word in 1 Cor. 12 : 5, where it means *ministration, or, service*. **For the edifying, the building up, of the body of Christ.** This is to be connected with the *work of service* just mentioned. Each true believer in his own sphere and according to his own gifts and ability, will help "build up" the Lord's body,

gathering in new members through godly example, word, and work. The design of Christ's various gifts is to qualify men for service in building up his church.

13. "The perfecting of the saints" (ver. 12) is the central point of ver. 7-16. Toward it what precedes looks forward, what follows looks backward. The gifts and endowments of men for their various positions in the body of believers has this in view. In this verse we have the limit of, or the period during which these gifts are to be used, **till we all come**; and the final goal, attaining a full-grown manhood on the one hand, and thus avoiding being children on the other (ver. 14). *Till we all, Jews and Gentiles, individually and collectively, come, or, attain, unto the unity, the oneness, of the faith in, and of the knowledge of the Son of God, etc.*—the final goal. The "oneness of the faith" here, as well as the "one faith" of ver. 5, is the confiding trust, the living faith from the heart of all Christians in the Son of God. This involves acceptance of Christ as a Saviour and of the gospel. (Comp. Rom 3 : 29, 30 ; Gal 2 : 20) *The knowledge* is the true, spiritual knowledge of Christ as apprehended by faith and learned by experience. (See on 1 : 17.)

This spiritual condition of faith in and knowledge of the Son of God is further described: **unto a perfect, a matured, or, full-grown, man, unto the measure of the stature of the fullness of Christ.** The last clause is explanatory of the first: *unto the measure of the stature*, the matured manhood, such as belongs to, exists in, *the fullness of Christ*. The idea conveyed in the word *perfect* is that of maturity, completeness. Thus Paul in his ministry aimed to "present every man perfect in Christ" (Col. 1 : 28). The word rendered *man* indicates an adult as distinguished from a child,

we *henceforth* be no more ^fchildren, ^gtossed to and fro, and carried about with every wind of doctrine, ^hby the sleight of men, and cunning craftiness, ⁱwhereby they lie in wait to deceive; but speaking the truth in love, ^kmay grow up into him in all things, ^l15 ¹which is the head, *even Christ*; ^mfrom

no longer be babes, tossed to and fro, and carried about with every wind of teaching, in the sleight of men, in cunning craftiness according to the ¹⁵ wily manner of error; but speaking the truth, may in love grow up in all things into him, who is the head,

^f 1 Cor. 14 : 20.

^g Heb. 13 : 9.

^h 2 Thess. 2 : 9, 10.

ⁱ Rom. 16 : 18; 2 Cor. 2 : 17.

^k 2 : 21; 2 Peter 3 : 18.

^l 1 : 22; 5 : 23.

^m Ver. 12; Col. 2 : 19.

with the added notion of intelligence and virtue. *The measure* is an appointed and definite measure or size and indicates magnitude. The word *stature*, therefore, should not be translated *age*, as some render it, unless *age* includes the idea of the full-grown man. The rendering, *stature*, seems here the more appropriate. *The fullness of Christ* is his completeness in grace and truth, in moral beauty and excellence (John 1 : 16). "The stature grows just as it receives of Christ's fullness, and when that fullness is wholly enjoyed, it will be that of a 'perfect man'" (EADIE). And this will be fully realized in the heavenly state.

14. We have the aim of these ministerial gifts, as presented in ver. 11-13, negatively in this verse, positively in the next verse. **That we henceforth be no more children**, more correctly, *that we may no longer be babes*, ignorant, weak, and simple, easily influenced. Compare the same Greek word, *babe*, 1 Cor. 3 : 1; Heb. 5 : 13. **Tossed to and fro**, as upon billows. The figure is that of being agitated up and down like waves. **And carried about with, by, every wind of doctrine, of teaching.** Comp. James 1 : 6: "Driven by the wind and tossed." The *wind* here is, metaphorically, that of the false *teaching*, which is brought to view in the two clauses that follow. **By, or, in, the sleight**, literally, *the dice play, of men*, and not of Christ. With the idea of deception, since dice-players sometimes cheat and defraud their fellow-players. The preposition *in* "appears to denote the element, the evil atmosphere, as it were, *in* which the varying currents of doctrine exist and exert their force" (ELLICOTT). **In cunning craftiness**, like a trickster or knave, **whereby they lie in wait to deceive**, rather, *after the wily*

manner of error. The seductiveness of error is brought into view. (Comp. Col. 2 : 8, 18.) The apostle had warned the Ephesian elders against such wily and destructive errors (Acts 20 : 29, 30).

15. **But**, in contrast to the preceding, **speaking and acting the truth**. More than *speaking* is meant, *holding the truth in love*, in the exercise and spirit of love. Many of the best commentators connect *love* with the verb that follows, *that we in love may grow into him*, since love is the root and the chief element of all spiritual growth. Boice, with good judgment, makes it modify the whole clause and thus connects it with both, since in being true and ingrowing into Christ, Christian love is an inseparable element. "It has been well said that some men find love the easier precept, some truth, but that the gospel enjoins the harmony of both" (MOULE). **Into him in all things**. We grow into oneness with Christ in all respects, in all relations, and in all our being (1 Thess. 5 : 23). Paul has in mind the figure of the living body of Christ, the head: **who is the head, even Christ**. (See on 1 : 22.) In our growth in grace we become more and more incorporated spiritually into his body, and with him, the Head. He is the goal of our growth, both as to our assimilation to him and our union in him.

16. This is a very difficult passage. Col. 2 : 19 is similar and parallel in thought. We must, however, beware of making any slavish conformity of the two passages, since their position and surroundings are totally different. In Colossians, the mention of certain persons not holding fast the head is suggestive of the thought that Christ is the source of spiritual nourishment. In Ephesians, the statement that Christ is the head is suggestive of the thought that every part of the body increases

whom the whole body ^afitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself ^ain love.

Exhortations to blameless Christian deportment, no longer as the Gentiles.

17 This I say therefore, and testify in

n 1 Cor. 12 : 12-27.

from union with him. The word most disputed in this passage is that translated *joint*. It is from a verb (*ἅπτω*, *haptō*) meaning to *touch*, implying connecting and adhering, and so it also means to *fit*, to *fasten together*. Hence Chrysostom, Meyer, and some others, regard the noun here as meaning *the perception*, or, *sensation*, of the vital energy imparted from Christ the head. But Ellicott, Alford, and others take the word to mean *joint*, as it appears to signify in Col. 2 : 19, and is especially appropriate in carrying out the figure of the body. Yet the word means more exactly *juncture*, *bond*, or *connection*, and may be generally explained of the various connections of the body with the supply, Jesus Christ. The passage may be rendered: *From whom* (that is, from Christ as the source) *all the body* (including every member) *closely joined together and united* (forming one whole) *through every connection with the supply* (granted by Christ), *according as each single part in its measure fulfilleth its work* (every part of the body exercising its functions), *maketh the increase of the body unto* (the end being) *the upbuilding of itself in love*. Thus the growth of the entire body and of each of its parts into a compact whole is accomplished, while each, according to the measure of his talents and powers, fills his place.

Fitly joined together; the word is applied to a building closely fitted together (2 : 21); here it is applied to the adjusting of the several parts of the physical frame. **Compacted** is added to give intensity to the thought of the close union of every part. The body, nourished by the Head, is ever acquiring a more harmonious union and growing into solidity and strength. The **joint**, or, *connection of the supply*, represents the individual union of believers

16 Christ; from whom all the body, fitly framed together and compacted by means of every joint of the supply, according to the working of each single part in its measure, is effecting the increase of the body to the upbuilding of itself in love.

17 This therefore I say, and testify in

o 3 : 17; Gal. 5 : 13.

with Christ the head (1 Cor. 6 : 17), the source of his growth. And each believer has his position, function, capacity, and work, and all harmonious with the supply of grace and strength and vital power from the Head. And the great end of all this is the perfection of believers, their growth or upbuilding in love and under the influence of love. Unity in diversity, and the dependence of the growth of the whole on the growth of each individual, is impressively presented. Each member of Christ's body, every Christian, however humble his station, has his place and work, and on his perfection depends the perfection of the whole. We have here the perfect ideal Christian and the perfect ideal church, or congregation, which can only be realized in a future world.

The word rendered **effectual working** is found only in Paul's writings in the New Testament. (See note on 1 : 19.) Literally, *according to the working in the measure of each single part*. The general idea seems to be that the growth of the whole accords with an energy, an active development, in keeping with the measure of each separate part. There is a proportionate growing of all parts of the body. No part is monstrous or disproportionate. So every individual member of Christ's body grows and is developed according to an energy suited to its capacity and functions.

17-24. EXHORTATION TO WALK NO LONGER AFTER THE MANNER OF GENTILES. They would thus help make Christian unity of all believers, Jews and Gentiles, a reality. They are to walk according to a new spiritual principle, to put off the old man and put on the new.

17. The apostle resumes the thought of ver. 1-3. **This** (which follows),

the Lord, that ye henceforth walk not as other Gentiles walk, ^uin the vanity of their mind, ^rhaving the understanding darkened, ^sbeing alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: ^twho being past feeling, ^uhave given themselves over unto las-

the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, having the understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardness of their heart: 19 who, being past feeling, delivered themselves up to wantonness, to work

p See refs. 2 : 1-3.

q Rom. 1 : 21-23.

r Rom. 8 : 7 ; 2 Cor. 4 : 3, 4.

s 2 : 12 ; Gal. 4 : 8.

t 1 Tim. 4 : 2.

u Rom. 1 : 24-26 ; 1 Peter 4 : 3.

therefore, resuming the exhortation negatively of ver. 1, and also inferential of what immediately precedes. **I say and testify**, as if under oath, *I solemnly declare*. The latter word is found in the New Testament only in Acts 20 : 26 ; 26 : 22 ; 1 Thess. 2 : 12 ; and Gal. 5 : 3, which see. **In the Lord**, putting himself into the background, and sinking his own personality—not Paul as the individual, but Paul as the Christian and the apostle in Christ, and speaking to those in the same spiritual union. He thus gives greater solemnity and force to his declaration.

That ye henceforth, rather, *no longer*, **walk**, conduct yourselves as you once did before your conversion, and **as the Gentiles**, *the heathen*, **also walk**. The best texts omit **other** before Gentiles. They are indeed Gentiles according to the flesh, which is implied in their having *once also* so walked ; but now as Christians they are distinguished from the Gentiles, the heathen. They were now of spiritual Israel (Gal. 6 : 16). **In the vanity**, *emptiness*, as to truth and principle, **of their mind**, their thinking and willing powers. This, with next verse, is descriptive of a state of intellectual and moral degradation, sin, and misery, such as is also seen by missionaries among the heathen at the present day.

18. The thought of the preceding verse expanded and explained. **Having the understanding**, *the thought, the thinking* (see on the same word rendered *mind* in 2 : 3), **darkened**. "That is, having become ignorant, through the influence of natural sinfulness. This is in contradistinction to 'enlightened,' which always expresses the idea of spiritual knowledge leading to holiness" (TURNER). **Being alienated**, *estranged*, foreignized, shut out (see on 2 : 12) **from the life**

of God, that holy, spiritual, and eternal life which belongs to God, and which God imparts. The New Testament idea of life is more than mere existence (John 17 : 3 ; 1 John 3 : 15 ; 5 : 11, 13 ; Matt. 25 : 46). **Through**, or, *because of*, **the ignorance** of the truths respecting God, holiness, and salvation, **that is in them**. This spiritual ignorance has become natural and habitual, and is the ground of their darkened understanding and alienation from the life of God. **Because of the blindness**, rather, *hardness*, **of their heart**, their moral nature. This too is a further ground of their darkness and alienation. There are four clauses in this verse, and there seems to be a general correspondence between the first and third and the second and fourth. "The ignorance" may be viewed as the ground of "being darkened," and "the hardness" the ground of being "alienated." Perhaps the two may overlap each other. "For this two-fold condition" (of being darkened and alienated) "the apostle gives a two-fold ground, whose members mutually condition each other, because they are attached to one and the same subject. . . The condition of their darkening and alienation from the life of God depends upon their inner ignorance and hardness of heart" (HARLESS). Compare Rom. 1 : 18-21, where the moral degradation of the heathen is connected with their spiritual darkness and hardness of heart.

19. The unbelieving heathen further characterized, and their terrible estrangement from the divine life described. **Who, such as, being past feeling**, *having ceased to feel pain* ; here, having passed the stage of moral sensibility, have become insensible to truth, honor, and shame. **Have given themselves**,—the pronoun is emphatic,—*themselves they gave over to* **lasciviousness**, rather, *wantonness*,

civiousness, to work all uncleanness 20 with greediness. But *ye have not so 21 learned Christ; †if so be that ye have heard him, and have been taught by 22 him, as the truth is in Jesus: that ye

20 all uncleanness in greediness. But ye 21 did not so learn Christ, if indeed ye heard him, and were taught in him, as 22 the truth is in Jesus; that ye put off,

x Rom. 6 : 1, 2; 2 Cor. 5 : 14, 15.

y John 10 : 27.

insolence and license of every kind, excess in general. **To work all uncleanness**, or, *uncleanness of every kind*, material and moral. Habitual, active, and deliberate practice is implied. Compare Rom. 1 : 24, where it is said that "God gave them up," in judicial punishment, illustrating God's power and rule of giving up the persistently wicked to their own ways. This passage exhibits the freedom and guilt of wicked men, and the result of their own wickedness, namely, a seared conscience and an abandonment to evil. **With, in, greediness**, indicating the state of mind, a grasping and overreaching disposition, in which they worked all uncleanness. The word is rendered *covetousness* in 5 : 3 and elsewhere. The underlying thought of the word is a *greedy desire to have more*, and it may be associated with money and property or with sensual indulgence. Lightfoot on Col. 3 : 5, shows that while it never of itself means *lust*, it is rightly used of the terrible grasp and greed which lust involves. This verse appears to point, generally, as 5 : 3-21 does particularly and fully, to the gross licentiousness so prevalent at that time among the heathen. Contemporary literature gives sad corroboration to the general prevalence of sensual vices among all classes of society. (See on Rom. 1 : 24-32.)

20. Paul turns from heathendom to Christendom. **But ye**, in emphatic contrast to the Gentile heathen just described, **have not so learned**, rather, *did not*, at your conversion, *so learn Christ*, all that pertains to him, as to unite a Gentile life with a Christian profession, but what ye learned was quite different, the very opposite. **Learn** implies instruction. Christ was the center of gospel teaching. He is the embodiment of the truth. He is *the* Christ, the hope of Israel and the light of the world, the subject-matter of the gospel messages. (Comp. Acts 8 : 5; Col. 1 : 28.)

21. If so be that ye have heard

him, more exactly, *If indeed him ye heard*, as assuredly ye did when the gospel was preached to you at your conversion. Paul does not mean the hearing of Christ in person, no more than in verse 20 learning Christ in person. They heard Christ when they heard the gospel in which he speaks. **And have been taught by him**, more strictly, *and in him were taught*, in spiritual union with him and in conformity with his person, character, and work. This teaching naturally followed their conversion. With these two clauses compare our Lord's last commission: "Disciple all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28 : 19, 20). **As the truth is in Jesus**, literally, *as is truth in Jesus*, as pure, essential truth, including moral excellence and integrity of character, is in the personal Jesus, especially his human side, once on earth and now in heaven. The living Jesus was an ever-present, personal reality to the apostle. Compare "I am Jesus whom thou persecutest" (Acts 9 : 5; 22 : 8; 26 : 15; 2 Cor. 4 : 10; Phil. 2 : 10). The application which Paul would make of his words appears in what follows. There appears to be a contrast between "truth in Jesus" and "vanity" of the heathen "mind" (ver. 17). The verity and reality of the one is in marked contrast to the emptiness and nothingness of the other.

The slight doubt implied in this verse, *If indeed ye heard*, may be explained by the fact that all had not heard Paul preach Jesus. It was five years since he was among them. And some who had heard him may not have spiritually discerned Christ and the truth. Judaizing teachers may have taught an imperfect Christianity, and philosophic errors may have crept in among them. Compare the twelve whom Paul found at Ephesus who had been "baptized into John's baptism," but had not "received the Holy Spirit," nor even heard of him (Acts 19 : 1-7). Apollos had "taught carefully the

^aput off concerning ^athe former conversation ^bthe old man, which is corrupt according to the deceitful lusts: ^cand ^ebe renewed in the spirit of your ^dmind; and that ye ^dput on the new

as concerns your former conduct, the old man who is being corrupted according to the desires of deceit, and be renewed in the spirit of your mind, and put on the new man, who was

^a Job 22 : 23. Col. 3 : 8, 9; 1 Peter 2 : 1.

^a See refs. 2 : 2, 3.

^b Rom. 6 : 6.

^c John 3 : 3-8; see refs. Rom. 12 : 2.

^d See refs. Rom. 6 : 4.

things about Jesus, knowing only the baptism of John," and needed instruction. Some too were doubtless babes in Christ, and were being tossed to and fro by every wind of doctrine (ver. 14). We may therefore conceive of certain ones in Ephesus who in mind and character and manner of life were out of harmony with Christ and truth.

22. The substance of what they had heard and were taught, pertaining to their deportment, is now given, negatively in this verse, positively in the two following. YE is emphatically repeated from verse 20, with the same contrast as there. What ye were taught as truth in Jesus, was, **that ye put off**, as a person casts off an old garment, **concerning the former conversation**, rather, *as concerning your former manner of life, the old man*, the sinful, unregenerate character. There is an imperative force in the verb, which may be thus expressed: *That ye must put off*, etc. The same force extends into the two verses that follow. *Conversation* has the old English sense of *conduct* or *deportment*, as in 2 : 3. *The old man* is the former self in the unregenerate state, in distinction from the new life, the renewed man (ver. 23). It is the personification of the sinful nature we inherit from Adam. (See on Rom. 6 : 6.) The putting off of the old man is the renouncing and the abandonment of the character and life of the unregenerate. (Comp. Col. 3 : 10.) Of this old man it is said, **which is corrupt according to the deceitful lusts**, literally, *who is being corrupted*, growing worse and worse, *according to the desires of deceit*. The old sinful nature is represented as essentially and continually corrupt, morally decaying and tending to destruction. And hence we have here a motive for putting it off and substituting a better one in its place. *Deceit* is personified with not only its lusts or sensual desires, but with all

kinds of inordinate desires, deceiving its victims and disappointing their expectations. (Comp. Heb. 3 : 13; 2 Peter 2 : 19.) Notice also that there is a contrast between the last clause of this verse and of verse 24, especially between "the desires of deceit" and "the holiness of the truth."

23. And that ye be renewed in the spirit of your mind. The use of the passive is significant, indicating the renewal as wrought not by the human will but by divine power (next verse). The verb is also present, indicating progress and growth, *become renewed, undergo renewal*. It is noted by Boice that the two verbs "put off" (ver. 22) and "put on" (ver. 24) in the Greek are in the aorist tense and imply an accomplished fact which we usually speak of as conversion, while "be renewed" is present, implying something continued, which we sometimes speak of as "growth in grace," and sometimes as "progressive sanctification." Some regard *spirit* used instrumentally, and understand the Holy Spirit to be meant. But it is better with most interpreters to regard it as the governing spirit or principle of the mind in man. If the inner principle which governs the mind is renewed, the whole inner and outer life will be shaped, ruled, and assimilated.

24. And that ye put on, as a person a new garment, **the new man**, the new spiritual nature which is personified and contrasted with the old man in ver. 22 (which see). This is what they were taught must be done at their conversion in the very beginning of the Christian life. On this verse comp. 3 : 9. "Thus this new state appears as the new man which God has created, but man appropriates for himself, so that thus moral freedom is not annulled by God's ethical creative action" (MEYER). **Which after God**, after his image, or, *according to God*, answering to his great ideal, "the im-

man, which ^eafter God ^fis created in righteousness and true holiness.

25 Wherefore putting away lying, ^g speak every man truth with his neighbour: for ^h we are members one of another.

26 ⁱ Be ye angry, and sin not: let not

created after God in righteousness and holiness of the truth.

25 Wherefore, having put away falsehood, speak truth each one with his neighbor; because we are members one

26 of another. Be ye angry and sin not;

^e Gen. 1 : 27; Col. 3 : 10.

^f 2 : 10; Gal. 6 : 15.

^g Zech. 8 : 16; Col. 3 : 9.

^h Rom. 12 : 5.

ⁱ Ps. 37 : 8; Mark 3 : 5.

age of him who created him" (Col. 3 : 10), even Christ. Thus after God the new man **is**, rather, *was*, **created** (Gal. 6 : 15), with an allusion to man as originally created in the image of his Maker (Gen. 1 : 27). It seems to be evidently implied that to the believer is restored the Divine image in Christ. And this creation after God of the new man was **in**, the state and equipments of, **righteousness and true holiness**; rather, *and holiness of truth*. Truth is the opposite of *deceit* (ver. 22), and like it is personified. As *deceit* in the old man bears away in all inordinate desires, so truth does in the new man, in the state and attributes of righteousness and holiness. *Righteousness* expresses moral excellence and rectitude, perhaps here with more special reference to right conduct toward men. *Holiness* denotes piety, the integrity of a religious life toward God. The two, as Olshausen remarks, complete the idea of moral perfection (Matt. 5 : 48). In the selection of these two words Paul doubtless had in mind the phrase that he had employed, "truth in Jesus." Righteousness and holiness are grounded in, and accord in all respects with, the truth.

25-32. SOME SPECIAL PRECEPTS FOR THEIR CONDUCT IN THE NEW LIFE. These grow out of the admonitions just given and are founded on, and promotive of, Christian unity. Thus would the Gentile and Jewish believers be brought together in spirit and life. Paul first treats of duties which relate to others.

25. Wherefore, in view of their new characters and life just described, the heathenish vices and sinful practices of their former lives must be laid aside and Christian virtues and practices put in their place. The apostle does not give a full list nor does he arrange them systematically. As far as to the second verse of the next chapter they are sins in relation to others, and

may be reduced to sins of disposition, of word, and of act. Doubtless those are named which were most common among converts from heathenism and to which they were most exposed. **Wherefore putting away lying**, better, *having put away falsehood*—having at once done with it as a vice of the past, **speak every man, each one, truth with his neighbour**, let this be your habit for the future. This last clause is a quotation from Zech. 8 : 16. The mention of truth as an essential element of the new life in ver. 24 probably led the apostle to speak first of it here. Falsehood is characteristic of heathenism (Rom. 1 : 25), truth is fundamental in Christianity. Missionaries speak of lying as prevalent among the heathen and as a besetting sin among new converts. Truthfulness is among the first and most frequent lessons to be enforced. The new man is created in "holiness of the truth" (ver. 24), and nothing untruthful can be holy (Rev. 14 : 5). But lying and deception are by no means confined to the heathen. The reason given: **For we are members one of another**, in the one body. Paul is speaking of the mutual relations of Christians, and *neighbor* of the Christian brotherhood is specially meant. Each individual is interested in the general welfare of the whole. Untruthfulness and falseness to others would mar their union and destroy their efficiency. Compare the parallel injunction in Col. 3 : 9, 10, and the extension of the same principle to all men (1 Thess. 5 : 15; Luke 10 : 37). The injunction still needs to be enforced.

26. Be ye angry, and sin not; a quotation of Ps. 4 : 4 from the Septuagint version. The Hebrew is usually rendered, "Stand in awe and sin not," but according to Alexander may be translated, "Rage and sin not." The apostle, however, uses the words of the version with which his readers

the sun go down upon your wrath:
27 ^kneither give place to the devil.

28 Let him that stole steal no more:
but rather let him labour, working
with his hands the thing which is

let not the sun go down upon your an-
27 ger, neither give room to the Devil.
28 Let the stealer steal no longer; but
rather let him labor, working with his
hands that which is good, that he may

k 2 Cor. 2 : 10, 11; James 4 : 7, 1 Peter 5 : 8, 9.

l Acts 20 : 35; 1 Thess. 4 : 11; 2 Thess. 3 : 8, 11, 12.

were familiar. Besides, he may merely clothe his own thought in this familiar quotation from the psalmist. Some take the first verb as permissive or conditional, *If, or, though you are angry, sin not*. But it accords with the imperatives both before and after, to use it in its ordinary imperative force. The two verbs should be closely united, for they form one precept, *Be angry and sin not*, without sinning, implying that there is a sinless anger. That anger is actually exercised is implied in the sentence that follows, "Let not the sun," etc. That there is a just and righteous anger against wrong is evident; for God exercises a holy indignation against sin (Rom. 1 : 18), and Jesus exercised anger with grief in the tender exercise of mercy (Mark 3 : 5). This precept is consistent with the prohibition of "anger" in ver. 31, where from its association with other words it evidently expresses the passionate emotions of an unchristian temper. So, also, it is consistent with Matt. 5 : 22, where careless anger is forbidden. To *sin not* in anger needs self-possession and an uninterrupted love. The quick flash of the eye, hasty, violent words, and exciting, passionate emotions are to be guarded against.

Let not the sun go down upon your wrath, your irritation, or emotions caused by provocation. Harbor not exasperated feelings against a brother. Occasions of righteous anger may exist, but it must not lead into sin, nor be continued. The setting sun should be its utmost limit. The tranquilizing shades of evening and the night, the time for meditation, quiet repose, and sleep (Ps. 4 : 4, 8), should allay all excited emotions, lead to just decisions, and a calm submission of all into the hands of God. (Comp. Rom. 12 : 19.) Similar precepts were given the Hebrews in regard to laborers, whose daily wages must be paid at evening; to debtors, whose pledged raiment was to be restored by sundown; to criminals, who were to be buried before night (Exod. 22 :

26; Deut. 21 : 23; 24 : 15). The word rendered *wrath* is a rare word in later Greek, and is used several times in the Septuagint version of the *provocation* of God by unfaithful Israel (Neh. 9 : 18, etc.). It is found only here in the New Testament, but its verb occurs in 6 : 4, which compare. It is that excited emotion which is produced by provocation, and which should quickly subside. To continue or cherish it would be wrong, and would give opportunity for the devices of the devil (next verse).

27. Closely associated with the preceding prohibition is the one in this verse, **neither give place to the devil**. Do not give way or yield to the evil one by indulging anger and irritated feelings. Thus the devil would get an advantage over them (2 Cor. 2 : 11). The word *devil* means "accuser," and by some has here been referred to the Jewish or heathen calumniator, but without sufficient reason. (Comp. 6 : 11; Acts 13 : 10.) Wherever the word is not used adjectively in the New Testament it denotes the devil. He is the prince of darkness and the inciter of everything bad, the great enemy.

28. A precept in respect to property and labor. **Let him that stole,** rather, *that steals* (the vice and habit of stealing is meant), **steal no more, no longer.** It must not be thought strange that such an exhortation should be given. If there was a fornicator in the Corinthian church (1 Cor. 5 : 1), there might be a thief in the Ephesian church. Theft was a common vice among the heathen. The Spartan who punished his boy for stealing did it not so much for the theft as for his stupidity in being caught, so that skill in avoiding detection was regarded rather as a virtue. **But rather let him labour, working with his own hands,** engaging personally in manual toil, *working that which is good*, honest, honorable, and useful, *in order that he may have*, the means and ability, *to give, to impart, to him that*

good, that he may have to give to him that needeth.

29 ^m Let no corrupt communication proceed out of your mouth; but ⁿ that which is good to the use of edifying, ^o that it may minister grace unto the hearers.

30 And ^pgrieve not the Holy Spirit of God, ^q whereby ye are sealed unto the day of redemption.

have to impart to him that has need.

29 Let no foul word come out of your mouth, but whatever is good for needful building up, that it may impart grace to the hearers. And grieve not the Holy Spirit of God, in whom ye were sealed for a day of redemption.

^m 5 : 3, 4; Col. 3 : 8.

ⁿ Mal. 3 : 16-18.

Col. 4 : 6; 1 Thess. 5 : 11.

^o Col. 3 : 16.

^p Isa. 63 : 10; 1 Thess. 5 : 19.

^q 1 : 13, 14.

needeth. Instead of employing your activity and skill in heathenish pilfering and theft, exercise them in toil, in getting honest gain for the benefaction of those who are in want. Such labor with such a motive may well be styled Christian. What a blessing to society and the world were this rule observed. The main object of the Christian should be not to make money and become rich, but to have means of benefiting others.

29. Our spiritual membership with one another and with Christ (ver. 25) demands the observance of all the precepts that precede and follow. **Let no corrupt communication, foul speech, proceed out of your mouth.** The word rendered *corrupt* means primarily *rotten, putrid*, and here has the figurative sense of *offensive* and also *worthless* in contrast with what follows. It includes here not merely obscene or vicious words, but also such as may be injurious to morals, and those that are worthless, useless, and idle. This is a strong, emphatic prohibition of *every* such saying or word. **But that which is good, whatever word is good, to the use of edifying, for needful building up** of the soul in spiritual life, let that proceed out of your mouth. For this purpose, **that it, the word, or, the discourse, may minister, literally, give, grace,** impart spiritual benefit, **unto the hearers.** *Good* is in contrast to *corrupt* and denotes the quality of the discourse, not merely fitted to, but in itself instructive and useful for building up. *Grace* should not be limited to the gracefulness of the discourse, which is a superficial view, but it includes the idea of favor conferred. "It is not to be supposed that Paul would inculcate the duty of right discourse or conversation, merely from

the motive of giving pleasure. Rather, he places it on its proper basis, the obligation to do good, to confer benefit on the hearers" (TURNER). (Comp. Col. 4 : 6.)

30. **And,** connects closely with what precedes. **Grieve not, by foul speech, the Holy Spirit of God.** The verb here has its wider meaning, *do not make sorrowful*, as it were, disturb, distress, and offend. The figure is taken from the pain and grief produced in the mind of an affectionate and tender friend by offensive language. (Comp. Isa. 63 : 10.) The formal and expressive way of naming the Holy Spirit, in connection with the idea of grieving him, presents strongly his personality. A person, not a quality, is capable of being grieved. **Whereby, rather, in whom, in union and fellowship with the Holy Spirit, ye are, rather, were, sealed, by God at your conversion, unto the day, better and more exactly, for a day, of redemption,** of final resurrection and glorification, when redemption shall be complete. (See notes, 1 : 13, 14.) Notice believers are sealed in Christ (1 : 13) and in the Spirit: in one as their Redeemer, in the other as their Sanctifier, thus receiving the divine attestation of their union with each respectively. The two "together show the unity in sphere and action of Christ and the Holy Spirit" (BOISE). There is no reference here either to apostasy or to final perseverance. "Grieving the Spirit" is not equivalent to "resisting the Spirit" (Acts 7 : 51), the latter being predicated only of unbelievers. There is nothing here to imply that the Spirit can, or ever will, be grieved by a believer to his final departure from him. There is, however, an idea of security in the "sealing" of believers. But whether this seal can ever be

31 ¹Let all bitterness, and wrath, and anger, and clamour, and ²evil speaking, be put away from you, with all
32 malice: and ³be ye kind one to another, tenderhearted, ⁴forgiving one another, even as God for Christ's sake hath forgiven you.

31 Let all bitterness, and wrath, and anger, and clamor, and railing, be put
32 away from you, with all malice; and become kind to one another, tenderhearted, forgiving one another, as also God in Christ forgave you.

r Col. 3 : 8, 19.

s Titus 3 : 2, 3; James 4 : 11.

t Rom. 12 : 10.

u Matt. 6 : 14; Luke 17 : 3.

broken is here neither affirmed nor denied. The very uncertainty in which this question is left forms a motive for watchfulness against any ill-treatment of the Spirit. The final perseverance of the saints is more clearly taught in 1 : 14.

31. Naturally growing out of the preceding, the apostle exhorts against various exhibitions of a bad temper in this verse, and in the next he inculcates the opposite virtues. **Let all**, the various traits of a bad temper, **bitterness**, bitter hatred; **and wrath**, passionate rage, boiling up and soon subsiding; **and anger**, a gradual and settled indignation; **and clamour**, a wild, loud declaration of rights and wrongs, real or supposed; **and evil speaking**, of men and things; let all and each of these **be put away from you**, *taken up and removed away*, **with all malice**, that malignity or vicious disposition from which all such enormities spring. *All malice* thus sums up all the mischievous results which have been or might be enumerated.

The two words *wrath* and *anger* in the original occur together also in Rom. 2 : 8; Col. 3 : 8; Rev. 16 : 19; 19 : 15. The former denotes the more sudden, turbulent, transient passion; the latter the more deliberate, settled, and abiding. The verb of the latter occurs in verse 26. There it is without a sinful element; here it is associated with the outbursts of a malicious temper, and partakes of its badness. The character of the anger is determined in each case by the connection.

32. **And**, in addition to the putting away of these vicious practices, **be**, rather, *become*, implying bad habits still remaining and progress and development in right actions and spirit. **Become kind**, opposed to bitterness, **one to another** (Gal. 5 : 22; Col. 3 : 12), **tenderhearted**, compassionate, opposed to all wrath and anger, the

Greek word occurring only here and in 1 Peter 3 : 8 in the New Testament. It extends the idea of the previous word, just as the next word completes the idea in action. **Forgiving one another**, *showing yourselves gracious, graciously pardoning one another*. (Comp. Col. 3 : 13.) Live a forbearing and forgiving life among yourselves; ready to overlook, not too exacting from others, nor too tenacious of your own rights and privileges. This will do away with "all clamor, railing, and all malice." The motive: **even as God for Christ's sake**, rather, *in Christ*, in the person of Christ, **hath forgiven, did graciously forgive, you**. God indeed forgave in Christ, when he gave him to be a propitiation for our sins, and also when he died for us (2 Cor. 5 : 19); but this became an actual fact to the Ephesian converts only when they believed on Christ. God had shown himself in Christ to be kind, compassionate, gracious, and forgiving to them, and they should exercise the same spirit to one another (Matt. 18 : 32-35).

PRACTICAL REMARKS.

1. Christians are first called to be saints, and then are called to their particular mission or work (ver. 1; Rom. 1 : 7; 1 Cor. 1 : 1).

2. Humility, patience, forbearance, and love are necessary to a consistent and useful Christian life in the family, and among brethren, neighbors, and friends (ver. 2; Phil. 2 : 3; Titus 3 : 2; 1 Peter 5 : 5).

3. True Christian unity lies deeper than that of mere form; it is especially spiritual. Having it we should strive by all means in love to keep it (ver. 3; John 17 : 21; 1 Cor. 2 : 2-5; 3 : 1-3).

4. The unity among believers is broken, not by holding to the unity of the truth, but by departing from it, in respect to the Holy Spirit as their Regenerator and Sanc-

tifier, or to Christ whom they have professed as their Lord and Master, or to the Father who is over all from the first inception to the final consummation of their salvation (ver. 4; 2: 19-22; John 14: 23, 24).

5. The one baptism, that is, one immersion, is one definite act, and the one faith and the connection imply regenerate subjects. For the sake of unity let all Christians adopt and submit to scriptural baptism (ver. 5; Rom. 6: 4-6).

6. God is one, mysteriously combining Father, Son, and Holy Spirit, one in, among, and over his people, of whatever race, class, or condition in life (ver. 6; Rom. 9: 5; Heb. 1: 1, 2; 1 Cor. 6: 19, 20).

7. Christian unity is in harmony with the variety of endowments among believers. These are all measured and grounded in the good pleasure of Christ (ver. 7; Rom. 12: 3-6).

8. The ascension of Christ marked him as the Conqueror over Satan, death, and hell, and his triumph was signalized with the bestowment of salvation and its gifts (ver. 8, 11; Eph. 1: 22, 23).

9. Christ's humiliation and sufferings were necessary to his ascension as Mediator and Saviour, and both to his omnipresent and sovereign beneficence (ver. 9, 10; Luke 24: 26; Phil. 2: 6-11).

10. The ordinary and extraordinary offices in the church are the gifts of Christ, as well as the qualifications of the men for filling them (ver. 11; Rom. 12: 6-8; Matt. 10: 1).

11. The gifts of Christ are not for selfish ends nor for magnifying those who receive them, but for fitting them for useful service to the saints, both individually and collectively (ver. 12, 13; 1 Thess. 5: 11).

12. Each Christian should be satisfied with, and grateful for, such gifts as Christ has been pleased to bestow upon him, and he should use them to the utmost of his ability (ver. 11-13; 1 Cor. 12: 27-31; Phil. 2: 12, 16).

13. Christians should be tending toward unity and full maturity, which will be realized, if not in this world, in the world to come (ver. 13; John 17: 16-23; Eph. 3: 16-19).

14. Next in importance to speaking the truth is to speak in love. Only thus can we win others and reap benefit to ourselves (ver. 15; 1 Cor. 13: 8; 2 Cor. 4: 2).

15. We should be childlike in spirit, but mature in doctrine. We should seek to have settled convictions, views, and principles (ver. 14; 1 Cor. 14: 20).

16. Christians are all members of Christ's body. Each has his place and the right place. None are useless and none are required to do anything beyond their strength. Let no one be out of his place and thus mar the harmony of the whole (ver. 16; 1 Cor. 12: 12-26).

17. There should be a marked difference in spirit and life before and after conversion, and between Christians and the world (ver. 17; 2 Cor. 6: 17).

18. The heart is depraved and hardened by sin, affecting the intellect by darkening the understanding and the life by ungodly living (ver. 18, 19; Rom. 1: 21, 24).

19. Christ in his life and instructions is opposed to a worldly course of life and to a worldly Christianity (ver. 20; John 15: 18-21).

20. Jesus is the truth, and embodies the truth in his character, life, and teachings (ver. 21; John 14: 6).

21. Christ and his religion demand the abandonment of a sinful and worldly life, a new heart, and corresponding conduct in righteousness and holiness (ver. 22-24; Rom. 6: 12, 13).

22. Though Christians are regenerated, they need continual renewal in graces and spiritual strength. Sanctification needs to go on day by day (ver. 23, 24; 2 Cor. 4: 16; Col. 3: 9, 10).

23. Deception in business, in the family, in making false impressions, in spreading rumors without investigation, and in disregarding promises, needs the admonition, "Put away lying" (ver. 25; Prov. 6: 17; 12: 22).

24. Though there may be a sinless anger, there is great danger of its being sinful, especially when it is personal, revengeful, or attended with an unforgiving spirit (ver. 26, 27; Rom. 12: 17-21; James 4: 7).

25. Every Christian should seek to have some honest and useful business or call-

5 BE ²ye therefore followers of God,
2 as dear children; and ²walk in love,
²as Christ also hath loved us, and hath
given himself for us an offering and
²a sacrifice to God ^bfor a sweet smell-
ing savour.

5 BECOME therefore imitators of God,
2 as beloved children; and walk in love,
as also Christ loved you, and delivered
himself up for us, an offering and a
sacrifice to God for an odour of sweet

x Matt. 5 : 45, 48; 1 John 4 : 11.

y See refs. John 13 : 34.

z Gal. 1 : 4; Heb. 10 : 10.

a 1 Cor. 5 : 7.

b Gen. 8 : 21.

ing for self-support and for helping others
(ver. 28; Rom. 12 : 11).

26. The Christian should always be pure
in speech, (1) avoiding all profanity and
all obscene allusions and all corrupting
anecdotes, and (2) helping others by wise
counsel, useful information, and cheering
words (ver. 29; Matt. 15 : 17-20; James 1 :
19).

27. It is a solemn and startling fact that
the Christian may grieve the Holy Spirit
by impurity in thought, word, or act, by
an angry and unforgiving temper, by dis-
honesty, deception, ingratitude, indiffer-
ence, and neglect of duty, and by other
kindred vices and sins (ver. 30, 31; 1
Peter 2 : 1-5; Isa. 63 : 10).

28. The Christian, of all men, should be
truly polite and courteous, truly kind and
compassionate, truly magnanimous, and
forgiving (ver. 32; Matt. 6 : 12; 1 Peter
3 : 8, 9).

CHAPTER V.

This chapter continues the exhorta-
tions of the preceding chapter, the
observance of which would tend to a
worthy godly life and to Christian
unity. In their duties to one another
they are to become imitators of God
and walk in love (ver. 1, 2). The apos-
tle passes to duties toward themselves,
and exhorts them to avoid vices, er-
rors, and sensual lusts (ver. 3-7), and to
walk as children of light (ver. 8-14), and
to conduct themselves wisely, exemplar-
ily, and thankfully (ver. 15-20). He then
enjoins duties relating to the married
state and the family: first those of
wives and husbands, which he regards
as symbolical of those of Christ and the
church (ver. 21-33); and in chapter six
he proceeds to those of children and
parents, and of masters and servants.

1, 2. PRECEPTS RELATING TO
OTHERS CONTINUED. TO IMITATE
GOD AND WALK IN LOVE.

1. **Be ye**, rather, *become*, exhorting

them to something not yet fully at-
tained. **Therefore**, a conclusion
from 4 : 32, but the injunction marks
an advance on the preceding thought,
and may appropriately begin a new
paragraph. **Followers**, or more ex-
actly, *imitators*, of God, in forgiving
and loving with reference to his love in
pardoning sinners (4 : 32). **As dear
children**, as *children beloved* of God.
As such they should imitate the Divine
example. (Comp. Matt. 5 : 45, 48.) "How
contradictory to be God's beloved child
and not become like the loving
Father" (MEYER). (1 John 4 : 7.)

2. Love is an active principle and
must show itself practically. **And
walk in love**, in the spirit and prac-
tice of love. **As Christ**, through
whom we became God's children, **also**,
who as well as the Father is an exam-
ple. Compare 4 : 32 in reference to
the different relations of the Father
and the Son in loving and forgiving us.
Hath loved us. According to the
better text, *you* instead of *us*. The
apostle makes it personal and practi-
cal. *As Christ loved you*. Notice how
love is repeated and made prominent,
beloved, in love, loved you. **And**, in
proof of and exemplifying his love,
hath given himself, rather, *gave
himself up for us*, in our behalf, **an
offering and a sacrifice to God**.
Here *us* is the more approved reading.
The apostle associates himself and the
redeemed generally with the Ephesian
converts, in their interest in Christ's
atoning death. The word rendered
offering, in the New Testament, means
a sacrifice generally, whether bloody
or not. Compare the use of the word
in Acts 21 : 26; 24 : 17; Heb. 10 : 5, 8,
10, 14, 18; Rom. 15 : 16. The word ren-
dered *sacrifice* is derived from a verb to
slay, and its natural and primary refer-
ence is to the slain victim which is
offered to God. *Offering* suggests the
thought of dedication and surrender to
God; *sacrifice* carries out the idea of

Duties toward ourselves. Personal purity, etc.

3 But ^efornication, and all uncleanness, or ^dcovetousness, ^elet it not be once named among you, as becometh
4 saints; ^fneither filthiness, nor foolish talking, nor jesting, ^gwhich are not convenient: ^hbut rather giving of

3 smell. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becomes
4 saints, nor filthiness, nor foolish talking, nor jesting, which are not becoming, but rather thanksgiving. For of

c 1 Cor. 6 : 18, 1 Thess. 4 : 3, etc.

d See refs. Luke 12 : 15.

e Exod. 23 : 13.

f See refs. 4 : 29.

g Rom. 1 : 28.

h Col. 3 : 15-17.

death upon the altar of the surrendered victim. The former suggests that the obedience of Christ's whole life was a consecrated offering to God; the latter emphasizes the atoning, the propitiatory sacrifice of his death. Both words bring into view the vicarious work of Christ, whether in the perfect obedience and righteousness of his life, or the propitiation of his voluntary death. **For a sweet smelling savour, for an odor of sweet fragrance.** The conception here is in keeping with the idea of sacrifices in the Old Testament, that God, humanly speaking, is pleased with the odor of sacrifices (Gen. 8 : 21). And hence the figure, borrowed from sacrifices, here means, *a thing well pleasing*, "a sacrifice acceptable, well pleasing to God" (Phil. 4 : 18). A fact is stated, that the voluntary offering and death of Christ was a sacrifice for us, acceptable and well pleasing to God (Heb. 10 : 7, 10, 12). "But the pleasure that God takes in the sacrifice of his Son does not refer to Christ's sufferings and death as such, but to the love and obedience that Christ exhibited therein" (OLSHAUSEN).

3-20. DUTIES TOWARD OURSELVES. PERSONAL PURITY. WALKING AS CHILDREN OF LIGHT, WISELY, EXEMPLARILY, AND THANKFULLY.

3. But, as opposed to a life of holy and unselfish love, *let not fornication*, a sin often condemned by Christ and the apostles (Matt. 15 : 19; Acts 15 : 20; 1 Cor. 6 : 9; Gal. 5 : 19), **and all**, every form and mode of, **uncleanness**, in act, word, or thought; **or covetousness**, not so specially a sin of the flesh as the others, but equally connected with our corrupt, carnal natures, odious to holiness and God, and equally opposed to the law of love. Covetousness primarily means an unsatisfied desire to possess more. (See note on 4 : 19.)

Be once, or, even, named among you, a strong expression. Let not these sins be even spoken of among you with any tolerance or shadow of approval. Let them not have any place among you. Let them be utterly excluded. "Where a thing does not exist, we give no name to it. If sin had never entered the world, how many words now found in all human language would have had no place" (BOISE). These sins were common among the heathen and treated lightly by them. **As becometh saints**, *as is becoming to saints*, holy, consecrated people, persons of moral purity. Even talking about such things would be unbecoming to the holy ones of God. Notice how appropriate the designation the apostle here uses, not believers, nor brethren, but *saints*.

4. Neither filthiness, disgraceful and indecent conduct in general, nor **foolish**, *stupid, silly*, and senseless, **talking**. The two preceding words occur only here in the New Testament. **Nor jesting**, used here in a bad sense of immoral pleasantries, low jesting, and wit. Let not these be named among you (ver. 3) **which are not convenient**, *not becoming*, and are discredit-able. (See use of the word in Philemon 8.) **But rather, the giving of thanks**, let thanksgiving be among you, giving tone to your thoughts, words, and acts. There seems to be a play upon the similar sound and form of the two words rendered *jesting* and *thanksgiving*, which may account for Paul's choice of them here. "The former disturbs (and indeed the refined jest and humor sometimes offends the tender feelings of grace), the latter exhilarates the mind" (BENGEL). Alford thus expresses the connection: "Your true cheerfulness and play of fancy will be found, not in buffoonery,

5 thanks. For this ye know, that ⁱno whoremonger, nor unclean person, nor covetous man, ^kwho is an idolater, hath any inheritance in the kingdom of 6 Christ and of God. ^lLet no man deceive you with vain words: for because of these things ^mcometh the wrath of God ⁿupon the children of disobedience. Be not ye therefore partakers 7 with them.
8 ^oFor ye were sometimes darkness,

this ye are sure, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has inheritance in 6 the kingdom of Christ and God. Let no one deceive you with vain words; for because of these things comes the 7 wrath of God upon the sons of disobedience. Become not therefore partakers 8 with them. For ye were once darkness,

ⁱ 1 Cor. 6 : 9, 10.

^k Col. 3 : 5.

^l Jer. 29 : 8 ; Matt. 24 : 4.

^m Rom. 1 : 18.

ⁿ 2 : 2, 3.

^o See refs. Isa. 9 : 2 ; Acts 26 : 18 ; Rom. 1 : 21 ; Titus 3 : 3.

but in the joy of a heart overflowing with a sense of God's mercies."

5. For, introducing an appeal to their own knowledge in support of the exhortation just given. **This**, pointing to what follows this clause. **Ye know**. The expression is stronger in the original, *Ye know, being aware*, or, if used Hebraically, *Ye know assuredly*. In either case it denotes their certain knowledge. **That no whoremonger**, rather, *fornicator*, **nor unclean person**, morally, in thought and life, **nor covetous man, who is an idolater**. The covetous man sets up gain as the object of his affection and trust instead of God; it becomes his idol. "Ye cannot serve God and mammon" (Matt. 6 : 24; comp. Col. 3 : 5). **Hath an inheritance**, a portion, *an inherited possession* (see on 1 : 18), **in the kingdom of Christ and of God**, rather, *of Christ and God*, indicating the close relation between the Father and the Son, and their equal interest in the kingdom. (Comp. on 4 : 32.) "The kingdom of God" is frequently spoken of as Christ's (Matt. 16 : 28 ; John 18 : 36 ; 2 Tim. 4 : 1, 18 ; 2 Peter 1 : 11). The present tense expresses a general truth and law in God's government; and thus the future relation to the kingdom is brought vividly to view, as if present. The kingdom of God, although present and begun, is viewed chiefly as in the glorified state, and includes only those who are in Christ. It is to be distinguished from the church, to which some vile persons may belong, as mentioned above, without having part in the kingdom.

6. But moral purity was lightly prized at Corinth and among the heathen. Hence the needful caution: **Let no man deceive you with vain**

words, *empty saying*, void of truth. Heathen acquaintances, frivolous Christians, and false teachers might use untruthful and sophistical representations tending to lead into sinful indulgence. (Comp. Rom. 16 : 18 ; Col. 2 : 8.) **For because of these things**, the sins and vices just enumerated, **cometh the wrath, or, anger, of God**, a terrible fact—it is surely coming upon the disobedient (Rom. 2 : 5). Instead of *wrath*, the more exact rendering is *anger*, that indignation which has been accumulating and in the day of his anger will fall in righteous judgment upon the offender. On the two words, *wrath* and *anger*, see on 4 : 31. **Upon the children, the sons, of disobedience**, a Hebraism, meaning, the disobedient. (Comp. note on 2 : 2.)

7. Be not ye, rather, *Become not*, by thought, word, and act, **therefore**, in view of God's anger coming upon them, **partakers with them**, in these sins, lest the same righteous penalty come also upon you. This appears to be the negative side of verse first, "Become therefore imitators of God."

8. A reason from their present state and experience, enforcing the exhortation just given. **For ye were sometimes**, *For once ye were*, emphatically, **darkness**. The spiritual darkness of ignorance and sin had so penetrated and pervaded their whole being that they were, as it were, darkness itself. (Comp. 4 : 18.) **But now are ye light**. In like manner the spiritual light of divine truth and holiness had so pervaded their natures, that they were, as it were, light itself. Compare "Ye are the light of the world" (Matt. 5 : 14), "The abstracts, 'darkness' and 'light,' are contrasted, and the use of them is emphatic. They express the heathen

but now *have ye* light in the Lord:
 9 walk as *children of light*: (for *the*
 10 fruit of the Spirit *is* in all goodness and
 11 righteousness and truth;) *proving*
 12 what is acceptable unto the Lord.
 13 And *have* no fellowship with *the* un-
 fruitful works of darkness, but rather
 12 *reprove them*. *For* it is a shame even
 13 to speak of those things which are
 13 done of them in secret. But *all*

9 but now are light in the Lord; walk
 as children of light,—for the fruit of the
 light is in all goodness and righteous-
 10 ness and truth,—proving what is well
 11 pleasing to the Lord; and have no fel-
 lowship with the unfruitful works of
 darkness, but rather even convict them.
 12 For it is a shame even to speak of the
 13 things done by them in secret. But all

p John 8 : 12 ; 2 Cor. 4 : 6.

q See refs. Luke 16 : 8.

r Gal. 5 : 22, 23.

s Rom. 12 : 2 Phil. 1 : 10.

t See refs. 1 Cor. 5 : 9-11.

u Rom. 6 : 21 ; 13 : 12 ; Gal. 6 : 8.

x Lev. 19 : 17.

y Rom. 1 : 24-27.

z John 3 : 20, 21

and the Christian condition, as those respectively of ignorance, sin, and guilt; and of spiritual knowledge, virtue, religious character, pardon, reconciliation to God, and pure happiness" (TURNER). They were *light in the Lord*, in their union with Christ, and only as they were in him. (Comp. ver. 14; 1 : 18.) **Walk as children**, a more tender word than sons, **of light**, as enlightened ones, embodying the true light of Christ. Live consistently with your enlightened condition. On "children" compare Rom. 8 : 16, 17; on "sons of light," 1 Thess. 5 : 5.

9. This verse is parenthetical, giving a reason for the exhortation. **For the fruit**, the natural, moral result and product, **of the Spirit**, rather, according to the best text, *of the light*, **is in**, consists in, **all**, not merely all kinds, but absolutely *all*, **goodness**, opposed to evil and viciousness, **righteousness**, opposed to wrong-doing and moral wrong, and **truth**, opposed to hypocrisy and the morally false. These three words are opposed to the vices previously named, and present the whole of Christian morality under the aspects of the good, the right, and the true. Notice how frequently the apostle uses *all* (ver. 3 : 4 : 19-31). "This verbal triad, presenting the one fruit of the light is less sentimental, but more substantial than the hackneyed cluster of words: the true, the beautiful, the good. 'The right' too often gives way to 'the beautiful,' so-called" (RIDDLE, in "Lange").

10. Resuming the thought of ver. 8. **Proving**, examining, testing as to what is acceptable, *well-pleasing*, **unto the Lord**. Their walk as children of light is to be prosecuted not unthinkingly, nor in conformity to human

traditions and views, but under searching examination, in order to know or discern what is well-pleasing to Christ, and thus to truly practise goodness, righteousness, and truth. (See Rom. 12 : 2 ; 1 Thess. 5 : 21.)

11. **And have no fellowship with the unfruitful works of darkness**, a necessary result and concomitant of observing the preceding injunction; *unfruitful*, as yielding nothing good, but rather ending in death (Rom. 6 : 21). "The metaphor of *fruit*, which we have just had (ver. 9), is almost always used in connection with good. See a close parallel (Gal. 5 : 19, 22), 'the works of the flesh,' 'the fruit of the Spirit'" (MOULE). Notice that in ver. 7 they are exhorted not to be partakers with persons, the disobedient; here not to have fellowship with and share in their works. **But rather**, *also*, in addition to a negative attitude, be positive and **reprove**, better, *convict*, and expose **them** as the workers of darkness. *Them* is not in the original, but these persons are implied. The verb rendered *reprove*, primarily means, *convict*, generally with the idea of shame to the person convicted (John 8 : 46; 16 : 8; 1 Cor. 14 : 24). This meaning fits well here and in ver. 13. By word and deed convict them of their real character, and expose them to open scrutiny. Thus the divine light would shine into their darkened minds and upon their evil deeds, making evident their true character (ver. 13).

12. The necessity of this injunction is evident, **For it is a shame even to speak of those things which are done of, by, them**, the sons of disobedience, **in secret**. The baser vices and the more degrading and

things that are reprov'd are made manifest by the light: for whatsoever
14 doth make manifest is light. Where-

things when convicted are by the light made manifest; for every thing that is
14 made manifest is light. Wherefore he

vicious practices are meant. They were too disgraceful to speak of. Compare "Let it not even be named among you" (ver. 3). Some infer from this that they were not to reprove these vices by words, but by a holy life. They take this verse and its connection to mean: "Without mentioning or even naming these works of darkness, reprove them by the light of a truly Christian life." Both Christ and his apostles condemn these things with great plainness. Paul does not mean to prohibit the mention of them, if necessary, by way of reproof; but he would have them banish these things from their ordinary conversation and thought.

Some suppose a reference throughout this whole chapter to the mysteries of Demeter and Dionysos, prevalent at Ephesus, with their glorification of lust and drunkenness. Vice was dignified under the forms of religion. They are warned against religious rites which sanction fornication and all the nameless vices which were done by them in secret in their mysteries. And so, instead of Bacchanalian songs, they are to speak to one another in psalms and hymns and spiritual songs, in praise to Christ instead of to the god of wine and lust (ver. 18-20). Instead of the prostitution of the marriage relation to the so-called "sacred marriage" of these mysteries and to the gross Artemis (Diana) worship, they are to substitute the high Christian ideal of marriage, modeled upon the high and holy union of Christ with the church (ver. 23, 24). It seems very probable that the apostle may have included these base religious practices in things done in secret. But it appears by no means necessary to limit his language to these religious rites alone. They naturally refer to such vicious conduct as always seeks to conceal disgrace by secret indulgence (Rom. 1: 26-31; 13: 12, 13; John 3: 20). See

"Biblical World," August, 1897, p. 114.
13. **But all things**, referring to the base conduct and vicious practices just mentioned; **that are reprov'd**, rather, *when convicted*, **are made manifest by the light**, are shown

to be what they really are. The light is that of the truth and of the Holy Spirit as it comes from Christ.

The last clause is difficult of interpretation. The rendering of the Common version, **For whatsoever doth make manifest is light**, seems natural, logical, and in the line of the preceding argument. But the Greek has the passive participle literally rendered, *For whatever is being made manifest is light*. But many of the older, and some modern commentators take the participle as middle, with an active sense, and render, *makes manifest*, or, *manifests for itself*. This is similar to ver. 16, *redeeming*, or, *buying for yourselves*, and to 1: 23, as understood by many, *filleteth for himself*, and to Rom. 3: 9, *Do we excel to our advantage*, "Are we better?" A strong objection to this use is that the verbal "are made manifest," of the preceding clause is passive, and this forbids a change to the middle and active here. But such change would not be impossible if the simple and natural thought of the argument appeared to demand it. The meaning in that case would be: For it is light, or truth, that makes manifest, showing and convicting sin of its real character. Or truth for its own advantage and development makes manifest in convicting and reforming. Such a view seems to me allowable.

But the majority of late scholars adhere to the passive form, *For everything that is made manifest is light*, it ceases to be darkness, it becomes light. Light drives away and dispels darkness. The light of Christ, the truth attended by the Holy Spirit, reprov's and convicts sin and dispels it; illumines, so that the light of the truth and of the Spirit takes its place. So if you throw the light of truth in convicting power on these deeds of darkness, you may hope that they may become light or be reformed. Such an interpretation accords with the Scripture quotation of the next verse. Christ is the light, and his gospel truth gives light in this world's darkness. I incline to this view.

14. **Wherefore**, in accordance with

fore he saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 ^a See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, ^b because the days are

says, Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.

15 See to it then carefully, how ye walk, not as unwise, but as wise, buying up the opportunity, because the days are

^a See refs. Rom. 13 11, 12.

^b 2 5; John 5 25.

^c John 8 12; 2 Tim 1 10.

^d Prov. 4 23-27

^e Eccl. 9 10; Col. 4 5

^f Eccl. 11 2; John 12 35.

the fact that whatever is made manifest in the way of true spiritual conviction becomes light, **he saith**, God saith, or it, the Scripture, saith. There is much doubt in regard to the passage here quoted. It is probably a free and condensed citation of Isa. 60 : 1-3, combined perhaps in a paraphrastic form with other passages, as Isa. 52 : 1, 2. The thought, the words, and form are scriptural, though no single passage is exactly given. **Awake, up**, become conscious, **thou that sleepest** the sleep of spiritual death. It is natural to regard these words as addressed to those who are not Christians, but who were to become such through the effectual call of God. **And arise**, a stronger word than "awake," put forth effort, **rise from the dead**, from the darkness and condition of spiritual death, **and Christ**, the Messiah, **will give thee light**, will illumine thee with his truth and Spirit. Or, *the Christ will shine upon thee*, as the rising sun shines upon the world when the night of darkness is past. This idea of daybreak and sunrise accords beautifully with the figure in Isa. 60 : 1-3. The introduction of *the Christ*, indicates the paraphrastic nature of the quotation. In the Old Testament passage it is "the Lord," "the glory of the Lord," and "the light," which are fitly represented by Christ who is the "true light," "the brightness of the Father's glory," and the ascended and glorified ^a Lord." The purpose of the apostle is by Scripture to confirm and enforce his exhortation to Christians, that they reprove and convict the works of darkness (ver. 11) through their words and deeds of truth. This they may hopefully do, since sinners are exhorted to awake and rise from their deadly sleep, with the promise that Christ will shine upon them with his renewing and life-giving light. Compare "Let your light so shine before men," etc. (Matt. 5 : 16).

15. Paul resumes his exhortation to a Christian walk (ver. 8), interrupted by the digression of ver. 12-14. Yet the exhortation is modified and strengthened by the digression. Since you are to reprove and convict the evil conduct of others by the light of your words and practice, **See then**, or, **Look to it therefore**, **that ye walk circumspectly**, or, **carefully**. The best text reads, *see to it then carefully how ye walk*. The apostle would have them keep their eyes open, and be on their watch and guard against any deviation from the path of goodness, righteousness, and truth (ver. 9). They were to exercise great carefulness, that they might walk **not as fools**, more exactly, *not as unwise*, **but as wise**. They were to have regard to duty and truth in the smallest matters, and exercise a religious prudence, not spiritually unwise as to facts and consequences, but walking "in wisdom toward those without" (Col. 4 : 5) and "understanding what the will of the Lord is" (ver. 17).

16. The apostle describes how they are to walk wisely, by **Redeeming the time**. This is an interesting but difficult phrase. A similar one is found in Dan. 2 : 8, where Nebuchadnezzar said to the Chaldee wise men, *Ye would buy, or, gain time*, so gain advantage by delay in hope of escaping threatened destruction. Here the participle, *redeeming*, is middle, meaning *buying up for yourselves*, as a person buys from the market. Buy up for yourselves the time, purchasing it, as it were, by your patient watchfulness, zeal, and well-doing, and so make the time your own, for your own good, the good of others, and for the Lord. Avail yourselves of every occasion of usefulness, allowing none to go by unimproved. The phrase is therefore well rendered: *Buying up the opportunity*, make a wise and sacred use of circumstances and of every opportunity for

17 evil. Wherefore be ye not unwise, but
 18 ^aunderstanding ^bwhat the will of the
 Lord is. And ^cbe not drunk with
 wine, wherein is excess; but be filled
 19 with the Spirit, ^dspeaking to yourselves
^ein psalms and hymns and spiritual

17 evil. Therefore, be not foolish, but
 understand what is the will of the
 18 Lord. And be not drunken with wine,
 wherein is riot, but be filled with the
 19 Spirit; speaking one to another in
 psalms and hymns and spiritual songs,

g 1 Chron. 12 : 32; Rom. 12 : 2.

h 1 Thess. 4 : 3; 5 : 18.

i See refs. Gen. 9 : 20. Prov. 23 : 20, 30.

j Acts 16 : 25; Col. 3 : 16; James 5 : 13.

k Ps. 47 : 7.

doing good. **Because the days are evil.** *The days of your time are evil,* attended with sin and sorrow, persecutions, distresses, temptations, and prevailing wickedness. One year later Rome was burned and the terrible persecution of Christians under Nero began; five years later the empire was convulsed with civil war, and seven years later Jerusalem was destroyed and the Jewish State ended. When Paul wrote he was still a prisoner, and the times betokened a coming storm. He could say: You need to improve every opportunity to counteract the influence of these times upon yourselves and others. And perhaps, keeping in mind the figure of a merchant, because opportunities also are rare and the market must be carefully watched to secure them. Paul doubtless had in mind the sins and difficulties of the then present time, but his words are applicable to every age in which sin presents a hindrance and a peril. (Comp. Col. 4 : 5.)

17. Wherefore, on this account, because ye ought to walk so carefully and the days are evil, **be ye not unwise, be not foolish.** The two words, "not as fools" or *unwise* (ver. 15) and *foolish* here are not exactly the same in meaning. The former relates more to practical irreligion and spiritual blindness; the latter to the careless and inconsiderate, who act without reflection and are therefore ignorant of religious subjects and duties. **But,** on the contrary, **understanding what the will of the Lord is,** generally and particularly, concerning your walk and life. By the word *Lord Christ* is meant. It is implied that his will may be known in reference to Christian duties.

18. And, to mention a particular instance of senseless folly, **be not drunk, intoxicated, with wine.** "To the exhortation against impurity he fitly adds one against drunkenness" (BENGEL). **Wherein,** in which act

and practice, **is excess, self-abandonment, dissoluteness.** The word denotes a state in which there is no safety. It expresses the consequences of debauch, an abandonment to profligacy, necessarily resulting in destruction of happiness and ruin of body and soul. It is not necessary to suppose that the Ephesian Christians were given to such excesses in social life, or at their love-feasts, or in celebrating the Lord's Supper. There is not the least intimation of this. There may have been individual cases of drunkenness. It was frequent enough in heathen life and in heathen religious rites. See the last paragraph on ver. 12.

In strong contrast with being drunken he exhorts them to **be filled with,** literally, *in, the Spirit,* and so permeated by, and under the power of, the Spirit. "The fullness which Christians are exhorted to attain is the same as has been before mentioned in this Epistle (1 : 23; 3 : 19; 4 : 13) and relates to spiritual gifts, graces, and character. While becoming so filled he is 'in the Spirit,' that is, united with him as with Christ; or under the influence of his divine agency, as the phrase, 'in the Spirit' is often used in reference to the afflatus of divine inspiration. . . As in the next verse, the contrast seems to be also between the mirthful and intemperate songs of the votaries of Bacchus, and the inward thanksgiving and joyous emotions of the true Christian heart; it appears probable that St. Paul designedly chooses the phrase, 'in the Spirit,' which expresses spiritual inspiration, in order to make the antithesis the more striking" (TURNER).

19. The natural outcome of being filled with the spirit: **Speaking to yourselves,** equivalent to, *among yourselves,* that is, *to one another.* **In psalms,** probably Old Testament psalms, accompanied perhaps with the harp (Acts 1 : 20; 13 : 33; 1 Cor. 14 : 26), **hymns,** sacred songs of praise to God,

20 songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Duties relating to the family and home.

21 Submitting yourselves one to another in the fear of God

20 singing and making melody in your heart to the Lord; giving thanks always for all things to our God and Father, in the name of our Lord Jesus Christ.

21 Submitting yourselves to one another

l Ps. 34 : 1; Phil. 4 : 6; Col. 3 : 17.

m See refs. John 14 : 13, 14; 1 Peter 2 : 5.

n Rom. 13 : 1-5; Heb. 13 : 17; 1 Peter 5 : 5.

such as Paul and Silas sang in the prison at Philippi (Acts 16 : 25; comp. Heb. 2 : 12), and spiritual songs, odes and lyrics in general of a spiritual character, and often prompted by the Spirit. (Comp. Rev. 5 : 9, 10; 15 : 3, 4.) The three words together embrace the whole circle of Christian praise and music. It will be well to notice that the songs of Mary and Zachariah are made up of Old Testament Scripture (Luke 1 : 46-55, 67-79), and the chant of the disciples in Acts 4 : 24-31 in part. The latter in their praise to God spake also to one another. Singing psalms of praise was common among Jewish Christians (James 5 : 13); hymns perhaps were more common among Gentiles; and spiritual odes among all. In his famous letter to Trajan, Pliny, about A. D. 110, writes that the Christians were accustomed to meet before daylight on a stated day and sing songs to Christ as God among themselves alternately.

Singing, with an audible voice, and making melody in your heart, the joyful, silent music of the soul, to the Lord, Christ. Some critics omit *in before your heart*, and translate *making melody with your hearts, heartily*. The common reading, however, is to be preferred, and is in accord with Col. 3 : 16: "Singing in your hearts unto God." Public, social, and private singing are brought into view in this verse; and devotion of the heart is emphasized. It is only as the melody is deeper than the oral utterance and "to the Lord" that it is worship (John 1 : 24).

20. Another natural result and attendant of being filled with the Spirit: continual thanksgiving. **Giving thanks always for all things, for adversity as well as prosperity, and for everything that comes from God, since "all things work together for good to**

them that love God" (Rom. 8 : 28). Sin, as opposed to God's nature and will, is to be excluded; yet even sin may be an occasion for thankfulness, when it is made subservient to our good and to God's glory (Rom. 6 : 17). **Unto God and the Father, or, as the phrase appears to mean: to our God and Father; he who is our God, the same is a Father to us.** (Comp. 1 : 3; Gal. 1 : 4.) **In the name of our Lord Jesus Christ, as a Mediator, Saviour, and all that his name signifies.** Notice the name is here given in full. Giving thanks is a part of worship and it must be done in connection with Christ, in and through his name (John 14 : 14; 16 : 23, 24, 26).

21-33. DUTIES, AS CHRISTIANS, RELATING TO THE MARRIED AND THE FAMILY.

21. A mutual respect and subordination in the various relations in which we are placed. The being filled with the Spirit, as well as the devout and humble spirit of thankfulness, just enforced, naturally suggests the proper submission which we owe to others, whatever be their station in life. Growing out of the exhortations is the general principle and precept: **Submitting yourselves one to another in the fear of God, rather, of Christ, according to the best text, not in a slavish, but in a reverential fear.** In thus doing you will honor him. The two, reverential fear toward Christ and a proper respect and reverence for one another, naturally go together, since Christians are members of his body and united in him as their Head. The motive is not terror of punishment, human or divine, but a humble, loving reverence for the dignity and authority of Christ, our Lord and Saviour.

The apostle at once proceeds to the application of this principle to the

22 "Wives, submit yourselves unto your
23 own husbands, as unto the Lord; for
the husband is the head of the wife,
even as Christ is the head of the
church; and he is the saviour of the
24 body. Therefore as the church is sub-
ject unto Christ, so let the wives be to
their own husbands in every thing.

22 in the fear of Christ; wives to their
23 own husbands, as to the Lord. Because
a husband is head of the wife, as also
Christ is head of the church; himself
24 the Savior of the body. But as the
church is subjected to Christ, so also
are the wives to their own husbands
in everything.

o Gen. 3 : 16; Esther 1 : 10-20; Col. 3 : 18.

p 6 : 5; Col. 3 : 23.

q 1 Cor. 11 : 3.

r 1 : 22, 23.

Christian home. Thus this verse is a connecting link between what precedes and follows.

22. The most approved text omits the verb, **submit yourselves**, and closely connects this clause with the preceding one. The apostle extends the principle of mutual submission to the wife: **wives, unto your own husbands, as unto the Lord**, who, in a certain sense, is represented by the husband in the marriage relation (1 Cor. 11 : 3; Col. 3 : 18). The submission is that of love, respect, and reverence, which is befitting the relation she holds to her husband. Spiritually she is on an equality with man, but as a husband he is the natural and the scripturally recognized head and leader in the family. Her submission to her husband must be in accordance with the principles of righteousness, and nothing is required of her inconsistent with her Christian character. This submission of the wife, when rightly understood and practised, accords with her inner nature, is in harmony with her relations to God and others, and is productive of the fullest development of her character, her highest happiness and good. *Your own*, emphatic, suggesting the close and holy union in the marriage relation. In 1 Cor. 7 : 2, both husband and wife are represented as having the same reciprocal relation and property in each other. *The Lord* means Christ, who is named at the end of the preceding verse. Both the family and the church have their origin in Christ, who is the Creator of all things, the author of spiritual life, and of the church which he has purchased with his blood (Col. 1 : 15-20). A fundamental principle underlies the family and church relation.

23. **For**, introducing a reason for the exhortation just given, *Because the husband*, according to the best text, *a husband is head of the wife*,

that is, his wife, *as also Christ is head of the church*, the congregation of his called-out people. The husband and Christ are placed as parallels, as also are the wife and the church. The husband and wife are "one flesh" (ver. 31), as also are Christ and the church one spiritual organism consisting of head and body. As Christ is head of the church, so is the husband the head of the wife in the married relation. (Comp. 1 Cor. 11 : 3.) The figure of the marriage union to Christ and his church is prominent in the New Testament (Matt. 9 : 15; 25 : 1-10; John 3 : 29; Rev. 19 : 7-9; 21 : 2, 9; 22 : 17). **And he is**, rather, *He himself is*, emphatically, and no other, **the saviour of the body**, to which both believing husbands and wives belong. This is a limiting, guarding clause. So far as headship the parallels are complete, but they must be carried no further. In addition and beyond the parallel, Christ is the Saviour of his congregation of believers. There might be danger lest the wife, regarding her husband as her natural protector and saviour in difficulties and dangers, should be too completely absorbed in the thought and lose sight of Christ as her supreme Saviour from sin and all its consequences.

24. **Therefore**, rather, *But*, while Christ as the Saviour of the church stands alone, in which work man as a husband takes no part and in which there can be no parallel, a comparison can be made in this that, **as the church is subject unto Christ**, so **let also the wives be subject to their own husbands in everything** pertaining to the married relation and its interests. (Comp. 1 Cor. 7 : 39; Col. 3 : 20, 21.) See the limiting clause of ver. 22, "as to the Lord." Nothing is required contrary to the Lord or inconsistent with his supremacy. As the subjection of the church to Christ is

25 *Husbands, love your wives, even as
Christ also loved the church and [†]gave
26 himself for it: [†]that he might sanctify
and cleanse it [†]with the washing of
27 water [†]by the word, [†]that he might

25 Husbands, love your wives, as also
Christ loved the church, and delivered
26 himself up for it: that he might sanc-
tify it, having cleansed it by the bath-
27 ing of water in the word, that he might

s Gen. 2 : 24 ; Col. 3 : 19.

t Ver. 2 ; Acts 20 : 28.

u John 17 : 19 ; Titus 2 : 14.

x Zech. 13 : 1 ; John 3 : 5 ; Titus 3 : 5.

y See refs. John 15 : 3.

z See refs. Col. 1 : 22.

perfectly natural, noble, and the result-
ant of love, so is the subjection of the
wife to the husband. There is nothing
debasement, unnatural within the sphere
of this wifely subjection, nothing but
what a loving, confiding, and noble
woman's heart would give. **Own** is
omitted in many manuscripts and by
many editors, who suppose it intro-
duced from ver. 22, but there is much
in favor of retaining it.

25. Paul turns to the other side of
this mutual obligation in the marriage
relation. **Husbands, love your
wives**, with inner affection and the
corresponding outward manifestation.
Compare 1 John 3 : 18, "Let us not
love in word, neither with the tongue,
but in deed and truth"; and 1 Peter
3 : 7, "Giving honour unto the wife as
unto the weaker vessel, and as being
heirs together of the grace of life." It
was not needful to exhort the wife to
love, for that she was ever ready to
give, the natural outgoing of a devoted
heart. But she might be led to abuse
her liberty as a child of God and to lose
sight of the submission she owed to her
husband. On the other hand, the hus-
band might abuse his headship and
turn the willing and loving submission
of the wife into a servile subjection of
bondage. In his business and many
cares and hardships he might nourish
a selfish nature, which would show it-
self in his home and thus rob his wife
of that affection which is her due.
And so the apostle exhorts him not
only to love, but also shows him the
kind and degree of love he is to give.
**Even as, or, as also, Christ also
loved the church, and gave him-
self, delivered himself up**, to sufferings
and death, **for it**, in its behalf. (Comp.
on ver. 2.) The love here required of the
husband is not of passion, nor merely
of friendship, but of the soul in its
spiritual purity and from its innermost
depths. It should be Christlike, pat-
terned after God's love, self-forgetful,

and self-sacrificing, and self-devoting,
even unto death.

26. The apostle develops more fully
Christ's love as a pattern, and so he
presents the aim of his self-devoting
love unto suffering and death, *in order
that he might sanctify and
cleanse it*, rather, *that he might
sanctify it*, set it apart and consecrate
it "that it should be holy and without
blemish" (ver. 27). The word *cleanse*
in the original is a participle, and is
translated by some, *cleansing*, making
the act contemporaneous with that of
the verb "sanctify." But most schol-
ars render, *having cleansed*, denoting
an act antecedent to that of the verb.
The latter use is by far the more fre-
quent and on this account is to be pre-
ferred, as well as on logical and doc-
trinal grounds. **With the washing,**
better, *by the bathing, of water by,*
rather, *in, the word*. This bathing
of water is spoken of as well known,
and doubtless refers to baptism. Com-
pare Titus 3 : 5, "the bathing of regen-
eration," the only other passage in the
New Testament where this noun, ren-
dered "bathing," occurs. As the apos-
tle's representation in this whole pas-
sage is taken from the marriage relation,
it is thought by some that in the bathing
of water there is a likening of baptism
to the bath which the bride was accus-
tomed to take preceding her marriage.
Such an allusion is possible, but must
not be pressed. Baptism has this much
to do with the divine life in the soul,
that it should follow immediately after
believing, and it is the first public
manifestation and profession of that
life before the world. It is the begin-
ning of a Christian profession, a putting
on Christ (Gal. 3 : 27). But the outward
cleansing is not all, and therefore the
apostle adds emphatically *in the word*,
the gospel (6 : 17 ; Rom. 10 : 8, 17 ; 1 Peter 1 :
25), accepted by faith. It is "in the
word," as the element or sphere, in
which the cleansing takes place (James

present it to himself ^a a glorious church, not having spot, or wrinkle, or any such thing; ^b but that it should be
 28 holy and without blemish. So ought men to love their wives ^c as their own bodies. He that loveth his wife loveth
 29 himself: for no man ever yet hated his own flesh; but nourisheth and cherisheth it; even as the Lord the church:

himself present to himself the church, glorious, not having a spot, or wrinkle, or any such thing, but that it may be
 28 holy and without blemish. So husbands ought to love their own wives as their own bodies. He that loves his
 29 own wife loves himself. For no one ever hated his own flesh; but nourishes and cherishes it, even as Christ

a Rev. 21 : 10, 11.

b 1 : 4.

c Ver. 33.

1 : 18; John 17 : 17), and baptism derives its efficacy from the word and is meaningless without it. The church, in order to its full consecration to Christ, is purified, as to its individual members, by the Holy Spirit in the word of God, and this is symbolized and publicly manifested and proclaimed in baptism.

27. The design of Christ in cleansing, setting apart, and consecrating the church is given. The final aim of his love, begun before time (1 : 4) and extending into eternity, is brought into view. He is emphatic. *In order that he himself might present it to himself*, that he, the bridegroom, might present the church, his bride, to himself. Notice that in the greatness and majesty of his character, and in the abundance of his grace, he both presents and receives. Compare the same figure in 2 Cor. 11 : 2, "That I may present you as a chaste virgin to Christ." **A glorious church**, or, *the church arrayed in glory*, his congregation of glorified people (Rev. 19 : 7, 8), free from sin and holy, as explained in the rest of this verse. **Not having spot**, to mar the beauty of the person, indicative of moral evil and a sinful disposition, **or wrinkle**, the marks of vice or of age, **or any such thing**, any moral defilement that disfigures the character, like spots and wrinkles in the face. The church is to be in faultless spiritual beauty and in the vigor of perpetual youth. **But**, so far from having any contamination with sin; it was Christ's design **that it should**, or, *might*, **be holy**, absolutely pure and consecrated to him, **and without blemish**, without any defect, absolutely unblamable. It is to be a church of perfect purity, holiness, happiness, and glory (Col. 1 : 22; Jude 24 : Rev. 14 : 4, 5).

The glorious condition of the church here presented is that which will be

realized at the marriage supper of the Lamb (Rev. 19 : 9). "The union of Christ and his church is indeed represented in Scripture as now subsisting; but nevertheless it is imperfect. And it is exactly in this same way true that although 'we are *now* the sons' (1 John 3 : 2), yet are 'we *waiting* for the adoption of sons' (Rom. 8 : 23), that is, the perfection of such condition when, in the kingdom of glory, we shall be 'sons of God, being the sons of the resurrection' " (Luke 20 : 36).

28. Taking up the thought of ver. 25, the apostle applies the striking illustration of Christ and the church to the husband and wife. **So**, with a love like that of Christ, **ought men to love their own wives**, who are, as it were, a part of themselves, **as being**, in fact, **their own bodies**. The peculiar form of the simile seems suggested by the fact that the church is both the bride and the body of Christ; wives also are the brides and united to their own husbands in one body. The thought is enlarged and enforced: **He that loveth his own wife loveth himself**; his wife is himself. Self-love is natural and right, and as the wife is a part of the husband, being together one flesh (ver. 31), so it is natural and right for men to love their wives.

29. The opposite of this is abnormal and unnatural. **For no man, under normal conditions, ever yet hated his own flesh**. This is even true of ascetics who, though subjecting their bodies to the severest discipline, did it for their own good; **but**, on the contrary, he **nourisheth and cherisheth it; even as the Lord**, rather, according to the best text, **as Christ, the church**. And thus the comparison holds as to Christ and the church. It is natural and right in both cases. What is otherwise is against nature;

30 (for ^d we are members of his body, of
 31 his flesh, and of his bones.) *For this
 cause shall a man leave his father and
 mother, and shall be joined unto his
 wife, and they two shall be one flesh.
 32 This is a great mystery: ^ebut I speak
 concerning Christ and the church.
 33 Nevertheless ^flet every one of you in

30 the church; because we are members
 31 of his body. For this cause shall a
 man leave father and mother, and shall
 cleave to his wife, and the two shall be
 32 one flesh. This mystery is great; but I
 am speaking of Christ and of the
 33 church. Nevertheless do ye also,

^d Rom. 12 : 5 : 1 Cor. 6 : 15.

^e Gen. 2 : 24.

^f Ps. 45 : 9-17 ; Rev. 21 : 2.

^g Ver. 25 ; Col. 3 : 19.

what is unnatural is un-Christian. In Christ's nourishing the church there is no need of supposing a reference to the Lord's Supper. By his Spirit, word, and the various means of grace Christ nourishes his people and tenderly watches over them as the husband should his wife (Rev. 3 : 20, 21).

30. For, or, Because, to state a fundamental reason why Christ nourishes the church, **we are members of his body** (1 Cor. 6 : 15 ; 12 : 27). We are individually members of his body; the church or congregation of Christ's followers being conceived of as a whole. The connection with the church and the union with Christ is viewed in its spiritual nature and relations, and is most intimate and close.

The latter clause of this verse, **of his flesh, and of his bones**, is of doubtful genuineness. They are not found in the three oldest manuscripts, though most of the versions and Fathers retain them. Both the Revised and the Improved versions omit them. It is quite possible that the words were written on the margin from Gen. 2 : 23, and introduced by some copyist into the text. However that may be, the words are a striking comment and enforcement of the thought just presented. Adam said of his wife, "This is now bone of my bone and flesh of my flesh," expressive of the origin of Eve and of the closeness of the unity of Adam and his wife and of the marriage relation. At the same time it illustrates and symbolizes the oneness of Christ and his church. They partake of his nature and are one in him by a spiritual union.

31. Apposite here and illustrating the statement just made are the words found substantially in Gen. 2 : 24, and quoted by our Lord in Matt. 19 : 5: **For this cause, the origin of woman from man, shall a man leave . . . and shall be joined unto his wife,**

and they two shall be one flesh. The apostle sees a divine principle and analogy in the marriage relation and in Christ and his church. The latter is the higher, spiritual and eternal; the former is the lower, earthly and temporal. The earthly can be enforced by the heavenly, and *vice versa*. We are members of his body, which is as true of Christ and his church as of the oneness of husband and wife. The ground, however, is to be found in the spiritual. The spiritual naturally precedes the physical.

32. This is a great mystery, better, *this mystery* of the union of man and wife in one flesh *is great; but I speak, I am speaking, in reference to Christ and in reference to the church*, to which our thoughts have been drawn, and not so much of the marriage union of husband and wife. He saw mystery in both, and the fact of the union in each case was equally true, but the greater one, the one more absorbing his thoughts, and the more authoritative as an argument and as a fundamental fact, was the union of Christ and the church. In this divine conception of the oneness of Christ and his people was found, as it were, the pattern of the union in marriage. The word *mystery* does not mean mystical or sacramental, but is here used in the same general meaning as elsewhere. It denotes a *secret* or *hidden thing*, not generally understood, and generally known only by revelation (3 : 9). There is a deep significance in the union of husband and wife symbolizing the greater fact and the more wonderful union of Christ and his church, and this truth was not understood until it was revealed.

33. Nevertheless, though I am speaking of this mystery, especially of Christ and his church, I will pursue it no further, but rather enforce from it the obligations and duties of each of

particular so love his wife even as himself; and the wife see that she ^hreverence her husband.

severally, each so love his own wife even as himself; and let the wife see that she reverence her husband.

h 1 Peter 3 : 5, 6.

the married parties. **Let every one of you in particular**, rather, *let each one also*, as Christ the church, *severally, so love his own wife even as himself, as being, or, as if she were himself.* **And the wife see that she fear, or, reverence her husband**, exercising in thought, word, and deed that confiding and reverent fear that follows in the train of love. (Comp. on ver. 24.) "Where such love exists there can be no slavish fear" (BOISE). "Reverence consists of love and esteem, which produce a care to please; and a fear which awakens caution lest just offense be given. That the wife thus reverence her husband is the will of God and the law of the relation" (MATTHEW HENRY). "There should be such mutual love and confidence that the known wish of the husband should be a law to the wife; and that the known desires of the wife should be the rule which he would approve" (BARNES).

PRACTICAL REMARKS.

1. God has given us a two-fold exhibition of his love toward others, which we should imitate, as the Father and as the Son, a love, devoted, forgiving, and self-sacrificing (ver. 1, 2; 4 : 32; Matt. 5 : 43-48).

2. Christ's sacrifice of himself was voluntary and well pleasing to God; and the atonement made by means of it is of infinite value (ver. 2; John 10 : 18; Rom. 3 : 25; 1 John 2 : 1, 2).

3. Covetousness, like sensual sins, breaks the law of love, blinds the mind, hardens the heart, sears the conscience, and debases the whole moral nature (ver. 3; Luke 12 : 15; 2 Peter 2 : 3; Ps. 10 : 3).

4. Christians should especially guard against sins of the tongue. A grateful temper and the giving of thanks to God are safeguards against abuses of our social and religious natures (ver. 4; James 3 : 5-7; Ps. 30 : 12; Col. 2 : 6, 7).

5. There is a heaven and a hell. What a place of purity the former; of deprav-

ity and shame the latter, and how terrible its companionships (ver. 5; Rev. 21 : 27; 22 : 14, 15).

6. They who maintain that the practice of sin does not shut out of heaven are deceiving themselves and others (ver. 6, 7; Rom. 1 : 18; 2 : 1-9).

7. Since Christians have been enlightened to see the evil of sin, and the beauties of holiness, they should forsake the former and pursue the latter (ver. 7, 8; John 12 : 36; 1 Cor. 6 : 11, 19, 20).

8. To be Christlike we must have goodness, righteousness, and truth (ver. 9; 1 John 4 : 20; Gal. 5 : 21-25).

9. The proof of a Christian life is in living it (ver. 10; Phil. 4 : 8, 9).

10. The lives and conversation of Christians should be a standing reproof to every form of wickedness (ver. 11; 1 Tim. 5 : 20; 2 Cor. 6 : 14, 15).

11. Abominable crimes and vices should not be portrayed from the pulpit or in the public press (ver. 12).

12. The gospel in disclosing the true nature of heathenism and of all false systems of religion shows itself to be a system of light and truth (ver. 13; John 3 : 20, 21).

13. The gospel speaks through the lives and words of Christians, bringing salvation to the penitent and believing (ver. 14; John 1 : 4, 9; 8 : 12).

14. Sinners are not dead in sins in any such sense as to free them from moral obligation to awake and rise to newness of life (ver. 14; John 5 : 40).

15. The wise look before they step; the successfulness of the step will correspond with the carefulness of the look (ver. 15; Prov. 4 : 25-27).

16. Every life has its opportunities as well as every age its evils (ver. 16; 6 : 13; Eccl. 12 : 1).

17. They have the highest wisdom who have sense to understand and loyalty to obey the will of Christ (ver. 17; 6 : 6; 1 Thess. 4 : 3).

18. We should give up the use of wine and whatever intoxicates as a beverage,

6 CHILDREN, obey your parents in | **6 CHILDREN,** obey your parents, in

i Lev. 19 : 3 ; Prov. 23 : 22 ; Luke 2 : 51 ; Col. 3 : 20.

both for our own sakes and for the good of others (ver. 18 ; Prov. 20 : 1 ; Rom. 14 : 21).

19. To be filled with the Spirit is a sure cure of drunkenness. The insatiable cravings and longings in man can only be satisfied by the joys of the Holy Spirit (ver. 18, 19 ; 4 : 22, 23, 30).

20. Singing is an important part of private and public worship. It should come from the heart, and they who conduct it should be Christians (ver. 19, 20 ; Col. 3 : 16 ; 1 Cor. 14 : 15).

21. Christianity does not break up the relations of life, but rather confirms them, sweetens every obligation, and makes every just and natural yoke the lighter (ver. 21 ; Phil. 4 : 12).

22. The family is an institution of divine origin, and neither the feelings and conduct in the case of the wife in relation to her husband, nor in those of the husband in relation to his wife, should violate God's will or the rights of conscience (ver. 22, 23, 28 ; 1 Peter 3 : 1, 2, 7).

23. The law of the family should be the law of love. The more Christlike the husband and wife, the more like heaven the government of the family, the more perfectly will it accomplish its end (ver. 23-33).

24. The husband should be ready to lay down his life for the temporal welfare of his wife, and also for her eternal salvation (ver. 25-29).

25. However much the means of grace and religious rites may excite to holiness of heart and life, sanctification is wrought by the truth, the word of God (ver. 26 ; John 17 : 17).

26. Churches now have their "spots" and "wrinkles" and "such things" (alas! too many of them) ; but the day will come when the great congregation of Christ's people will be arrayed in a holy and unblemished perfection (ver. 27 ; Heb. 12 : 22-24).

27. The great truths of the gospel, the love of God for man, and of Christ for his people, and his relations to them, were not discovered by human wisdom, but

were made known by divine revelation (ver. 32 ; 1 Cor. 2 : 7-10 ; 1 Tim. 3 : 16).

28. The highest interests of the family, the happiness and best welfare of society, and the purity of the church, depend on just views of marriage and the right observance of its obligations (ver. 33 ; Heb. 13 : 4 ; 1 Tim. 3 : 2-5).

CHAPTER VI.

This chapter continues the treatment of the Christian family and home : The duty of children (ver. 1-3) ; of fathers (ver. 4) ; of servants (ver. 5-8) ; and of masters (ver. 9). The apostle concludes his exhortations by vividly describing the Christian conflict and the Christian armor, its nature and use (ver. 10-16) ; and requests prayers for Christians in general and for himself in particular, that he may be enabled to proclaim the gospel aright (ver. 17-20). He finally concludes with a commendation of Tychicus (ver. 21, 22), and an apostolic benediction.

1-9. EXHORTATIONS RELATING TO THE FAMILY AND HOME CONTINUED. To children and parents ; to servants and masters.

1. In this and the three succeeding verses the reciprocal duties of children and parents are enforced. **Children,** especially those of Christian parents, since the Epistle is addressed to Christians. As it was intended to be read in the public assembly, though doubtless privately also, and in the home, we may infer that children were present at their public worship. See below. **Obey.** A stronger word than "submit yourselves" in 5 : 22 ; it is the same as that rendered "be obedient" in ver. 5. God has placed the parent, as it were, in his stead, in the government of the household. The child too is inexperienced and is not yet competent to govern himself. He is to be subject to the will of his parents, within the limitation given below. **Your parents,** both father and mother, and both should be in harmony. The mother has often more to do in the government of the child than the father. (Comp.

2 the Lord : for this is right. ^k Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.

4 And, I ye fathers, provoke not your children to wrath : but ^mbring them

2 the Lord ; for this is right. Honor thy father and mother, which is the first commandment with a promise attached, that it may be well with thee, and thou mayest live long on the earth.

4 And fathers, do not provoke your children to anger, but bring them up in

^k Exod. 20 : 12.

^l See 1 Sam. 20 : 30-34, Col. 3 : 21

^m Gen. 18 : 19 ; Deut. 6 : 7 ; Prov. 22 : 6.

Prov. 1 : 8 ; 6 : 20.) **In the Lord**, qualifying *obey*, as in the Lord's service, in accordance with his will, within the sphere of Christian duty. There is here no implication of infant baptism. Babes and unconscious infants are not here addressed, but children under age and more or less immature, but intelligent enough to understand the word addressed to them, and to engage in worship and recognize their duties in the Lord's service. Indeed, they may be regarded as believing children, who with their parents were serving Christ, as among those addressed in 5 : 21, "submitting yourselves to one another in the fear of Christ." As husbands and wives above, and masters and servants below, are addressed as believers, so it is also most natural to regard the children and their parents the same. Doubtless there were believing and baptized children at Ephesus. The exhortation while especially addressed to believers is also applicable to others. No obedience, however, is required which is unchristian and contrary to the Lord's will. The apostle states the reason. **For this is right**, such obedience is proper and righteously demanded by the laws of God and men, being founded upon the natural relation existing between the parties.

Paul enforces this duty of children to their parents by citing the fifth commandment in the words of the Septuagint version (Exod. 20 : 12). **Honour thy father and mother**, with reverence, obedience, and according to them their due (Matt. 15 : 4-8). Concerning which the apostle observes : **which is the first commandment with**, literally, *in*, surrounded and in connection with, **a promise**. This is the first commandment of the Decalogue which has a positive, definite promise. The second has only an implied promise, and the third a warning which might imply its opposite, if observed. But these are not strictly promises.

3. The promise is given nearly in the words of the Septuagint : **that it may be well with thee**, etc. This promise had at first a special reference to Hebrew children in the land of Canaan. But the apostle appears to broaden the application and to make the promise general, to children in all lands, by omitting the last clause of the promise, "which the Lord thy God giveth thee." The obedience of children to parents is a fundamental requirement in the government of a family or of a community. The welfare, both temporal and spiritual, of all classes largely depends on this. The good habits resulting therefrom, such as self-control, diligence, promptness, faithfulness, and kindness, tend to promote health and lengthen life.

4. **And ye fathers**, suggesting that there were duties on the side of the parents as well as on that of the children. First, negative duty, and then positive, is enforced. Some would render *parents*, as the word *fathers* is rendered in Heb. 11 : 23, and as it is rendered not infrequently in secular authors. But such a meaning is not necessary, nor is it probable here. The apostle would hardly begin with the proper term for parents in ver. 1, then specify "father and mother" and conclude by using the proper term for "fathers" to designate both parents. He rather addresses the fathers as heads of families, in whom the authority of mothers inheres, and who are naturally the leaders and the final deciders in administering family government. And he may also have used the form of exhortation that he did, because fathers may be more harsh and severe than mothers in the treatment and discipline of children. **Provoke not your children to wrath**, *anger not*, or, *exasperate not your children* ; do not by an antagonizing spirit, exasperating words, or unfair, oppressive treatment, incite your children to anger, but

up in the nurture and admonition of the Lord.

- 5 ^a Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, ^o in singleness of your heart, as unto Christ: 6 ^p not with eyeservice, ^p as menpleasers; but ^q as the servants of Christ, doing

the nurture and admonition of the 5 Lord. Servants, obey your masters according to the flesh, with fear and trembling, in singleness of your heart, 6 as to Christ, not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart,

n Gen. 16 : 9; Col. 3 : 22; 1 Tim. 6 : 1, 2.

p Phil. 2 : 12; Col. 3 : 22, 23.

o 1 Chron. 29 : 17; Acts 2 : 46.

q 1 Cor. 7 : 22, 23.

rather treat them with fairness, firmness, and gentleness. Compare the use of the word in Rom. 10 : 19. In Col. 3 : 21 another word is rendered *provoke*, do not stir up and irritate your children with harsh and unreasonable exactions and fretfulness, and dishearten them. Anger too will beget anger.

But bring them up, literally, *nourish them up* to maturity (comp. 5 : 29), *educate* and develop them, **in the nurture, in the training** and discipline, both formative and corrective, cultivating the mind and morals, employing, if necessary, reproof and punishment. **And admonition**, exhortation and warning, **of the Lord**, proceeding from Christ. Here we have the positive and the negative, the training of the child in the way that he should go, and the admonishing and checking as to the way in which he should not go. All Christian education comes forth from Christ and accords with the gospel. The education here enforced is Christian, pervaded with the spirit and teachings of Christ.

5. On these precepts for servants and masters in this and the four following verses, compare Col. 3 : 22-25; 4 : 1, and the Epistle to Philemon. **Servants, bondservants or slaves.** Such is the meaning of the word, and most of the servants of those days were slaves. The reference in ver. 8 appears to be these, "bond or free." Another word is used for hired servants (Luke 15 : 17, 19). The precepts, however, have an application to all who are in service. Society in antiquity was based on slavery, and at no time was the system more completely organized than in the apostolic days in the Roman Empire. Slavery was of the most absolute kind. The gospel nowhere condemns it, but its principles were such as would in the end work out its abolition. The apostles accepted slavery as a fact, a settled

condition of Roman society which they were powerless to change. The slave population very largely outnumbered the free, and from them were gathered large numbers of the early converts to the Christian religion.

Be obedient, obey your masters, or, lords. Notice Paul does not use here the severer term for *master*, involving unrestricted and absolute power, but the milder one, having a wider meaning, applicable to various ranks and relations in life, not excluding the good of the ruled, and suggestive of neither property nor absolutism. **According to the flesh**, having control of their bodies and in earthly matters, but not over their consciences and in spiritual things. It would also suggest that the relationship was external and transient, and that over them all was the more abiding relation of the heavenly Master, Christ the Lord (ver. 9). **With fear and trembling**, anxious and solicitous not to displease, and to perform every particular duty carefully and reverently. **In singleness of your heart**, honestly and sincerely, without hypocrisy or double dealing. **As unto Christ**, regarding the service as done to him. The servant is reminded that he has a higher service and a higher Master, and that faithfulness to the latter forbids dishonesty and unfaithfulness in the earthly service. As servants or slaves to Christ, both servant and master stood on an equality (ver. 8).

6. The exhortation is continued and expanded, first negatively and then positively. **Not with eyeservice, as menpleasers**, exact and faithful only under the master's eye and wishing to please men only. **But as the servants of Christ**, as *bondservants or slaves* to Christ, as Christians and desirous of pleasing Christ as well as men. (Comp. Col. 3 : 24.) **Doing**, the

7 the will of God from the heart; with good will doing service, ^ras to the Lord, and not to men; ^sknowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether ^{he}be bond or free.

9 And, ye ^tmasters, do the same things unto them, ^uforbearing threatening: knowing that ^vyour Master also is in heaven; ^wneither is there respect of persons with him.

Directions respecting the spiritual conflict; the Christian armor and prayer.

10 Finally, my brethren, be strong in

7 with good will doing service, as to the Lord, and not to men; knowing that whatever good thing each may have done, that shall he receive from the Lord, whether bond or free. And masters, do the same things to them, forbearing threatening; knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 Finally, be strong in the Lord, and

^r 1 Cor. 10 : 31.

^s Isa. 3 : 10; 2 Cor. 5 : 10; Col. 3 : 24.

^t Job 31 : 13-15; Col. 4 : 1.

^u Lev. 25 : 43.

^v John 13 : 13.

^w Acts 10 : 34; Col. 3 : 25.

will of God from the heart, not a mere external service under the inspection of the master, but doing it heartily, regarding their condition and service to be according to God's will.

7. With good will, with friendly feeling, **doing service, as if to the Lord, and not to men**. Their obligation to be honest and faithful as servants was greater to the Lord than even to their masters. They are to do the will of God in their service to men, even as Christ did.

8. A motive and an encouragement are derived from the expected reward. **Knowing**, as a matter of fact, **that whatsoever good thing any man doeth, or, each may have done, the same good and its reward shall he receive of the Lord**, who is no respecter of persons (ver. 9), **whether he be bond or free**, a servant or a freeman. All stand on a level before the judgment bar of Christ (2 Cor. 5 : 10).

9. And, ye masters, or, lords (see on ver. 5), there is an obligation resting on you as well as your servants, **do the same things unto them**, be in the habit of exercising the same principle of kindness, justness, and faithfulness according to the will of God, so far as your different circumstances will allow (Col. 4 : 1). **Forbearing threatening**, giving up the habit of threatening, which too much characterizes the conduct of masters toward their servants. He "singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness" (ELLICOTT). A reason and motive is

given for so doing. **Knowing** this fact, **that your Master also**, according to the best text, *that their Master and yours*, being one and the same person, **is in heaven**, where he is in power and glory. All, servants and masters, are on an equal footing before him. **Neither is there respect of persons with him**, on account of outward condition, rank, or power among men. He will exercise no partiality, but deal in equal justice with masters and with servants. Among the heathen, slaves were treated as scarcely human. They were ruled by the fear of punishment. The Christian was to rule kindly by an even-handed justice. The great principles of morality and of the gospel were to be kept in view. Both master and slave were to remember their supreme obligation to Christ and act in view of a coming judgment. Christianity thus mellowed the system and bettered the condition of the slave. By this great principle of spiritual equality of slave and freeman, the gospel has gradually done away with slavery, even in its milder forms.

10-20. EXHORTATIONS TO ACQUIRE CHRISTIAN STRENGTH, TO PUT ON THE ARMOR OF GOD, AND TO PRAYER.

10. Passing from the special to the general Paul summons his readers to the conflict against all the enemies of the gospel. **Finally**, *as to what remains* after the various exhortations given. **My brethren**, not found in many of the oldest manuscripts and omitted by the latest critical authorities. Olshausen remarks that the apostle does not address the readers as

the Lord, and ^ain the power of his
11 might. ^aPut on the whole armour of
God, that ye may be able to stand
12 against ^bthe wiles of the devil. For
we wrestle not against ^cflesh and blood,
but against ^dprincipalities, against

11 in the might of his strength. Put on
the whole armor of God, that ye may
be able to stand against the wiles of
12 the Devil. For to us, the contest is not
against flesh and blood, but against
the principalities, against the authori-

^a See refs. 3 : 16; Isa. 40 : 29-31.

^b Gen. 3 : 1. 2 Cor. 2 : 11; 11 : 3, 13-15; Rev. 2 : 24.

^a See refs. Rom. 13 : 12; 2 Cor. 10 : 4.

^c Matt. 16 : 17; 1 Cor. 15 : 50. ^d See refs. 1 : 21.

brethren in the whole of this Epistle. **Be strong**, or, *be strengthened*, let the Holy Spirit, the word, and the means of grace make you strong in the **Lord**, in union with him, and in the power of his might. Make his strength your strength. He is the source. (Comp. Phil. 4 : 13; Acts 9 : 22.)

11. Not only are they to become strengthened, but in connection with this they are to **put on the whole armour**, both offensive and defensive (comp. ver. 17), **of God**, that which comes from him. This points to the means or instruments in this warfare. The word translated *whole armor* occurs elsewhere in the New Testament only in ver. 13 and Luke 11 : 22, and means the complete armor of the heavy-armed soldier. Paul must have often witnessed this full uniform as a prisoner guarded by soldiers of the Praetorian guard (Phil. 1 : 13). He had doubtless used this figure in preaching to those who came to him. A part of the armor would not do, ye must put on the *whole*, in order that ye may be able to stand against the wiles, the cunning, crafty devices, of the devil, who is the arch adversary and chief among those enumerated in the next verse. These *wiles* refer to his treacherous methods of warfare and his subtle plans of battle. *To stand* is the keynote of this whole passage. The picture is not of aggressive warfare, but of holding the fortress of the soul against the trickery and all the assaults of the evil one. Paul regarded the devil as a personality, with evil spirits under him (next verse). Ephesus was a center of magical arts and works of darkness. If the devil and evil spirits did not exist he would not have described the enemies of the Christian as he does in these verses to the Ephesians, among others to whom he writes. (See note on 2 : 2.)

12. The need of having on the complete armor is evident when we con-

sider the enemies we have to encounter. **For we wrestle not**, rather, *For to us as Christians the wrestling, or, the struggle, the contest is*. In warfare the hand-to-hand encounter often occurs. This is peculiarly so in the Christian conflict. Each one comes into personal engagement. **Against flesh and blood**, not with mere mortal, feeble men. (See on Gal. 1 : 16.) "The evil lurks behind men who are hostile to us" (BENGEL). The Christian's fight against fleshly desires is in a higher sense a struggle against the powers of darkness. Comp. Exod. 16 : 2, where it is said that "the whole congregation murmured against Moses and Aaron," and ver. 8, where it is also said, "Your murmurings are not against us, but against the Lord." Their murmuring was such a flagrant sin against God that their offense against Moses and Aaron was unworthy of notice. The powers of evil so thoroughly reign in the hearts of the children of disobedience, and so fully identify themselves with human passions and lusts, that the latter can well be left unnoticed when speaking of these supernatural enemies of grace. Or, as Alford suggests, "our life and death struggle, there being but *one* such, which can only be here described by the apostle, is really against these supernatural agencies who fight us by every means within their reach." The devil and his angels mass all their forces on earth and in hell against the Christian. The phrase *flesh and blood* also suggests to us that the conflict is spiritual. These spiritual enemies assail the emotions, the will, and the conscience, in our quiet hours and secret devotions and our meditations as well as in our more public labors and prayers. Hence the weapons of our warfare "are not carnal," but spiritual and mighty before God to the casting down of strongholds (2 Cor. 10 : 4).

The mighty host of the powers of darkness are enumerated against whom

powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all,

ties, against the world-rulers of this darkness, against the spiritual powers of evil in the heavenly realms. Therefore take on the whole armor of God, that ye may be able to withstand in the evil day, and having fully wrought

e See refs. 2 : 2 ; Luke 22 : 53 ; Col. 1 : 13.

f See refs. ver. 11.

g Rev. 3 : 11.

we wrestle. **Principalities, powers, or, governments, authorities.** See 1 : 21, where these words are used of the angelic hosts of heaven. Here they are used of the grades of evil angels organized under the devil. So also in Col. 2 : 15. Comp. Rev. 12 : 7-9, where the same idea of a gradation is brought out ; and also the note on Rom. 8 : 38. **Against the rulers of the darkness of this world,** rather, according to the most approved text, *against the world-rulers of this darkness.* The devil is "prince of this world" (John 16 : 11), "the god of this world" (2 Cor. 4 : 11), and under him his angels are world-rulers, exercising dominion in moral and, perhaps, to some extent in intellectual matters and relations. The depravity and miserable condition of men without, and independent of, the gospel is strongly expressed by the figure, *this darkness.* "The whole world lieth in wickedness," or, *in the wicked one* (1 John 5 : 19 ; comp. 5 : 8 ; Luke 22 : 53). **Against spiritual wickedness in high places.** This is better rendered : *Against the spiritual powers of evil in the heavenly realms.* "The idea seems to be the spiritual forces of evil, as distinguished from the material, organized in bands, hosts, or armies, and having at their command the hostile appliances and operations which they use against Christians."

But the great difficulty of this passage is in the phrase, "heavenly realms," which here occurs the fifth time in this Epistle (1 : 3, 20 ; 2 : 6 ; 3 : 10). In these passages it does not appear that we should restrict the phrase merely to locality, as to paradise or the third heaven, the abode of saints and of angels, or to the lower heavens, the air, as the region in which the devil is regarded as holding some sort of sway (2 : 2). It seems to include the idea of the spiritual and unseen, and describes a sphere higher than that of earth. This will naturally indicate

more or less, according to the connection. We cannot suppose the apostle to mean that these Satanic forces operate in heaven itself ; but rather that they carry their warfare even into those heavenly realms or spheres in which the Christian and the church of God are permitted to have their highest enjoyments. They carry their conflict into churches, into revivals of religion, into the closets, and into the gatherings of Christians. They tempt the truly spiritual to worldly ambition, to pride and self-dependence. Compare the temptations of Jesus (Matt. 4 : 1-9). Similar to this, Ellicott speaks of these realms as "the supernal regions," and these spirits as "the supernal spirits of evil." And to a like effect Barry says : "It surely points to the power of evil as directly spiritual, not acting through physical and human agency, but attacking the spirit in that higher aspect, in which it contemplates heavenly things and ascends to the communion with God."

13. Carrying on and re-enforcing the thought of the two preceding verses. **Wherefore,** in view of these foes we have to contend against, **take unto you,** as Paul had witnessed the Roman soldier taking up and girding on his armor. The language is taken from military life. The apostle uses this martial style especially at this period of his imprisonment (Col. 1 : 23 : 2 : 5 ; Phil. 1 : 27-30 ; 4 : 1). Take on **the whole armour of God ;** it lies complete and ready for use, as it were, at your feet. Take it up and gird yourself with it ; it is your own. (See on ver. 11.) **That ye may be able to withstand** the terrible onsets, **in the evil day,** which I see approaching. The apostle saw, as if by prophetic vision, days of conflict and trial near at hand for the Asian churches. The six years, from the fire of Rome to the destruction of Jerusalem (A. D. 64-70), were among the most calamitous in history. It was an evil day, a day of doom to the Jew-

14 ^h to stand. Stand therefore, ⁱ having your loins girt about with truth, and ^k having on the breastplate of righteousness; ^l and your feet shod with the preparation of the gospel of peace; 16 above all, taking ^m the shield of faith,

14 all, to stand. Stand therefore, having girded your loins about with truth, and having put on the breastplate of righteousness; and having shod your feet with the preparation of the gospel of peace; in addition to all, having taken

h Mat. 3 : 2; Luke 21 : 36.

i Isa. 11 : 5; Luke 12 : 35.

k Isa. 59 : 17.

l Isa. 52 : 7; 2 Cor. 5 : 18-21.

m Ps. 56 : 3, 4; Heb. 13 : 6, 1 John 5 : 4, 5.

ish nation, a type of the final judgment. Christians suffered from apostasy and persecution. Examine the second and third chapters of Revelation and note how the seven churches of Asia had suffered in an evil day. So now every individual has his days of trial and temptation, his evil day when he especially needs to have on his whole armor. **And having done all, having fully accomplished all** for equipment and action, or, *having fully wrought all* that belongs to the conflict in all its parts and action. Accordingly in Thayer's "Lexicon" it is rendered, *having gone through every struggle of the fight, to stand*. And so they would *stand*, not only before, but also in and at the end of the conflict. At no time would there be any wavering or flinching, but all firm, immovable at their post, always abounding in the work of the Lord (1 Cor. 15 : 58).

14. Further and more detailed directions are given as to the putting on and use of each particular piece of armor. **Stand therefore**, in view of what we have said, *stand* ready for the fight and in the fight, confident of victory, **having your loins girt about with truth**, rather, *having girded your loins*, etc. The girdle or waist-belt kept the armor in place, covered and protected portions of the groin and stomach below the breastplate, and was also used to support the sword. *With*, or more exactly, *in, truth*, truthfulness, sincerity, integrity, and conscious rectitude. Truth is here viewed as that which is subjective. Objective truth is more brought into view in ver. 17. The knowledge of Christian truth is implied. As the girdle supports and nerves the person, so the Christian gains firmness and constancy in the consciousness of possessing and enjoying truth in character and life. **And having on**, rather, *having put on, the breastplate of righteousness*. The participles in the clauses of this

and the two following verses express the several acts of the soldier before he takes his position, to stand. Righteousness is the spiritual breastplate. The breastplate was a most important piece of defensive armor, which protected the vital organs, heart, lungs, etc. The figure appears to be taken from Isa. 59 : 17, where righteousness is the breastplate of the Lord Messiah, referring to the goodness, uprightness, and perfect holiness of Jehovah. So righteousness is here that purity and uprightness which result from regeneration, including perhaps also that righteousness of Christ which is accounted to the believer (Rom. 1 : 17). The Christian conscientiously and habitually endeavoring to enjoy and practise this righteousness, in doing God's will, finds in it a defense against Satan and other adversaries. Compare "breastplate of faith and love" (1 Thess. 5 : 8).

15. The apostle notices each piece of armor as the soldier would naturally put them on, first the girdle, then the breastplate, and then the strong, firm, sandals, with their soles studded with nails. **And your feet shod with the preparation**, better, *And having shod your feet in the preparation*, in that state of readiness, that preparedness of mind, which is given by **the gospel of peace**. The peace is not only that which the gospel proclaims, but also that which is experienced in the soul of the Christian. The military sandals helped the warrior to be sure-footed, strong, and swift; so the gospel sandal helps to firmness, and alacrity in the Christian service. (Comp. Isa. 5 : 27; 52 : 7.) The preparation here is not merely for the public proclamation of the gospel, but for all forms of religious service. All the saints and the faithful generally are addressed in this Epistle (Eph. 1 : 1).

16. **Above all**, correctly rendered, *In addition to all*, the other armor. Another reading is, *In all things*, at

wherewith ye shall be able to quench
17 all the fiery darts of the wicked. And
^atake the helmet of salvation, and
^othe sword of the Spirit, ^pwhich is the
18 word of God : ^qpraying always with

on the shield of faith, in which ye will
be able to quench all the fiery darts of
17 the evil one. And receive the helmet
of salvation, and the sword of the
18 Spirit, which is God's word ; praying at

ⁿ Isa. 59 : 17 ; 1 Thess. 5 : 8.

^o Heb. 4 : 12 ; Rev. 1 : 16.

^p Matt. 4 : 4, 7, 10.

^q See refs. Luke 18 : 1.

every turn of the conflict. This reading however is doubtful. Ellicott says that "it has not sufficient external support, and may have been a correction for the ambiguous preposition in the text." Notice how the apostle now changes in specifying the rest of the armor. "The pieces of armor already mentioned being fitted on to the body and fastened to it, each by appropriate mechanism, have each its characteristic verb—but shield, helmet, and sword need no such special fastening, for they are simply taken up or assumed, and therefore they are joined to the one general participle, *having taken on*, and the verb *take*" (EADIE). Having girded the body and fastened on the breastplate and the sandals, the soldier with his left hand takes the shield and with his right puts on the helmet and receives the sword.

Taking, having taken, the shield. The word rendered shield, means the heavy armed circular shield, oblong and four-cornered, measuring four feet by two-and-a-half. "A vertical, rectangular section of the bark of a large tree would represent the shape" (BOISE). It was capable of defending almost the whole person ; and when joined to others by a body of troops, together they formed a wall of defense against the rain of the enemy's missiles. So **faith** forms a *shield*, which protects its possessor from the attacks which otherwise would overcome him. A living faith in God through Jesus Christ is the true safeguard in conflicts, trials, and temptation. "The just shall live by faith" (Rom. 1 : 17). Compare the eleventh chapter of Hebrews. **Where-with**, more exactly, *in which*, within, under the cover of which, **ye shall be able to quench all the fiery, or, burning, darts of the wicked one**. It is not the poisonous dart, producing burning and feverish wounds that is here meant, but the dart with tow or other inflammable material attached to it and sent burning against fortifica-

tions and breastworks. Under cover of the shield it was easy for the warrior to extinguish these as they struck the shield and fell at his feet. (Comp. Prov. 26 : 18.) The fiery darts of the devil are those spiritual devices and appliances which he uses, burning with hate, slanders, threats, deceit, and vile incitement to evil passion. A strong living faith wards off these, and extinguishes whatever would arouse the inward fires of anger or lust. *The evil one* here is the devil, who is thus styled by way of bad distinction in 1 John 2 : 13, 14 ; 3 : 12 ; 5 : 18, 19. See appendix of "Commentary on Matthew," pp. 418, 419.

17. And take, or receive, from the hand of another who presents it, **the helmet of salvation**. The head, as a vital part containing the brain, the sight, the hearing and the smelling, needs special protection. Salvation is regarded as a helmet. It is worn by the Lord (Isa. 59 : 17) ; and accepted by the believer. In 1 Thess. 5 : 8 it is called the "hope of salvation," giving the believer assurance of final victory. But here it is a sense and assurance of deliverance from sin and of salvation as a present possession. "He that believes on the Son has eternal life" (John 3 : 36). "O God, the Lord, the strength of my salvation, thou hast covered my head in the day of battle" (Ps. 140 : 7).

Thus far the defensive weapons of the heavy-armed soldier have been named ; now a single offensive weapon is mentioned, **And receive the sword of the Spirit**, that which the Spirit furnishes. What this sword is : **which is the word of God**, or more exactly, *God's word*. The only other passage in the New Testament where *sword* is used in spiritual imagery is Heb. 4 : 12, and there as here is used of the word of God. The Spirit reveals and inspires, and teaches us how to wield this spiritual weapon. The word of God comprehends all revealed truth.

all prayer and supplication ^rin the Spirit, and ^swatching thereunto ^twith all perseverance and supplication for
 19 all saints; ^uand for me, that utterance may be given unto me, that I may open my mouth ^vboldly, to make
 20 known the ^wmystery of the gospel, for which ^xI am an ambassador ^yin bonds:

every fitting season in the Spirit, with all prayer and supplication, and watching thereunto in all perseverance and
 19 supplication for all the saints; and for me, that utterance may be given to me, in opening my mouth to make known with boldness the mystery of
 20 the gospel, for which I am an ambas-

^r Rom. 8 : 26, 27.

^s See refs. Matt. 24 : 42.

^t Gen. 32 : 24-28; Matt. 15 : 25-28.

^u Acts 4 : 29; Col. 4 : 3; 2 Thess. 3 : 1.

^x Acts 13 : 46; 28 : 30, 31.

^y 1 : 9.

^z 2 Cor. 5 : 20.

^a 3 : 1; Acts 26 : 29; 2 Tim. 1 : 16; Philem. 10.

At the time this was written it included the Old Testament and the whole gospel system so far as it was then written, and the inspired oral instruction of the apostles. (Comp. 1 Peter 1 : 25). Christ had promised inspired guidance to his apostles (John 16 : 13). How effective the sword of the Spirit is may be learned from Heb. 4 : 12, in that it is "living, powerful, and sharper than any two-edged sword." We learn of its use from Christ warding off the temptations of Satan by quoting Scripture (Matt. 4 : 4, 7, 10). So, also, the apostolic preachers proclaimed the word of God (Rom. 10 : 8), the gospel, which was the power of God unto salvation unto every one that believeth (Rom. 1 : 16; 1 Cor. 1 : 18; Acts 19 : 20).

18. The military imagery ceases. The Christian soldier is now armed complete with six pieces of armor. A seventh, *prayer*, which is rather an exercise than a weapon, the apostle introduces in unfigurative language. This he urges as that which should at all times accompany the use of all the weapons before mentioned. **Praying always**, at all times and at every fitting occasion, **in the Spirit**, in unison with him, imbued, prompted, and directed by him (Rom. 8 : 26; Jude 20 : comp. Zech. 12 : 10). **With all prayer**, in general, **and supplication**, requests in particular. All kinds of prayer are included : public, private, family, secret; ejaculatory, deliberate; confessing, thanking, praying; and employing these to their full extent. **Watching thereunto**, in reference to this praying, guarding against whatever might interfere with the proper performance of this duty; **with**, or, **in**, **all perseverance** in this habit, implying earnestness and importunity; **and supplication for all the saints**, for Christians everywhere.

In the spirit of Christ and of the Christian brotherhood their importunity and petitions in prayer should include all their fellow-soldiers engaged in this spiritual warfare. (Comp. 3 : 18.)

19. **And for me**, in particular, **that utterance**, opportunity and ability to proclaim the gospel message, **may be given unto me** from God; **that I may open my mouth boldly**, rather, *in opening my mouth*, that is, as often as I open my mouth, **to boldly make known the mystery**, the secret counsel of God revealed in **the gospel**. This is the sixth time that the word *mystery* occurs in this Epistle (1 : 9; 3 : 3, 4, 9; 5 : 32). The glad tidings of salvation to all, Jews and Gentiles, had not before been proclaimed to the world. The salvation of Gentiles on equal terms with Jews, once hidden, was now revealed in the gospel. (Comp. note, 1 : 9.) The *boldness* which Paul desired was the courage and frankness to proclaim the gospel in its fullness at the capital of the world. The phrase, *open my mouth*, is used to express the beginning of a most important discourse, the declaration of some great truths full of interest and meaning. (Comp. on Matt. 5 : 2.)

20. **For which**, in behalf and in the interest of the mystery of the gospel which he desired to make known; **I am an ambassador in bonds**, literally, *in a chain*. He was an ambassador, an apostle, acting on behalf of Christ (2 Cor. 5 : 20). It is possible that the singular *chain* may refer to the single chain with which he was bound to a soldier; but the singular is often used in a collective sense and may express the idea of confinement as a prisoner. What a contrast! *An ambassador in a chain or chains!* (Comp. 2 Tim. 1 : 16; Acts 28 : 20.) **That therein**, in matters pertaining to the mystery of

that therein ^b I may speak boldly, as I ought to speak.

Conclusion.

- 21 But ^c that ye also may know my affairs, and how I do, ^d Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all
22 things: ^e whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.
23 ^f Peace be to the brethren, and love

sador in chains; that therein I may speak boldly as I ought to speak.

- 21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, will make all known to you;
22 whom I sent to you for this very purpose, that ye might know our affairs, and that he might encourage your hearts.
23 Peace be to the brethren, and love

^b Acts 28 : 31; Phil. 1 : 20; 1 Thess. 2 : 2.

^c Phil. 1 : 12; Col. 4 : 7.

^d See refs. Acts 20 : 4.

^e Col. 4 : 8.

^f Rom. 1 : 7; 1 Peter 5 : 14.

the gospel, **I may speak boldly**, frankly, freely, and courageously (ver. 19), **as I ought to speak**, as an ambassador of Christ under solemn obligation to him. The last half of the verse is not a repetition, but an additional request that they would pray for him in view of his office and condition. He earnestly desired to fulfill the obligation of his commission, not only before all classes who came to hear him, but before the emperor's tribunal, Nero's judgment-seat, where he must also shortly appear. He would speak with that freedom, frankness, and boldness which duty to his divine Master demanded. When he saw how much depended on him, and how important his message and his cause, and how weak and humble his condition as a prisoner, no wonder that he earnestly besought their prayers.

21-24. THE APOSTLE'S MESSAGE THROUGH TYCHICUS. SALUTATION AND BENEDICTION.

21. But, turning away to another topic. **That ye also, as well as my friends near me, may know my affairs, how I do**, what is my condition and health, **Tychicus** will make all known to you. All we know of Tychicus we derive from the five passages that speak of him (Acts 20 : 4; Eph. 6 : 21; Col. 4 : 7; Titus 3 : 12; 2 Tim. 4 : 12). It is inferred from these that he belonged to the province of Asia and was probably an Ephesian. He accompanied Paul through a portion of the return journey of his third missionary tour, but appears to have been left behind in Asia, probably at Miletus. He was now with the apostle at Rome. **A, rather, the, beloved brother and faithful**

minister, or, servant, in the Lord, engaged in the Lord's service. See note on 3 : 7, where Paul speaks of himself as being made a minister or a servant. Paul regarded Tychicus as a most valuable fellow-helper. He was doubtless well known at Ephesus, and had been away for some time, and the apostle deems it proper to speak in these words of high commendation. He and his service were characterized by union with Christ and his people. Within the sphere of Christian service he was beloved and faithful. From this it appears that this Epistle was sent to its destination by him.

22. Whom I have sent, or, whom I sent, unto you, using the epistolary style, mentally speaking from the time of his arrival, when the sending of him would be in the past. As this letter was written at Rome and sent from there, it is natural to suppose that Tychicus came first to Ephesus and went thence to Colosse (Col. 4 : 7). **For the same, better, for this very, purpose**, just mentioned in the preceding verse, **that ye might know our affairs**, the things concerning Paul and his companions. **And that he might comfort, better, encourage, your hearts**. There was much in the mildness of his prison life, in the opportunity he enjoyed in preaching the gospel and of Christian intercourse, and the success attending his labors to comfort and encourage the hearts of his converts at Ephesus and elsewhere. (Comp. on 3 : 13.)

23. A parting salutation. Peace, not in a worldly sense, but in the broadest and best sense, "the peace of God" (comp. 1 : 2), **be to the brethren**.

with faith, from God the Father and
24 the Lord Jesus Christ. "Grace be with
all them that love our Lord Jesus
Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

with faith, from God the Father, and
the Lord Jesus Christ.

24 Grace be with all who love our Lord
Jesus Christ in sincerity.

g 2 Cor. 13 : 14.

A 1 Cor. 16 : 22.

Here is the only certain occurrence of the plural, *brethren*, in this Epistle. (See on ver. 10.) In the singular it occurs once (ver. 21). As spiritual children of God Christians are brethren (Rom. 8 : 29). **And love with faith**, a significant expression. It is not love *in company* with faith, but closer than that. It is love *combined with, mingled with, and co-existing with* faith. Faith is necessary to the Christian life (Rom. 1 : 17), and faith and love are inseparable in the regenerate heart. "Faith works by love" (Gal. 5 : 6). **From God the Father and the Lord Jesus Christ**. Notice the whole phrase is preceded by the one preposition *from*, pointing to one common, united source. The *Father* points to God's fatherhood of his children. Peace, love, faith, and every grace, proceeds from God the Father, through Jesus Christ.

24. The benediction. **Grace, May the favor of God, be with all them that love our Lord Jesus Christ**, of whatever race, age, or condition. These concluding words are in keeping with the universal design of the gospel and the spiritual unity of Christ's followers, taught in this Epistle. **In sincerity**, literally, *in incorruption*, or, *in perpetuity*. The word occurs in 1 Cor. 15 : 42; Rom. 2 : 7; 2 Tim. 1 : 10. The word *incorruption* involves the idea of purity, and so some eminent authorities render the word *purity, sincerity*. But it really includes more than that, combining with purity an element of perpetuity. While the rendering of the Revised version, *in incorruption*, has this idea, it involves too much a material conception. It seems better to render freely, *in an imperishable, or, a never diminishing love*. Christian love is pure and holy and true, imperishable, immortal. It is an essential element of the new life, which is eternal (John 10 : 28). **Amen**; see on 3 : 21; but should be omitted, according to the highest authorities.

The subscription, **Written from**

Rome, etc., is doubtless correct, but is of no authority, as it was added probably about the fifth century.

PRACTICAL REMARKS.

1. The good of the community, of the family, and of the child himself, as well as the law of God, demands the obedience of children to parents (ver. 1-3; Deut. 27 : 16).

2. No parent has a right to require obedience from children in wrong-doing, or against the law of God (ver. 1; Jer. 9 : 13-15).

3. Obedience to parents, as a general rule, tends to lead away from vices and crimes, and to habits of virtue and self-control (ver. 1-3; Prov. 10 : 1; 28 : 7).

4. The principles of religion tend to make the mind conscientious, candid, and well-balanced. Hence the importance of the child being taught and grounded in them. If he is not taught the truth, he will be taught error. His mind will become like the garden given up to weeds (ver. 4; Prov. 22 : 6).

5. Persons in service owe it to Christ to discharge their duties of service faithfully. They will thus honor religion and be just to themselves as well as to others (ver. 5-8; 1 Peter 2 : 18, 19; 1 Tim. 6 : 1-3).

6. Employers and masters should ever remember that they are accountable to God for their treatment of their employees and servants (ver. 9; Col. 4 : 1).

7. The gospel takes men as it finds them. It is suited to all classes of men and to all conditions in life (ver. 5-9).

8. Masters and servants stand on a common level before God, alike sinners, for whom Christ died alike, and if saved, must alike be saved through him (ver. 5-9; Acts 4 : 12).

9. The principles of the gospel, which include the Golden Rule (Matt. 7 : 12), lighten the evils of slavery where it exists and tend to its utter abolition. Such was the result of the gospel in the Roman Em-

pire and has been in other countries (ver. 5-9).

10. In the Christian conflict our strength is in the Lord, and our armor the Lord's (ver. 10, 11; Luke 11 : 22; 2 Cor. 6 : 7).

11. Satan, as an invisible foe, attacks the Christian and tries to lure into temptation by wily means. Hence the need of watchfulness and the whole armor (ver. 15; 2 Cor. 11 : 14).

12. The Christian contest is chiefly with the kingdom of darkness. But that kingdom attacks us through our sinful propensities, through the evil passions of others, through the wicked customs and pleasures of the world, and through superstition and false doctrine (ver. 12; John 2 : 16).

13. Victory is assured to the Christian, but not without the use of his whole armor, nor without being strong in the Lord and in the power of his might (ver. 10, 14-17; 1 Cor. 10 : 13).

14. The Christian, in his contest with the powers of darkness, should fight under the leadership of Christ, seeking the pres-

ence of the Holy Spirit, and having the mind filled with the word of God (ver. 14-17; Ps. 119).

15. Prayer is indispensable to the Christian soldier. Since God gives the victory, and the Christian is ever dependent on him, prayer should be constant, persevering, and watchful (ver. 18; 1 Peter 4 : 7).

16. Prayer should be for all saints, since they are fellow-soldiers and, like ourselves, in daily need of help. Their victory is Christ's and ours (ver. 18, 19).

17. The gospel should be preached with all plainness and without fear of man. Paul did not ask prayers for his release, but that he might preach as he ought to preach (ver. 20; Acts 20 : 27).

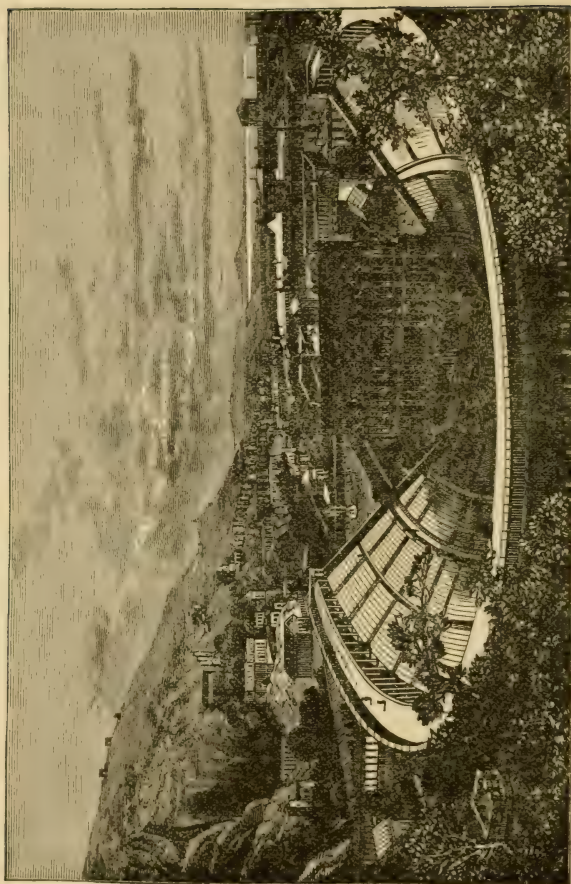
18. Love for Christ is an essential characteristic of the Christian. Peace, faith, and grace are the necessary accompaniments of love (ver. 23, 24; 1 Cor. 16 : 22).

19. The closing words of the Epistle reveal to us the tender heart of Paul, sympathetic toward his brethren and loyal to Christ (ver. 22-24).

NOTE.

LOWLINESS (Eph. 4 : 2). Humility, like holiness, love, and forgiveness, is a distinctive characteristic of Christianity. In the pagan world humility was despised and magnanimity extolled; the best virtues were founded on self-pride. Plutarch employs the word humility in a bad sense. Even Josephus uses it in the sense of weak-mindedness and Epictetus as expressing meanness of spirit. Humility as a Christian virtue is not the self-humiliation of the medieval ages, which may be and often is ostentatious. Neither is it merely thinking one's self small. A man may

know and think this, and yet be proud. Negatively it is not to think of one's self more highly than he ought to think; positively it reveals itself in submissive, lowly service. Jesus the highest type of humility was among men as one who served. He knew his lordship, but was lowly among his inferiors. "One who knows himself greater in relation to others, but who is contented to be treated as if he were less, such an one is certainly entitled to be called humble-minded. He exhibits humility" (T. K. ABBOTT). (See note on Phil. 2 : 3, p. 227.)



THE THEATRE AT EPHESUS.

THE EPISTLE TO THE PHILIPPIANS

*Introduction; and expression of affection
for the Philippian Christians.*

1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints ^a in Christ Jesus which are at ^b Philippi,

1 PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the

^a 1 Cor. 1 : 2.

^b Acts 16 : 12.

TITLE. The oldest known form is simply *To the Philippians*, or exactly, *To the Philippienses*, which is one of the several forms of the civic adjective. This form occurs in 4 : 15. Longer titles appear later. That of the Common version is the same as the one adopted in the Elzevir Greek Testament of 1624.

CHAPTER I.

The Epistle opens with greetings of Paul and Timothy to the church and its officers (ver. 1, 2); after which Paul expresses his thanks to God, and confidence in regard to their salvation (ver. 3-7); and his affectionate desire and prayer for them (ver. 8-11). He then proceeds to speak of the good resulting from his present condition, in the furtherance of the gospel and in emboldening many to preach the word (ver. 12-14); not all, however, in the right spirit, yet in this he rejoices that Christ is preached (ver. 15-18); and he is confirmed in the belief that Christ will be glorified either in his life or death (ver. 19, 20). Having this conviction, he knows not whether it is better for him to live or die, but still he feels sure that he will live and come to them again for their profit and joy (ver. 21-26). Meanwhile, whether he comes or not, he exhorts them to live worthy of the gospel, and not to be intimidated by any opposers (ver. 27-30).

1, 2. SALUTATION TO THE CHURCH AND ITS OFFICERS. (Comp. 2 Cor. 1 : 1.)

1. Paul and Timotheus labored much together, especially at Philippi,

Thessalonica, and in Macedonia generally, and at Corinth (Acts 16 : 1-3, 11; 17 : 14; 18 : 5). And so their names are associated together in the salutation to 2 Corinthians, Colossians, 2 Thessalonians, and Philemon. In this Epistle, however, their association begins and ends with the salutation, and the apostle writes at once in the singular number. It is possible that Timothy may have acted as his amanuensis, yet he was more than that to the Philippians. On Paul, see Rom. 1 : 1; on Timothy, see 1 Cor. 4 : 17.

There is here no occasion for asserting apostolic authority, as in Galatians and the Corinthians. They style themselves **the servants, bondservants or slaves, of Jesus Christ**; rather, *of Christ Jesus*, the reading of the best text. Demosthenes calls himself and his associates "servants of the people." But Paul uses the term in a deeper and spiritual sense. (See on Gal. 1 : 10 and Rom. 1 : 1.) **To all the saints**, an appellation of true believers, with reference to the purity and sanctity of their Christian character. They were men separated from sin to God, and they are assumed to be what they professed to be. **In Christ Jesus**, spiritually united in him, members of his spiritual body (Eph. 4 : 15, 16; John 15 : 4). "The conception is that of a sphere or environment or element in which a Christian lives, as a bird in the air, a fish in the water, or the roots of a tree in the soil" (MARVIN R. VINCENT, "Com."). **Philippi.** (See Introduction.) The whole church, or organized

with the ^dbishops and ^ddeacons:
 2 ^eGrace be unto you, and peace, from
 God our Father, and from the Lord
 Jesus Christ.
 3 ^fI thank my God upon every remem-
 4 brance of you, always in every prayer

2 bishops and deacons: Grace to you,
 and peace, from God our Father and
 the Lord Jesus Christ.
 3 I give thanks to my God on all my
 4 remembrance of you,—always, in every

^c Acts 20 : 28 ; 1 Tim. 3 : 1.

^d Acts 6 : 1-7.

^e See refs. 1 Cor. 1 : 2.

^f Rom. 1 : 8 ; Col. 1 : 3.

congregation of believers, at Philippi is meant, since it is added, **with the bishops, or, overseers, and deacons.** The statement is complete, implying that these were all, and the only, officers among all the saints at Philippi. The *bishops* were the same as elders. (See Titus 1 : 5, 7 ; 1 Peter 5 : 1, 2, and note on Acts 20 : 17, 28.) They also answered to *pastors* (Eph. 4 : 11). The office of *deacon* appears to have originated in the needs of the church at Jerusalem, as narrated in Acts 6 : 1-6. Both from this passage and from the directions in 1 Tim. 3 : 8-13, it appears that the office was not for spiritual services, but rather for the temporal concerns of the church. It was required, however, that those filling the office should be spiritual, persons of piety and faithfulness. (Comp. note on Acts 6 : 3.)

In no other Epistle does the apostle mention the church officers in his salutation. This may have arisen from the close relation he sustained to all the members of this church, and especially from the fact that these officials had taken a leading part in collecting and sending gifts to him. They are evidently included among "all the saints at Philippi," and regarded as part of the membership of the church, and standing on an equality as such with all the rest. Their offices, however, implied certain duties and responsibilities and a certain authority derived from Christ and from the local church. It would seem, however, from their being mentioned last, that Paul regarded the body of the church of more importance than the officers. "In 1 Cor. 6 : 1, Paul recommends to the church to settle their differences by arbitration. The alternative is litigation before heathen tribunals. There is, in short, no hint of any one ecclesiastical office endowed with independent authority" (MARVIN R. VINCENT, "Com.," p. 39). Paul evidently had no notions of the superiority of church officers, as a priesthood, or of a hierarchy, such as sprang

up at a later day, and still continues common over the larger part of Christendom. As at Ephesus (Acts 20 : 17), so at Philippi, there was a plurality of bishops or pastors. Doubtless, as the church had several meeting-places in Philippi and vicinity, with perhaps no central place for gathering together all the saints, it was necessary that there should be several pastors who would conjointly as well as separately act as *overseers* of the flock. The circumstances of the church as well as of the pastors were doubtless such as to render both a division and a union of labor necessary among the bishops as well as among the deacons.

2. This Christian salutation is common to Paul's Epistles. **Grace** is God's free and unmerited favor to true believers with its attendant blessings. **Peace** is that conscious security which is the fruit of God's grace. See note on the same words in Gal. 1 : 3 and Eph. 1, 2.

3-11. AFFECTIONATE THANKSGIVING, CONFIDENCE, AND PRAYER IN THEIR BEHALF.

3. Paul begins his Epistles to the churches with thanksgiving, modified in each by the circumstances of those addressed. That to the Galatians forms the only exception. (See on Gal. 1 : 3.) This is especially affectionate; so also is his thanksgiving in behalf of the Thessalonians (1 Thess. 1 : 2 ; 2 Thess. 1 : 3). Notice he traces the cause of his thankfulness to God. **My God**, appropriating God as his own—a peculiarity of revelation, often in the Psalms (38 : 21 ; 63 : 1, etc.). True religion is a personal matter, a personal coming to, an acceptance of a union with Christ (John 6 : 37, 68, 69). **Upon every**, rather, *upon all*, **remembrance of you**, in its completeness, as a whole. His whole memory of them formed a basis or ground for thanksgiving to God.

4. This verse is a clause thrown in between ver. 3 and 5, in which the apostle expresses his joyful remem-

of mine for you all making request ⁵ with joy, ⁶ for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun ¹ a good work in you ² will perform it ³ until the day of

supplication of mine, making the supplication for you all with joy,—for your fellowship in respect to the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ.

g 4 : 6. h 4 : 14, 15; Rom. 15 : 26; Eph. 2 : 19-22.

i 2 : 13; Rom. 8 : 28-30; 2 Thess. 2 : 13, 14.

k Ps. 138 : 8; 1 Thess. 5 : 23, 24; 2 Thess. 1 : 11.

l Ver. 10; 1 Cor. 1 : 8.

brance of the Philippians as often as he prays. **In every prayer, or, supplication, of mine for you all making request, rather, the supplication,** just spoken of, **with joy.** The word rendered *supplication* means a petition or request of personal need. (See further on 4 : 6.) Notice how frequently Paul uses *all* in these first verses of his letter (1, 7, 8, 25; also 2 : 17, 26). His love embraces all equally. *With joy*; emphatic words. His happiness over his Philippian converts made his thanksgiving and prayers for them easy and constant. *Joy* indeed is the keynote of the Epistle (2 : 17, 18; 3 : 1; 4 : 10).

5. This verse is closely connected with verse 3, showing the ground of Paul's thanksgiving. **For, or, on account of, your fellowship in,** rather, *in respect to, the gospel*, especially in its furtherance, **from the first day** of its reception **until now.** About ten years had elapsed since then. The word rendered *fellowship* may mean either *participation, a sharing with* (2 : 1; 3 : 10), or, *a benefaction jointly contributed*, a contribution, and thus embodying and proving a fellowship (Rom. 15 : 26; 2 Cor. 9 : 13; comp. 2 Cor. 8 : 4). It is not necessary in this case to limit it to either signification, since it may include both. From the very first the apostle had enjoyed the benefaction of the Philippian church (Acts 16 : 15). Once and again he had received supplies from them at Thessalonica (4 : 16); and recently at Rome by Epaphroditus (4 : 18); and during the intermediate period they had only been prevented from sending him their gifts because they lacked opportunity. These were proofs of their fellowship with him as well as of their zeal for the gospel. In 4 : 14, 15 he uses the verb corresponding to the noun to designate their contributions for his benefit, and speaks of these contributions as having been

made "in the beginning of the gospel." Paul doubtless had these benefactions in mind, but in them he saw also the proof of their fellowship with one another in furthering the gospel and of sharing its benefits and blessings. The rendering *fellowship* is a good one, as including both ideas. Paul looked beyond himself. The gospel was more to him than life, and its furtherance was the great end he had in view.

6. The apostle gives an additional and an underlying reason for his thankfulness, without which the other would be useless. From the present "until now" (ver. 5), he naturally looks to the future and to the perfection of their spiritual life. **Being confident,** expressing his feeling that accompanies his thanksgiving, and naturally uniting itself with his knowledge of the past and present. **Of this very thing,** which he mentions in the clause that follows. A favorite phrase with Paul (Gal. 2 : 10; 2 Cor. 2 : 3; 7 : 11). **That he which hath begun,** more correctly, *That he who began*, at their conversion, **a good work in you.** God is the author of that work of grace in heart and life which was so strikingly exhibited in their "fellowship in respect to the gospel." Here the divine side is only noticed; in 2 : 12, 13 the human and the divine. **Will perform it,** better, *will perfect or complete it.* Whatever God has begun he will doubtless finish. "It is not God's way to do things by halves" (NEANDER). Paul founds his hope on the truth and faithfulness of God. "The beginning is the pledge of the consummation. Not even a man begins anything at random" (BENGEL). **Until the day of Jesus Christ,** the glorious goal of his redemptive work, when he will consummate it as Mediator. The day of Christ is evidently the day of his second coming when he will judge the world in righteousness (Acts 17 : 31; 2 Thess. 1 : 7-10), and saints

7 Jesus Christ : even as it is meet for me to think this of you all, because I have you ^m in my heart ; inasmuch as both in ⁿ my bonds, and in ^o the defence and confirmation of the gospel, ^p ye all are
8 partakers of my grace. For ^q God is my

7 As it is just for me to think this in behalf of you all, because I have you in my heart ; all of you being, both in my bonds, and in the defense and confirmation of the gospel, partakers of
8 the grace with me. For God is my witness, how greatly I long for you all,

^m 2 Cor. 7 : 3.

ⁿ See refs. Eph. 3 : 1.

^o Ver. 17.

^p Ver. 5.

^q Rom. 1 : 9 ; Gal. 1 : 20.

will be clothed in glorified bodies (1 Cor. 15 : 51, 52). Compare 1 Cor. 1 : 8, 9, which corresponds very closely with this passage. The mention of the day was in point, whether the apostle regarded it as near at hand or far distant. To the individual Christian the day when the Master comes and calls him is the day of Christ in an important and practical sense. He then departs to be with Christ (ver. 23). But in the fullest sense that day is only when Christ's redemptive work is completed in the glorified bodies and state of the redeemed. (See 3 : 20, 21.)

7. A justification of this state of mind. **Even as it is meet, just or right, for me to think this in behalf of you all**, the confidence expressed in ver. 6. It was a matter of duty and obligation. To think otherwise of them he felt would be wrong. **Because I have you in my heart**, you are so bound up in my affections through your intimate intercourse with me and my living contact with your spiritual life. **Inasmuch as both in my bonds**, etc. Are these words to be taken with the foregoing, or with the following clause? Grammatically the apostle may say either that he has them in his heart both in bonds and the establishment of the gospel, or that they are partakers with him both in his bonds, etc. Alford, Hackett, and others, prefer the former; Ellicott, Lightfoot, and others, the latter. Which of the two is the more correct Meyer says cannot be determined; yet he prefers the former "as less of a periodic character and more in harmony with the fervent tone of feeling." Paul, however, must not be too closely bound by grammatical rules. Both conceptions may have been somewhat in his mind. The order of the sentence and the position in the original seems to me to favor the first view, and the thought brought out is most natural. Render thus: *Because I have you in my heart, both in my bonds,*

and in the defense and confirmation of the gospel, all of you being partakers of the grace with me. "Nothing surely could be more pertinent here as a proof of Paul's affection for the Philippians, than to say, that not all his trials and anxieties as a prisoner at Rome, and not all his arduous labors in the church and for the conversion of sinners, could divert his thoughts from them or weaken at all his attachment to them. This view of the connection too, better explains the solemn appeal, 'For God is my witness' (note the *For* in ver. 8), which seems too impressive to be referred merely to *Because I have you in my heart*" (HACKETT, in "Lange").

Defence and confirmation, the negative and positive sides of his preaching as a prisoner, which he was permitted to do in his own hired house (Acts 28 : 30, 31). **Partakers of my grace**, or, *of the grace with me*, as just referred to in the defense and establishment of the gospel. It could not be said that *all* or any of them had been in bonds, imprisoned, with him. But in their sympathy, prayers, and gifts, they all had become co-partners, as it were, in his work, and thus sharers of the grace bestowed on him (2 Cor. 11 : 9). The word *grace* appears to refer not so much to the internal divine power for service, as that gracious gift of the apostleship, which he exercised both in doing and suffering. (See Eph. 3 : 8 ; Gal. 2 : 9 ; Rom. 1 : 5.) In like manner every disciple may share in the great work of the ministry.

8. **For**, confirmative of his tender affection for them. His earnest desire to see them was a consequence and proof of this. **God is my record**, better, *my witness*, a solemn assurance of what he had just said. Compare Rom. 1 : 9 ; Gal. 1 : 20, for such warm expressions of feeling. **How greatly**, or, *earnestly I long after you all*, with a yearning tenderness. Compare the verb as used in 2 : 26. **In**

record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, ^rthat your love may abound yet more and more in knowledge and in all judgment; that ^rye may approve things that are excellent; ^rthat ye may be sincere and without offence till the day of Christ; being

with the tender affection of Jesus Christ. And this I pray, that your love may abound yet more and more, in knowledge and all discernment; in order that ye may distinguish the things that differ, that ye may be pure and without offense to the day of Christ; being filled with the fruit of

^r 1 Thess. 3 : 12 ; 4 : 9, 10.

^s Rom. 2 : 18 ; 12 : 2.

^t 1 Thess. 3 : 13 ; 5 : 23.

the bowels, in the tender affection, of Jesus Christ, such as he feels. The *bowels* are here used as the seat of the affections, *the heart*, as we would say. Paul regarded himself as one with Christ, united with him by a vital spiritual union, so that his thoughts, desires, and feelings were those of Christ, and under Christ's control. "A powerful metaphor describing perfect union. The believer has no yearning apart from his Lord; his pulse beats with the pulse of Christ; his heart throbs with the heart of Christ" (LIGHTFOOT).

9. In ver. 4 the apostle had spoken of his prayer for them. He now takes up the thought: **And this I pray for.** That introduces for what he prayed; **your love may abound yet more and more**, that the effect of more abundant love may be seen in increasing **knowledge and all judgment**, better, *all discernment*. *Love* is here to be taken in its fullest sense, *your Christian love*, the grand characteristic of the Christian and the essential nature of God himself. In avoiding errors in conduct and seeking right action love should be the directing and controlling principle. "A soul, however well practised in thinking, will miss the right, if not thus quickened and the eye of the spirit made single by love" (NEANDER). *Knowledge*, a full, accurate, spiritual knowledge. (Comp. Eph. 1 : 17.) *All discernment* (this word only occurring here in the New Testament), a moral discernment which almost intuitively perceives what is right and detects what is wrong. The apostle would have their love guided by knowledge and discernment on all occasions. Then would follow the blessed consequences named in the two following verses.

10. The end or result of the union of knowledge and discernment with love. **That, in order that, ye may approve the things that are most**

excellent. Another rendering adopted by some is, *that ye may prove or test things that differ*, distinguish, discriminate between good and evil. I prefer the former, as in Rom. 2 : 18, where the same words occur. It presents the nobler idea. It requires a stronger moral sense to approve after examination that which excels or is most excellent. The power to do this also includes the power of discrimination between the good and bad. We see the importance of spiritual knowledge and culture to moral excellence. Ignorance is often fatal to it. **That ye may be sincere**, rather, *pure*, unadulterated, unsullied, **and without offence**, void of offense, **till, or, for, the day of Christ**, the day of awards and judgment, when character and works will be made manifest. (See on ver. 6.) *Without offence* (one word in the Greek) includes the idea of *stumbling*. It may have the active sense, to *give no occasion of stumbling* to others, as in 1 Cor. 10 : 32; or it may have the passive sense, *without stumbling*, as to themselves and before God and men, as in Acts 24 : 16. The latter seems to be the sense required here. The apostle's thought according to the context is not so much on other men, as upon the Philippians themselves and to their fitness to appear before the tribunal of Christ. The thought of the whole clause may be thus expressed: That ye may be pure, as to your spirit and internal life and that ye may walk without stumbling, as to your conduct, against, or in view of, the decisive day of Christ. He would have them blameless in heart and life, as those who were expecting to stand before the judgment seat of Christ.

11. Continuation of the same thought. They can be pure and without stumbling only by **being filled with the fruits of righteousness**. The fruit is that which springs from righteous-

filled with ^u the fruits of righteousness, ^z which are by Jesus Christ, ^y unto the glory and praise of God.

Paul's present condition; his prospects.

- 12 But I would ye should understand, brethren, that the things *which happened* unto me ^a have fallen out rather
13 unto the furtherance of the gospel; so that ^a my bonds in Christ are manifest
^b in all the palace, and in all other

righteousness, which is through Jesus Christ, to the glory and praise of God.

- 12 But I wish you to know, brethren, that the things which befell me have resulted rather in the furtherance of
13 the gospel; so that my bonds have become manifest in Christ in all the
14 Prætorium, and to all the rest; and

^u 2 Cor. 9 : 10; Gal. 5 : 22, 23; Col. 1 : 10.

^y John 15 : 8; Eph. 1 : 12.

^z Ps. 76 : 10; Acts 8 : 4; 11 : 19-21; Rom. 8 : 28.

^a Eph. 3 : 1.

^z John 15 : 4, 5; Eph. 2 : 10; 1 Peter 2 : 5, 9.

^b 4 : 22.

ness, such as a holy state of mind produces. It is, however, in its very nature righteousness. Instead of the plural fruits, it should be, according to the best text, the singular, *fruit*. The whole Christian life is viewed as the fruit of this righteousness. But this fruit is not from, nor through man, but **by and through Jesus Christ**, through his merits and produced by him in the regenerate through the Spirit dwelling in them. Being united to Christ by faith and in fellowship with him, they are partakers of the spirit and life of Christ. Note also that the righteousness through Christ is in contrast to righteousness by law. (Comp. 3 : 9.) "Only so far as the life of the believer is absorbed in the life of Christ does the righteousness of Christ become his own. . . . It must in its very nature be fruitful" (LIGHTFOOT). The true aim of being thus filled with the fruit of righteousness does not terminate in us, but in God. **Unto the glory and praise of God**, manifesting the excellence of his power and grace and recognizing and giving all the honor and praise as belonging to him. (Comp. Eph. 1 : 6.) "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples" (John 15 : 8).

12-26. PAUL'S PRESENT CIRCUMSTANCES AND FEELINGS AT ROME. HIS ENCOURAGEMENTS, TRIALS, EXPECTATIONS AND HOPES.

12. The Philippians would naturally wish to know Paul's circumstances and their effect upon the progress of the gospel. **But I would ye should understand**, or more exactly, *Now I wish you to know, brethren*. These words are emphatic, and indicate a

matter of chief interest to them. **That the things which happened unto me, the things relating to me**, as a prisoner. (Comp. Eph. 6 : 21.) They would naturally conclude that his imprisonment had greatly hindered the progress of the gospel. And so doubtless Paul had feared. But far otherwise. Under the protection of Rome as a prisoner, neither Jew nor Gentile could persecute him. **Have fallen out rather**, literally, *have rather* than otherwise resulted in, **the furtherance**, the advancement of the gospel. The perfect tense indicates that the progress was still going on, *has and is resulting* as an occasion, directly and indirectly, for gospel preaching, writing epistles, and work. How this could be is related in the next two verses.

13. So that my bonds, my imprisonment, in Christ are manifest, rather, *became manifest in Christ*, as being connected with him and in his service. "Bonds out of Christ are bitter; but bonds in Christ are bitter-sweet" (WAYLAND HOYT, "Gleams from Paul's Prison," p. 45). It became evident that he was imprisoned because of his preaching and teaching the gospel of Christ. He made known the fact to the Jews at Rome soon after his arrival (Acts 28 : 17-20), and for two whole years in his own hired lodgings, under the guard of soldiers, he acted as a preacher and teacher of the gospel. In regard to his being in bonds as a Christian see Eph. 3 : 1; 4 : 1; Philem. 9; 2 Tim. 1 : 8.

In all the palace. There is no sufficient reason for this rendering. The Greek is, *In all the Prætorium*. This may mean the Prætorian camp, which was established outside of the

14 *places*; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

that the greater part of the brethren, made confident in the Lord by my bonds, are much more bold to speak the word without fear.

Colline gate, northeast of the city, whose ramparts can be traced at the present day. Here were gathered the various regiments previously scattered throughout the city. Or, it may mean the Prætorian guard, consisting of the soldiers composing the imperial regiments. This view is very ably defended by Lightfoot from the general usage of the word, and also by Marvin R. Vincent. There is not a great difference in these two views, as to their final application to the imperial soldiers at Rome. The form of the phrase, however, rather favors the first. The preposition *in* is more naturally local, referring to the camp where the soldiers were stationed. Besides, the direct personal reference to the soldiers of the guard would naturally require, as Doctor Hackett remarks in "Lange," a dative to the Prætorian guard, as in the next clause, "*to all the rest.*" I incline, therefore, to this view. According to Acts 28 : 16, when Paul arrived at Rome he was delivered over "to the captain of the guard" (on which see note). While this is generally regarded as a later addition, yet it doubtless states the fact correctly, that prisoners like Paul were committed to the care of the commander of the Prætorian camp. As he would be guarded by different Prætorian soldiers, who relieved one another, and who in turn would hear him as he preached and taught, they would learn the true cause of his imprisonment, because he was a Christian and a preacher of the gospel. **And in all other places,** rather, *and to all the rest*, to all others, to the Roman public generally throughout the city, as not belonging to the Prætorium. "The matter of fact interpretation would be, that the soldiers and those who visited him, carried the fame of his being bound for Christ over all Rome" (ALFORD). (Comp. Acts 28 : 17, 23, 30.) The phrase shows that Paul's influence had become greatly extended. In view of this we must infer that some time had elapsed since his coming to Rome; probably he was in the second year of his imprisonment,

14. Additional result of Paul's imprisonment favorable to the gospel. **And many,** literally, *more of*, equivalent to *very many* or *most*. A majority were stirred up to renewed activity, but a minority still remained comparatively inactive, or perhaps constituted an unfriendly portion of the Roman Christians, who were acting from less worthy motives. **The brethren in the Lord,** united in Christ as the ground and sphere of their relationship. (Comp. Rom. 16 : 8, 10, 13.) Ellicott, Lightfoot, and the Improved version, join *Lord* to the next clause, *made confident in the Lord*. Either construction is grammatical, and each expresses a truth which is implied or grows out of the other. Yet the position of the words in the Greek accords more naturally with, *brethren in the Lord*. **Waxing, or, made, confident by my bonds;** witnessing how bravely he bore his imprisonment, how boldly he preached and taught as he had opportunity and his success in so doing, and that all this did not increase the rigor of his captivity. It is implied that they had been timid, but now were reassured. **Are much more bold** than when I was not in bonds, or before they witnessed my endurance and success; **to speak the word,** of the Lord, the gospel (2 : 16 ; 1 Peter 1 : 25) **without fear,** fearlessly. Paul regarded such speaking of the word as the work of no one class only, but of Christians generally. There is much textual authority for the reading, *word of God*, as in Acts 4 : 31.

15. This verse, with the two following, is a passage of great difficulty. Who are the persons here spoken of? Do they belong to the majority of the brethren mentioned in ver. 14, or are they others in addition to them? In a strictly logical treatise they would naturally be included in the former, but in a free, friendly letter like this they may be regarded as a new class of persons now introduced. Again, what was the character of these persons? Were they persons without love for the gospel and without personal conviction of its truth? This is improbable. Paul

15 Some indeed preach Christ even of envy and strife; and some also of
16 good will: the one preach Christ of contention, not sincerely, supposing to
17 add affliction to my bonds: but the

15 Some indeed preach Christ even through envy and party spirit, but
16 some also through good will; the one, from love, knowing that I am set for
17 the defense of the gospel; the other

would have regarded such as enemies of Christ; and such would more probably oppose Christ as well as Paul. Were they then Judaizers? Certainly not the mere legalists, such as the apostle opposed in his Epistle to the Galatians. He could hardly rejoice in the gospel and the Christ they preached (3 : 2; Gal. 1 : 6, 7; 5 : 3, 10-12). It seems better, therefore, to regard them as those who opposed the apostle on various grounds and questioned his authority. They may have included a milder form of Judaizing Christians, and also such as were similar to the Christ party at Corinth (1 Cor. 1 : 12; 2 Cor. 10 : 7; 11 : 13, 23). It is very probable also that the Christians at Rome were without any one strong leader before Paul's coming, and that some of their leaders, jealous of his influence, became personal enemies. The various expressions in this passage rightly understood are in harmony, I believe, with these conclusions.

Some indeed preach Christ even, more exactly, *some indeed preach Christ also*, contrast to "most of the brethren" (ver. 14), introducing another class of preachers. So Meyer, Alford, and the Bible Union version. This view is confirmed by the fact that the description which follows does not accord well with what is said of "the brethren in the Lord" in ver. 14, of whom the apostle speaks approvingly and lovingly. **Of, or, from, envy and strife.** This phrase does not necessarily mean that this was their ruling motive. It rather expresses the way and manner of their preaching in reference to Paul, with an envious and contentious spirit toward him whose prerogatives they questioned and opposed. Comp. 1 Cor. 3 : 4; 4 : 15; 9 : 1 ff., etc., for indications of this anti-Pauline spirit. Selfish and jealous at the success of the apostle's ministry they may have endeavored to make converts in order to form a party against him. Some, doubtless, were personal enemies. **And, rather, But, some also,** in contrast to the preceding **of, from good will,** toward the apostle,

cheerfully conceding his apostolic authority. They preach Christ from a kindly feeling toward the apostle and a desire to please him.

16, 17. In the oldest and best manuscripts and versions, ver. 16 should come after ver. 17. Some transcriber transposed these verses so as to make the subjects of the verbs in ver. 16 and 17 occur in the same order as in ver. 15. In the correct text the subject last mentioned is taken up first, thus: **The one preach Christ out of love,** expressing a class of persons characterized and influenced by love. As in Gal. 3 : 9, "they that are of faith" are believers, so here love was their prevailing spirit. **Knowing that I am set, or, appointed, for the defence of the gospel.** This explains their "good will" (ver. 15) and gives the reason and motive of their conduct. They recognized Paul as one appointed of God to vindicate gospel truth and to suffer in its defense. Out of love for the cause and for the apostle as a chosen defender of the gospel, they worked sympathetically with him. On the use of the word **set, appointed,** see Luke 2 : 34; 1 Thess. 3 : 3.

The other of contention, better, *out of contentiousness,* in a party spirit, **preach,** rather, *proclaim,* **Christ,** the same gospel and the same Christ. But they do it **not sincerely,** literally, *not purely,* not with pure and holy motives, *not with pure intent,* as the Improved version translates. They were influenced by selfish and personal considerations, and even excited to greater zeal in the work of preaching. This was certainly wrong, but this imperfection, lamentable as it was, does not prove that they were enemies of the gospel, or wholly without the love of God. How much of this same spirit do we see among good but imperfect men at the present day.

Supposing, or, thinking, to add affliction, or, to cause affliction to arise to my bonds, thus increasing the misery of his imprisonment. As opponents and personal enemies of the

other of love, knowing that I am set for
 18 the defence of the gospel. What
 then? Notwithstanding, every way,
 whether in pretence, or in truth, Christ
 is preached; ⁴ and I therein do rejoice,
 19 yea, and will rejoice. For I know that
 this shall turn to my salvation

from contentiousness, proclaim Christ
 not with pure intent, thinking to add
 18 affliction to my bonds. What then?
 Notwithstanding, in every way,
 whether in pretence or in truth, Christ
 is proclaimed; and therein I rejoice,
 19 yea, and will rejoice. For I know that
 this will turn out for my salvation,

c Ver. 7.

d Mark 9 : 38-40.

apostle and ambitious men, they thought to give him trouble and anxiety by preventing inquirers and converts from coming to him since he could not go out after them, by arousing a party spirit and gathering a party of their own, and by exciting opposition to his apostolic claims and teachings. All this, indeed, was fitted to try him severely and afflict him in his condition of restraint as a prisoner.

18. What then? A question requiring a negative answer, and very appropriate after the words, "thinking to add affliction to my bonds." **Notwithstanding**, or, *except that*, according to the more probable text. *What then* does all this amount to? What then follows in respect to these matters and so far as my thoughts and feelings are concerned? Nothing, *except that in every way, whether in pretence, or in truth, Christ is preached, is being proclaimed*, by both parties, and thus during my imprisonment the gospel advances. It would seem from all this that the same Christ and the same gospel were proclaimed by all parties, the difference being in the spirit and mode of the proclamation. The one proclaimed Christ *in truth*, conscientiously and consistently with their character and conduct. The other proclaimed him *in pretence* or *as a cloak*, as from love for the cause and for the glory of Christ, when they were really seeking to build up their party by adding converts thereto. The word *pretence*, meaning a *pretext* or a *cloak* for anything, does not necessarily imply insincerity. The party here opposed to Paul may have used this as a pretext, that he arrogated to himself too much authority in the church, and they felt it their duty to resist him. They would thus justify their conduct. This zeal against him stimulated them to greater exertion in their work, and made them far more active than they otherwise

would have been. They had a wrong zeal, not grounded in truth. Their zeal and their love, by which they professed to be actuated in proclaiming Christ, was really but a pretence, a cloak for the partisanship they were exercising. Yet Christ was truly preached and Paul could therefore say, **And I therein do rejoice**. Their personal unkindness did not affect him in reference to this point, although they aimed to add affliction to his bonds by endeavoring to lessen his authority and influence in the church. And I not only now rejoice, *but I will also rejoice*, such is my determination in the future. The Bible Union version with Alford, Elliott, and Lightfoot, render *Yea and shall rejoice*. He is assured that in the future he will ever find fresh reasons for rejoicing. Thus this passage is in harmony with the deep and constant feeling of joy which pervades this Epistle.

19. A reason and confirmation of the preceding statement. **For I know that this**, the fact mentioned in ver. 18, that Christ is thus preached, **shall turn to, or, result in, my salvation**. He is confident that these adverse circumstances will be overruled for his highest spiritual good, and that he should not be put to shame by being found unworthy of the responsibility and the ministry committed to him (ver. 20). *Salvation* does not here refer to bodily deliverance, or to preservation from death, as these meanings are precluded by the references to "the supply of the Spirit" and "by life and by death" (below). It is rather salvation taken in the usual New Testament sense of his own highest welfare, pertaining to his spiritual life here and eternal glory hereafter (2 Cor. 1 : 6 ; 7 : 10 ; 2 Tim. 2 : 10).

This blessed result, however, he ascribes not to himself, nor to anything he may do, but to the grace of God. It will result **through**, by means of,

*through your prayer, and the supply
20 of the Spirit of Jesus Christ, according
to my earnest expectation and *my*
hope, that *in* nothing I shall be
ashamed, but *that* *with* all boldness,
as always, so now also, Christ shall be
magnified in my body, ^a whether *it* be
by life, or by death.

21 For to me ¹to live *is* Christ, and ²to
22 die *is* gain. But if I live in the flesh,

through your supplication, and the
supply of the Spirit of Jesus Christ;
20 according to my earnest expectation
and hope, that I shall in nothing be
put to shame, but that with all bold-
ness, as always, so also now Christ
shall be magnified in my body,
whether through life, or through
death.

21 For to me to live is Christ, and to die
22 is gain. But if it be to live in the

e 2 Cor. 1 : 11. f Isa. 50 : 7; 1 Peter 4 : 16. g Eph. 6 : 19, 20. h Acts 20 : 24; 21 : 13; Rom. 14 : 7-9.
i Gal. 2 : 20. k Ver. 23. 2 Cor. 5 : 1, 6, 8. Rev. 14 : 13.

your prayer, which I greatly value
(Rom. 15 : 30, 31; 2 Cor. 1 : 11) **and the
supply of the Spirit of Jesus
Christ**, the Holy Spirit, which Christ
in connection with the Father sent into
the world (John 14 : 16, 18, 26; 15 : 26; comp.
Gal. 4 : 6). This supply of the Spirit
comes in answer to prayer and in ful-
fillment of our Saviour's promise. The
"supply of the Spirit" may mean the
imparting of the Spirit, or that which
the Spirit imparts, as courage, strength,
hope, peace, etc. Either meaning is
grammatically allowable. Practically,
the results are the same, for the posses-
sion of the Spirit would bring courage
and all the attendant graces. From a
comparison of Gal. 4 : 6 and Rom. 8 :
9 I incline to the first view. It was the
Spirit which Paul wanted in full sup-
ply, and then he would enjoy all the
needed gifts and blessings of the Spirit.

20. It will thus turn out, as ex-
pressed in the last verse, **According
to, or, in conformity to, my earnest
expectation and hope.** A forcible
expression in the Greek. As with
*head outstretched, waiting in expecta-
tion and hope.* (Comp. Rom. 8 : 19 and note.)

The object of this earnest and per-
sistent expectation and hope was,
**that in nothing I shall be
ashamed, not put to shame in any-
thing,** on account of my work for
Christ, and in the end, of Christ's work
in me. With one view Paul sees his
whole work and salvation, in both
which he did not expect any disap-
pointment and consequent shame.
(Comp. 2 Tim. 1 : 12.) **But,** on the con-
trary, **with all boldness,** in spirit,
word, and deed, exercising that *courage*
which he had **always** shown for
Christ in the past, so now in this im-
pending crisis of his life. Whether he

should be acquitted in the approaching
trial and his life be preserved, or he
should be given over to martyrdom, he
knew not, but in either case Christ
would be magnified in his body. **So
now also, Christ shall be magni-
fied, whether it be by, through,
life, or by, through, death.** In the
one he would be magnified by his serv-
ice for him, in the other by his martyr-
dom and by his union with him above.
Notice the remarkable change of sub-
ject, from himself to Christ, whose ex-
altation and glory he sought in all
things. Note also, he says, not *in me*,
but **in my body**, because that was in
the power of his enemies, and they
could do with it as they pleased. In
his body Christ would in any case be
magnified, and would *get glory and
praise.* "My body shall be, as it were,
the theatre on which Christ's glory
shall be displayed" (ELLICOTT). "He
ascribes the boldness to himself, the
glory to Christ" (BENGEL). What-
ever the result it would be well with
him, and Christ would get glory there-
by.

21. In this and the three verses that
follow, Paul, from a personal point of
view, expresses doubt whether he
should choose to live or die. **For,**
to confirm and explain the alternative
just uttered in the last clause of ver.
20; **to me,** personally and emphat-
ically, **to live,** to continue in the
body, **is Christ.** All my living, my
whole being and activities, are summed
up in Christ. Union with him and
labors and devotions for and to him
constitute my whole living. To me
Christ is all. **To die is gain,** to me
personally. For he would be with
Christ, which would be far better (ver.
23), to enjoy a closer union with him

this is the fruit of my labour: yet what
23 I shall choose I wot not. For I am in
a strait betwixt two, having a desire
to depart, and to be with Christ;
24 which is far better: nevertheless to
abide in the flesh is more needful for

flesh, this to me is fruit of work; and
23 which I shall choose I know not; but
am constrained by the two, having the
desire to depart, and to be with Christ,
24 for it is far better; but to continue in
the flesh is more needful for your sake.

l 2 Cor. 5 : 8.

m 2 Tim. 4 : 6.

n Luke 23 : 43 : John 14 : 3.

o Rev. 7 : 14-17.

and a larger knowledge of him. *To die* is in the indefinite past tense, bringing into view the *state after death* rather than the mere *act of dying*. This is blessedness, this will be glory, infinite and eternal gain.

22. But if I live in the flesh, if to live on in the flesh, to continue my mortal life, **this is to me the fruit of my labour,** this secures to me the *fruit of work*, the salvation of men. In other words, this has its reward, this state and condition bring a recompense for the toils in my apostolic ministry. It is worth all it costs. Thus to abide in the flesh is more necessary for your sakes (ver. 21). **Yet what, rather, And which, of the two I shall choose I know not, I do not perceive.** I can come to no conclusion and I do not decide. The words, *in my flesh*, are added to show that mortal life is meant in distinction from life in ver. 21. The possession and enjoyment of Christ was life or living to Paul, and hence death was gain, inasmuch as it brought him into closer union with Christ; but if he was to live on, continue in the flesh, that condition, and that alone, would bring to him fruit of work in the gospel, for which he was constantly aiming and longing and praying.

23. For, so far from being able to make a choice, I am in a strait betwixt two, literally, *I am held fast* (Luke 22 : 63), hard pressed, *constrained* (2 Cor. 5 : 14), *from or by the two*, to live or die (ver. 21). He was powerfully drawn from both sides. Life and the state ushered in by death seemed to the apostle like two great blessings; each has mighty attractions and he cannot himself decide which to choose. On the one hand, **having a desire, rather, the desire, the steady, earnest longing of my inner self, to depart, to loose my tent or break up camp,** as it were (comp. 2 Cor. 5 : 1), taking my departure from the flesh (ver. 22), **and to be with Christ, in a more perfect sense, in his keeping and in closer fel-**

lowship, **which is far better** than to continue in the flesh. In the Greek there is an accumulation of comparatives in the last clause. *For it is much rather far better*, an intense expression, where words can but poorly convey his meaning. Paul expected at death to enter into a state of conscious union with Christ. (Comp. note on 2 Cor. 5 : 8.) "In 2 Cor. 5 : 8, the intimation is the same as in this passage. In any case, we are warranted in the belief that the essential element of future bliss, whether in an intermediate or in a fully glorified state, will be the presence of Christ. These words do not exclude the idea of an intermediate state, nor do the words in 2 Cor. exclude the idea of being with Christ" (MARVIN R. VINCENT, "Com."). Another conception of death is that of *sleep*. (Comp. Acts 7 : 60 and note.) The two conceptions, "being with Christ" and "sleep," are harmonious and very suggestive. The former has reference more to the living spirit, the latter more to the bodily condition (1 Cor. 15 : 51, 52; 1 Thess. 4 : 14, 16). "As related to the body, the figure of sleep was before the apostle's mind, and, inasmuch as the full consummation of blessedness was not, in his view, to be reached until the resurrection, he sometimes views the whole intermediate period as connected with the condition of the body. At other times, thinking only of the living spirit, he gives his actual and true idea, that the life moves on unbroken into the future, changing its place, indeed, and still waiting its completeness, but never ceasing its activity and powers. (Comp. Rom. 8 : 10, 11, 23.)" (TIMOTHY DWIGHT, in "Meyer.")

24. Nevertheless, but, on the other hand, to abide in the flesh, as it now is, with its trials and inconveniences, for the sake of work for Christ and his cause, **is more needful for you, is more necessary on your account,** than to depart to be with Christ. On the side of death was the yearning de-

25 you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and
 26 joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Exhortations to unity, steadfastness, and humility, after the example of Christ.

27 Only let your conversation be as it becometh the gospel of Christ: that

25 And being confident of this, I know that I shall abide, and shall continue with you all for your progress and joy
 26 in the faith; that your glorying may be more abundant in Jesus Christ for me, through my coming to you again.

27 Only let your conduct be worthy of the gospel of Christ; that whether

p 2 : 24.

q 2 Cor. 1 : 14; 5 : 12.

r See refs. Eph. 4 : 1.

sire and the better state with Christ; on the side of life, the sense of obligation and the claims of others, of whom the Philippians formed a beloved part.

25. Although the apostle is doubtful as to what he should choose, he has strong confidence of still living for the good of his converts. **And having this confidence**, better, *And being confident*, or, *persuaded of this*, that my life will be to your advantage, **I know**, I have the strong conviction. He "trusted in the Lord that he should come to them shortly" (2 : 24). This modified meaning of *know* is not uncommon, and here appears evident from the doubt expressed in ver. 27. The idea of a strong conviction instead of absolute knowledge seems to be conveyed by the word in 2 Kings 8 : 12; Acts 20 : 25, 29. So Hackett, Lightfoot, and others. **That I shall abide in the flesh and continue with you all**, together with you all in temporal life, in Christian living and labor, **for your furtherance and joy of faith**, better, *for your advancement and joy in the faith*. The advancement and joy are both connected with their act and experience of believing. As to the connection of joy with faith, see Acts 8 : 39; 16 : 34; 1 Peter 1 : 8. The deep conviction of Paul that he should live and see them again appears to have been realized (1 Tim. 1 : 3; 2 Tim. 1 : 18; 4 : 20). But the conviction expressed to the elders of Ephesus that they "should see his face no more" (Acts 20 : 25, on which see note) appears to have been overruled in God's providence, perhaps through the prayers of God's people in his behalf.

26. **That, to the end that, your rejoicing**, that the ground of your glorying, or, exultation, **may be more abundant in Jesus Christ for**

me, literally, *in me*, as one commissioned by Christ and because of the blessings of my ministry. In popular language we may render, *because of me*, or, *for me*, since their rejoicing would be in relation to his personal ministry and labors. The idea is, that you may have in me still greater cause of exulting in Christ, since in union with him are found all our occasions of joy, **by**, or, *through*, **my coming to you again**. The more exact rendering is, *through my presence with you again*, implying his coming, and equivalent to, *through my return to you*. His return would prove a great blessing to them, but all their exultation in him must be grounded in Christ, the restorer of Paul to them, and the source of joy, grace, and strength.

27-30. EXHORTATION TO LIVE WORTHILY OF THE GOSPEL, IN FIRMNESS, UNITY, AND IN NOTHING INTIMIDATED. This paragraph is closely related with what precedes. Paul would have the gospel progress with the Philippians as it had with him, resulting in boldness and confidence, steadfastness, and united, successful conflict. Its relation to the next chapter is that of a general exhortation to a special one in details as to unity, humility, and unselfishness.

27. A special request. Paul's confidence was so great in the Philippians that he had only one request to make; yet that request was so comprehensive as to include all his admonitions to them concerning the Christian walk. **Only this I ask, let your conversation**, your conduct, as citizens of heaven (3 : 20), **be as it becometh**, or, *be worthy of*, **the gospel of Christ**. *Conversation* in its old sense meant a general course of conduct, deportment. The Greek word thus ren-

whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, ^s with one mind ^u striving together for the faith of the gospel; and ^u in nothing terrified by your adversaries: ^{*} which is to them an evident token of perdition, ^r but to you of salvation, and that of God. For unto you ^z it is given in the behalf of Christ, ^a not only to believe on him, but

I come and see you, or remain absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by the adversaries; which is to them a proof of perdition, but to you of salvation, and that from God. Because to you it was granted in behalf of Christ, —not only to believe on him,—but in

^s 2 : 2 ; 1 Cor. 1 : 10.

^t Jude 3.

^u Matt. 10 : 28 ; Heb. 13 : 6 ; 1 Peter 4 : 12-14.

^x 2 Thess. 1 : 5, 6.

^y Matt. 5 : 10-12 ; see refs. Rom. 8 : 17.

^z Acts 5 : 41.

^a 1 Thess. 3 : 3, 4.

dered occurs only here and in Acts 23 : 1 (on which compare note), and means to *behave as a citizen*. The noun derived from this verb occurs in 3 : 20, and illustrates this passage; see note there.

That whether I come and see you, or else be absent, *That whether coming and seeing you or remaining absent, I may hear of your affairs.* Expecting his release, but yet doubtful about his coming to see them. In any case, however, he wishes them to live consistently. **That ye stand fast,** hold your ground, **in one spirit,** in the higher human spirit, and as Christians, pervaded by the Holy Spirit. The human spirit is meant, but the presence and influence of the Holy Spirit would be necessarily presupposed. Without the Spirit there could be no real Christian oneness of spirit. **With one mind,** literally, *with one soul*, the seat of feelings and emotions which must enter largely into Christian fellowship and unity. (Comp. 2 : 2 ; 2 : 20.) **Striving together,** unitedly in a common earnest effort, like athletes, **for the faith of the gospel,** for believing all that is embraced in the glad tidings. The gospel embraces the way of salvation, with all the truth, relations, and duties implied in it. The exhortation, therefore, applies to all the affairs of life.

28. While standing firm in one spirit the apostle would have them positively, strive with one soul and heart for the faith of the gospel (last verse); and negatively, in nothing intimidated by their foes (this verse). **And in nothing terrified,** or, *affrighted*, by your adversaries, by those who have set themselves against you, opposing and persecuting you, because of your religion, both from among the

Jews and the Gentiles. The verb rendered *terrified* is found only here in the New Testament, and elsewhere is used of the alarm of frightened animals. Paul would not have them terrified like frightened horses. "Surely the man for whom death is gain should be no coward" (HOYT, "Gleams from Paul's Prison," p. 81).

Which thing, the fact that, while standing firm, unitedly struggling for the truth, you are bold and courageous, in nothing terrified by the opposition, **this fact is to them an evident token,** *an evident indication, of perdition,* pointing to their destruction, their eternal ruin (3 : 19); **but to you,** an indication and proof of salvation, full and complete in future glory (see ver. 19), **and that,** an indication from God, making certain these results of destruction to the one, and of salvation to the other. The *token*, being from God, was certain and infallible.

29. An explanation and a confirmation of the preceding clause. Both the power to believe in Christ and the ability to suffer for him are alike given us from God. **For,** or, *because*, introducing an explanation and a reason for the statement just made, **unto you** (emphatic) **it is given,** rather, *it was granted* (also emphatic), **in the behalf of Christ.** The idea is that of favor, or grace granted by God. The structure of the sentence in the original indicates that the apostle at first intended to write simply, *it was granted you in behalf of Christ to suffer for him*, but he suspends the sentence and inserts the words, **not only to believe on him**, the power of standing fast and believing the gospel (ver. 27). The verb *believe* is in the present tense and points to faith in a continuous exercise. And this is viewed as a grant of divine grace. **But**

30 also to suffer for his sake; having the same conflict ^b which ye saw in me, and now hear to be in me.

30 his behalf to suffer also; having the same conflict as ye saw in me, and now hear of in me.

^b Acts 16 : 19-40; 1 Thess. 2 : 2.

also to suffer for his sake, in his behalf, repeating the thought just above, "in the behalf of Christ." This corresponds with the first clause of ver. 28. Thus suffering, and the ability to suffer in behalf of Christ is represented as a gift of grace. This grace was strikingly manifested in Stephen and Paul. "And for what else do we honor the Christian martyr, but for the highest manifestation of grace in him, which has made him strong to suffer for Christ, and to yield up everything temporal for the sake of that which is eternal?" (OLSHAUSEN.)

30. Paul concludes this sentence by an encouragement from his own example as the Philippians had seen it and now hear of it. They must not regard their suffering a chastisement, nor really as a hindrance to the gospel. As in his own case it had resulted in the progress of the gospel, so it might also in theirs. Some following a very strict construction of the Greek would join **Having**, etc., with the first clause of ver. 28, putting the intermediate words in a parenthesis. But others join it to the preceding verse, not an uncommon construction in the writings of Paul. This latter construction is to be preferred, as it is freer and gives a more natural flow of the thought. **Having this same conflict**, like an athletic contest, in standing fast and striving together for the faith of the gospel (ver. 27); **which ye saw in me**, in my first visit at Philippi (Acts 16 : 16-24) when I was beaten and imprisoned, and now hear to be in me, as a prisoner at Rome, by the report of Epaphroditus and others, and from this letter to you. The Philippians very probably had suffered from heathen outbreaks similar to that experienced by Paul. He may possibly refer to such treatment in 2 Cor. 8 : 2, where he speaks of the churches of Macedonia as having had "great trial," or, *much proof* "of affliction." Paul refers to suffering from persecutions. At Rome he was not only a prisoner because of the gospel (ver. 12, 13), but he suffered

from opposition of Jews and from even professed Christians (ver. 15-17), because of the doctrines he preached.

PRACTICAL REMARKS.

1. The church at Philippi was a model apostolic church, organized by the Apostle Paul, with its pastors and deacons (ver. 1; Acts 16 : 15, 40; 1 Tim. 3 : 1, 8).

2. Paul distinguishes between the church and its officers, but not in a way to raise the latter above the former. He regards the officers as *in*, and *for*, the church (ver. 1, 2).

3. The salvation of men under one's ministry is to him a great source of joy and thanksgiving (ver. 3-5; Col. 1 : 3-5).

4. The pastor in his prayers should not be partial, but should embrace all of his flock (ver. 4, 8).

5. The pastor finds one of his highest joys to be in the godly walk of his people (ver. 5; 2 : 2; 4 : 1; 3 John 4).

6. We should commend Christians for well-doing (ver 5; Rev. 2 : 2, 9, 10).

7. As God begins the work of grace in the hearts of his people, so will he complete it. They are to use the appointed means and persevere, but only through God's grace can they persevere unto the end (ver. 6; John 10 : 27-29; Rom. 8 : 29, 30; 1 Cor. 15 : 10).

8. The people should so co-operate with their pastor in sympathy, prayers, and support as to participate largely with him in the fruits of his ministry (ver. 7).

9. Prayer and love act and react on each other. We pray for those whom we love, and our interest and love naturally increase for those for whom we pray (ver. 8, 9).

10. Love is the primal and fountain Christian grace, and with its increase will be the growth of the soul's capacity to discriminate between the good and the bad, the true and the false (ver. 10; 1 Cor. 13).

11. The inner life of the Christian must be real, true, and pure, and then will he

2 IF *there be* therefore any consolation | 2 IF then there is any consolation in

in the end be filled with the fruits of righteousness and truly glorify God (ver. 11; John 15 : 8).

12. God generally makes opposition and persecution turn to the advantage of his cause (ver. 12-14; Acts 8 : 2-4; 12 : 1, 24, 25).

13. Preaching Christ and extending the gospel should be the Christian's highest aim. Paul shows us how to treat preachers who may be personal enemies (ver. 15-18; Matt. 28 : 19, 20; Luke 9 : 49, 50).

14. True religion raises a person above selfish ends and party strifes and makes him rejoice in the truth (ver. 14-17; 1 Cor. 13 : 4-7).

15. We should rejoice in the success of others in preaching Christ, even though we are laid aside, or unsuccessful, or unpopular (ver. 14-17; John 3 : 29, 30).

16. While we cannot rejoice in error, nor sanction the preaching of error, we may rejoice that Christ is preached with error rather than not preached at all (ver. 14-17).

17. Our attainments in religion will never be so great as that we shall not need the prayers of Christians in our behalf (ver. 19; 2 Cor. 1 : 11; 1 Thess. 5 : 25).

18. We should desire above all things, above life itself, that Christ should be honored (ver. 20; Gal. 6 : 14).

19. We can leave our life or death in Christ's hands if we are faithful to him and doing his will (ver. 20).

20. Christ is our true life. The Christian has no life except in him, and none apart from him (ver. 21).

21. Life is valuable only so far as it is useful; and desirable only so far as it answers its end in honoring Christ and glorifying God (ver. 22, 24).

22. Paul surely expected a conscious existence immediately after death. Only thus can we explain his struggle between his desire to depart and be with Christ and his anxiety to remain to labor for the advance of Christ's cause (ver. 22-24; Luke 23 : 43; Rev. 6 : 9-11).

23. Paul considered his soul to be his real self. It was this that could abide or be separated from the body (ver. 24; Luke 16 : 22-25; Isa. 14 : 9-12).

24. "My death does not concern me; my duty is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until he calls me away" (WM. TENNANT's reply to Whitefield).

25. Jesus Christ in some way should be connected with all our joys (ver. 26; 3 : 1; 4 : 4).

26. All our conduct in the family, church, or world should be guided by the rules and spirit of the gospel (ver. 27; Eph. 4 : 13).

27. The hostility of the wicked to the Christian shows their true character, and is an evidence that the latter is a friend to God (ver. 28; 2 Tim. 3 : 12; Gal. 5 : 11; John 15 : 20).

28. It is an honor and privilege to suffer for Christ (ver. 29; Acts 5 : 41; Col. 1 : 24; 1 Peter 4 : 12-16; James 1 : 2).

29. It is through the grace of God that any sinner has the privilege and honor of a living union with Christ by faith (ver. 29, 30).

30. Paul is a beautiful example of a well-rounded Christian in whom were united love, faith, and hope, and who made joy and suffering alike a blessing to himself and others (ver. 29, 30).

CHAPTER II.

The apostle exhorts the Philippians to unity, humility, and unselfishness (ver. 1-4) after the example of Christ (ver. 5-11); and to perseverance in holy obedience, thereby showing the truth of the gospel, and bringing joy to his heart and theirs, even in case of his martyrdom (ver. 12-18). He hoped to send to them Timothy shortly, and to come himself (ver. 19-24), but in the meantime he sends back Epaphroditus with his commendation (ver. 25-39).

1-11. EXHORTATION TO UNITY, HUMILITY, AND UNSELFISHNESS AFTER THE EXAMPLE OF CHRIST. With particularity the apostle exhorts them to live as citizens of heaven (1 : 27).

1. In this verse and the next Paul exhorts to unity. He begins in the form of an earnest appeal: **If there be therefore, If there is then,** etc., introducing four actual facts in their

in Christ, ^cif any comfort of love, ^dif any fellowship of the Spirit, if any ² ^ebowels and mercies, fulfil ye my joy, ^fthat ye be likeminded, having the same love, *being* of one accord, of one

Christ, if any encouragement from love, if any communion of the Spirit, if any tender affection and compassion, make my joy complete, that ye be of the same mind, having the same love, being of one accord, minding the

c Ps. 133 : 1; Col. 2 : 2.

d 2 Cor. 13 : 14.

e 1 : 8; Col. 3 : 12.

f 1 : 27; 4 : 2; Rom. 12 : 16.

own experience. As if he had said, *I entreat you solemnly*, I adjure you by these. *Therefore* takes the mind back to the thought enforced in 1 : 27. In order to such a conformity of Christian life it is necessary to have a loving oneness of mind and soul. Notice the four motives, two of them, the first and third, drawn from objects outside of themselves, *Christ* and *the Spirit*; and two, the second and fourth, from principles and emotions within themselves, *love*, and *tender affections and mercies*. If there is then **any consolation in Christ**, growing out of our union with him, on your part as well as on mine. A strong, fundamental motive. Some render, *any exhortation*, which meaning the word can also have. But the apostle begins down lower and deeper. The exhortation is naturally connected with and follows the consolation. **If any comfort of love**, better, *if any persuasive word*, incentive, *encouragement* resulting from love. Thus the thought moves on. It is natural for us to encourage and comfort those we love. **If any fellowship, or, communion, of the Spirit**. The Holy Spirit appears to be meant. (Comp. 2 Cor. 13 : 14.) If there is any participation of the Spirit, of his gifts and graces on your part and mine. It was necessary to their unity that they be participants of the one Spirit, and as such they would have a union of interest and of blessings. **If any bowels and mercies, tender affections and compassions**, if there is on your part any of these human emotions. The two words are joined together in one idea in Col. 3 : 12, "a heart of compassion." "The apostle intimates in terms of the greatest delicacy, that any reluctance to grant him the favor for which he so earnestly pleads, would have all the effect upon his feelings of unkindness and cruelty" (HACKETT, in "Lange"). Bengel observes that the four fruits in the next verse correspond with the four motives

in this, and also with the four opposites in ver. 3 and 4.

2. In view of all these and by all these the apostle appeals. **Fulfil ye, make complete, my joy**, which began at your conversion, and has continued since at every remembrance of you (1 : 4). His joy would be made complete by their heeding his entreaty; and this was an additional motive for unity of mind and action. While the exhortation is, *Make my joy complete*, the end in view, the chief thing aimed at by the apostle, was the unity and harmony of the Philippians, **that ye be likeminded, of the same mind**, minding and striving after the same things. It was not for himself that he was anxious, but rather for the church at Philippi, that it might be filled with holy love and be prosperous. This *same mind*, is defined, made emphatic and enforced in the rest of the verse. **Having the same love**, in all, and toward all; compare "encouragement of love" (ver. 1). **Being of one accord**, literally, *one-souled*, having a unity and harmony of feeling and affections. Such would be the result of participating in the graces of the Spirit (ver. 1; Acts 4 : 31, 32). **Of the one mind**, a little stronger expression than "the same mind" above, *thinking the one thing*, thus completing their unity, attaining a perfect unanimity. This was indeed a high standard. But nothing less than a perfect rule would be worthy of the gospel. Toward this Paul would have the Philippians strive. See Practical Remark 1.

From this earnest exhortation to unity it has been inferred by many that there were dissensions in the Philippian church. This hardly seems possible. Their fellowship in respect to the gospel had from the very first been a cause of his thanksgiving to God, and at all times he rejoiced in their behalf (1 : 4, 5). He writes to them in terms of almost unmingled approbation. One reason was, that they had always

3 mind. ^g Let nothing *be done* through strife or vainglory; but ^h in lowliness of mind let each esteem other better than
4 themselves. ⁱ Look not every man on his own things, but every man also on the things of others.
5 ^k Let this mind be in you, which was
6 also in Christ Jesus: who, ^l being in

3 one thing; doing nothing through party spirit or vainglory, but in humility each esteeming others better than
4 himself; regarding not each one his own things, but each one also the 5 things of others. Have this mind in you, which was also in Christ Jesus;

^g 1 : 15, 16; Rom. 13 : 13.

^h See refs. Rom. 12 : 10; Eph. 4 : 2; 5 : 21.

ⁱ Rom. 12 : 15; 15 : 1, 2; James 2 : 8.

^k Matt. 11 : 29; Eph. 5 : 2.

^l See refs. John 17 : 5; 2 Cor. 4 : 4.

obeyed, not in his presence only, but now much more in his absence (² : 12). May not the apostle be looking toward the future rather than at the past? In the activity and personality of their leaders may he not have foreseen possible danger? How natural in such a case to utter words of caution and exhort to perfect unanimity. He would have the church continue in the same loving spirit that had ever characterized it. Whatever differences of views and opinions there may have been at times among the members, it does not appear that divisions were occasioned or serious results followed. The whole tenor of the Epistle forbids such a supposition.

3. The negative and opposite side of the exhortation. The original is concise, emphatic, and energetic; literally, *nothing in the way of faction or of vainglory*, that is, Let there be nothing through rivalry and party spirit. There is also an idea of self-exaltation and of an ostentatious spirit. Some would supply the verb from the preceding verse, *mind*, *thinking nothing*, etc. Others supply *doing*, as more forcible and more accordant with the energetic form of the original, *Doing nothing*, etc. Better and more comprehensive is it to supply neither: Let there be nothing in thought or act among you in the way of rivalry or in the spirit of vainglory. The prohibition is very strong and inclusive, suited to all times. **But**, as opposed to all these, **in lowliness of mind**, or, **humility**, **let each esteem other better than himself**. Humility is an essential and distinguishing Christian virtue. The word here in the original does not occur in classic Greek, and its kindred words are used in the classics to express defects rather than positive virtues. The gospel has ennobled the word (Acts 20 : 19; Eph. 4 : 2; Col. 3 : 12; 1 Peter 5 : 5). The gospel teaches our true

relations to God, and from a knowledge of this relation springs humility. Under a sense of sin and of God's infinite grace the Christian has a low view of himself and a disposition to see whatever is good in others. A spirit of rivalry and of self-glorying is taken from him. "The Christian's love will lead him first of all to discern what is good in another, to discover even in his blemishes his peculiar gifts, that in which he is really superior to himself; while, on the other hand, through a self-scrutiny sharpened by the Spirit, which quickens him, he detects with rigorous exactness his own faults. And this self-rigor, united with love, will give leniency to his judgment of whatever may obscure the divine life in others" (NEANDER). (See note p. 209.)

4. According to the most approved text, this verse continues the sentence and the exhortation of the preceding verse. *Looking not each of you to his own things, but each of you also to the things of others*. The exhortation is to every member of the church, forbidding not a proper self-love, but selfishness. Each one is to regard not his own interests merely, but each is to look beyond himself and regard also the interests of others. In unselfishness each is to love his neighbor as himself and be ready to deny himself for the welfare of others. Following this rule, there would be no lack of unity, no want of harmony in the church.

5. The apostle confirms his exhortation (ver. 1-4) by the example of Christ's humility and self-denying love (ver. 5-8). **Let this mind be in you**, more exactly, according to the best text, *Have this mind (habitually) in you which was also in Christ Jesus*. Also, in him as a pattern, as it should be in you. While referring especially to these traits as exhibited in Christ, the apostle takes occasion to present Christ's

the form of God, ^m thought it not robbery to be equal with God : ⁿ but made

6 who, existing in the form of God, accounted not the being on an equality 7 with God a ¹ thing to be grasped ; but

^m See refs. John 5 : 18.

ⁿ Ps. 22 : 6 ; Isa. 53 : 3 ; Mark 6 : 3 ; 9 : 12 ; Heb. 2 : 9-18.

¹ Or, robbery.

divinity, humiliation, and mediatorial exaltation, thereby making his humility and unselfish love appear the more striking and conspicuous. We see here the relationship of thought between this and the other Epistles of the imprisonment (Eph. 1 : 20-23 ; Col. 1 : 15-20). We must beware, however, in interpreting these passages, lest we import the thought of the one into the other. While they throw light on one another, each passage must stand on its own basis.

6. Scarcely any passage in the New Testament has given rise to more discussion than this. Yet the language is simple, but the controversies upon it have made it appear difficult. It must be borne in mind that the apostle is enforcing and illustrating humility as an active principle (ver. 3, 4). Christ voluntarily renounced his pre-existent majesty and voluntarily identified himself with the conditions of humanity. He thus strikingly illustrated that humility which "regards not one's own, but also the things of others." A few expositors, among them De Wette, have argued that the allusions of this verse are not to the pre-existent, but to the earthly and historic Christ. But the emptying of himself preceded or included the "taking of the form of a servant, becoming in the likeness of men," hence it cannot refer to any act of Jesus during his earthly life. **Who being,** rather, *who existing, in the form of God,* before his manifestation in the flesh (John 1 : 14). *Form* is the external appearance, the outward expression as it strikes the vision. It has reference to the *mode* of existence, not to its essence. It is the outward expression of his being, his impress and glory. Paul does not formally assert the divinity of Christ, but assumes it. The word occurs in the New Testament twice, in this passage and in Mark 16 : 12. It naturally implies an underlying reality, and the words thus far imply a divine existence before entering our world. They are best explained, says Boise, in Heb. 1 : 3, "Who

being in the brightness of his glory and the impress of his substance," "To deny that Christ's *form* as God agreed with the reality would oblige us to deny also in the next verse that his form or condition as a *servant* agreed with the reality, and this would destroy the force of the apostle's reasoning" (HACKETT, in "Lange").

The phrase **equal with God** in this sentence naturally has an immediate relation to the preceding phrase, *existing in the form of God*. The two clauses together are contrasted in the next verse with "form of a servant" and "the likeness of men." Then the figure is changed to "being found in fashion as a man." More than mere likeness is here meant. It pertains to the state and nature of God, whether we render with some, *being on an equality with God*, or, with others, *existing in a manner of equality with God*. Doctor Dwight, in "Lange," regards the phrase as conveying the idea of the divine nature more on the internal side, while the other phrase, *form of God*, conveys it more on the external. The word *God* is used manifestly with a certain reference to the Father, and the equality of the Son here is that of state and condition rather than that of essence. Yet the divine essence is implied ; the whole sentence implies that the Son is as truly and fully divine as the Father. (Comp. John 5 : 18.)

The phrase, **thought it not robbery**, presents the chief difficulty in this passage. The Bible Union version translates, as the Common version, "did not account it robbery." The Revised version, "counted it not a prize," the American revisers and also the Improved Bible Union version, "counted not the being on an equality with God a thing to be grasped"; the latter puts *robbery* in the margin as an alternate rendering. Doctor Lightfoot, Dr. E. T. Bartlett, in the "Christian Scriptures," translate "did not look on equality with God as a prize which must not slip from his grasp." These renderings present different sides or phases of the cen-

tral thought, how Christ regarded his being on an equality with God. The question, then, is, which phase of the thought was prominent in Paul's mind? The word rendered, *robbery* (ἀρπαγμὸν, *arpagmon*), and its connection must decide. This word occurs only here in the New Testament. It properly means the act of *seizing that which does not belong to one*, the act of *plundering, robbing*. Plutarch, who alone of profane authors has this word, uses it in this active sense when he speaks of seizing or kidnapping children from Crete. Sophocles, in his Lexicon, recognizes this as its proper meaning. So also do Liddell and Scott. Many, however, take the word as equivalent to another form (ἀρπαγμα, *arpagma*), in the passive sense of "things seized" as a prize, or, *a thing to be grasped*; and also, changing the idea, something *to be eagerly coveted and held fast*, a somewhat arbitrary change of meaning. The phrases with this word (*arpagma*) are common in later Greek, and the same idea occurs under a variety of forms. It is also claimed that the word here rendered, robbery (*arpagmos*), may have this passive sense after the analogy of some other nouns of the same termination, and two or three examples are given from ecclesiastical writers as favoring this sense. Thus, a strong case is made. But these examples in ecclesiastical writers are probably, as Pidge suggests, echoes of this passage. And the idiomatic phrases adduced are not identical in form with the one in this passage, nor has this precise phrase anywhere been adduced in a connection which unequivocally demands that sense. And we should be slow to assume or attach a meaning to a word without some plain and decisive example of such usage, especially when the natural and obvious meaning suits well the context. We are thus brought back to the literal meaning of the word as an act of seizing, of robbery. This suits the passage itself. Does it the context?

But it is here said that this meaning and construction puts too much emphasis upon the majesty of Christ and not enough upon his humiliation, that it does not give a sufficient contrast between this verse and the next, and that there is an obvious impropriety in the

expression, if equality with God is referred to, either his state of being before he appeared on earth or after his appearance. But all these objections disappear if we refer it to the time of his incarnation. The meaning then is, *who being in the form of God, enjoying the majesty and bliss of the Godhead and being recognized and worshiped as such in heaven, accounted it no robbery, no assumption of that which was not his own, to appear at the time of his incarnation as equal with God on earth, as he could have done rightfully, but on the contrary he emptied himself*, etc. This view is confirmed by the aorist tense of the verb *accounted*, indicating a definite point of time, naturally referring to the time when *he emptied himself*. This verse also corresponds to ver. 4, "Looking not each on the things of his own." The reference also to his rightful equality with God makes his humiliation appear the more wonderful and its statement the more remarkable.

The above view is held substantially by many of the older expositors, and among the moderns by Meyer, DeWette, Wordsworth, Beet, Boise, Pidge, and others. The majority of later interpreters, however, take the other view. The meaning which Ellicott prefers is: "He did not deem his equality with God a prize to be seized." So also Vincent. Lightfoot takes the meaning to be, "Though he pre-existed in the form of God, yet he did not look upon equality with God as a prize which must not slip from his grasp." Similarly many others. According to this passive view this passage "expresses the *surrender* of the preincarnate state of majesty. He did not consider equality with God a prize to be eagerly grasped (and held fast), but surrendered it though it was his right" (VINCENT). I formerly favored this view. But the conclusion above has been reached after going over this passage many times and noting what has been said on all sides. The proper meaning, *robbery*, fits well in the phrase itself and suits the context, and it seems to me that there is not sufficient reason for substituting for it what is at least an unusual signification, and one too, for which no decisive example has been cited.

himself of no reputation, and took upon him the form ° of a servant, and 8 ^r was made in the likeness of men; and being found in fashion as a man, ^q he humbled himself, and ^r became obedient unto death, even the death of the

emptied himself, taking the form of a servant, becoming in the likeness of 8 men; and being found in fashion as a man, he humbled himself, becoming obedient to death, and the death of

o Isa. 42 : 1 ; Zech. 3 : 8 ; Matt. 20 : 28.

p See refs. John 1 : 14 ; Rom. 8 : 3.

q 2 Cor. 8 : 9.

r Matt. 26 : 39, 42 ; John 10 : 18 ; Heb. 5 : 8 ; 12 : 2.

7. But on the contrary, or, *But yet*, though he was thus highly exalted, and might have continued so, he **made himself of no reputation**, better, *he emptied himself* of his divine glory and prerogatives, not of his divine nature, which would be impossible. How he did this is explained by his divesting himself of the glory that he had before the world began (John 17 : 5), *taking the form of a servant*. Notice that this is contrasted with "form of God" in the preceding verse. It denotes his outward state and manifestation, implying his human nature. Comp. 2 Cor. 8 : 9, "for your sakes he became poor." Also Luke 22 : 27, "I am among you as one that serveth." His emptying himself is further explained, *being made in the likeness of men*, in a state and condition similar to men. Comp. John 1 : 14, "The Word became flesh and dwelt among us." Thus the divine became united with the human in his incarnation. He became God-man. As to his manhood, he lived in dependence on the Spirit (John 3 : 34 ; Acts 1 : 2 ; 10 : 38). Comp. also Rom. 8 : 3, "God sending his Son in the likeness of sinful flesh." "Christ, although certainly perfect man, was by reason of the divine nature present in him, not simply and merely man, but the incarnate Son of God" (MEYER).

We must beware, and not press the limitation of his humanity so far as to eclipse his divinity. The phrase, *emptied himself*, though a strong expression, does not demand this. It does not involve a loss of a sense of personality, nor a suspension of self-consciousness during his earthly life. Paul is not making a theological statement, but strongly stating Christ's humiliation in the language of a friendly letter. Christ divested himself of his majesty. In his incarnation he was made like unto his brethren, taking to himself all that belongs to the perfection of man's

nature. But while he did this, he did not sink his divinity in our humanity. He knew that he came forth from God and was going to God (John 13 : 3), that he had glory with the Father before the world was, and would receive it back (John 17 : 5 ; comp. Luke 2 : 49 ; John 2 : 24, 25 ; 3 : 16-18 ; 4 : 25, 26 ; 8 : 58, etc.).

8. And in this incarnate state, **being found in fashion**, in habit, in all that strikes the senses, body, figure, bearing, discourse, actions, and manner of life, **as a man**. The word *fashion* is well chosen. Already Paul had viewed Christ as human and divine, God manifested in the flesh. Now he presents him as in *fashion*, in all his external indications, as a man, without necessarily implying what was beneath. For he was more than man. His deity was veiled in his humanity. **He humbled himself**, as the incarnate Christ, the Son of God. The humiliation took place in this human mode of existence, on the part of the God-man, in a continuous self-renunciation, culminating in a voluntary subjection to the ignominious death on the cross. **And became**, better, *becoming*, showing how he voluntarily humbled himself (John 10 : 17, 18). **Obedient to the Father's will** (ver. 9 ; Matt. 26 : 38, 39 ; Rom. 5 : 19 ; Heb. 5 : 8), that he should suffer **unto death** (Acts 2 : 23 ; Matt. 26 : 42). His obedience was to the full extent of suffering unto death itself. And he died no common death ; it was **even the death of the cross**. The most shameful death to which he could be subjected. Thus he "became a curse for us" (Gal. 3 : 13), and bore the penal consequences of our sins (Isa. 53 : 3-6). "And as the whole human life of Christ proceeded from such an act of self-renunciation and self-abasement (in becoming incarnate), so did his whole earthly life correspond to this one act, even to his death . . . in every form of humiliation and dependence belonging to the earthly life of

9 cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and

9 the cross. Wherefore also God highly exalted him, and gave him the name which is above every name; that in the name of Jesus every knee should bow, of beings in heaven, and of be-

s Ps. 2 : 6-12; 89 : 19-29; 110 : 1-5; Matt. 11 : 27; Acts 2 : 33; Heb. 2 : 9.

t Acts 4 : 12; Eph. 1 : 20, 21; Heb. 1 : 4. u See Gen. 41 : 43; Matt. 28 : 18; Rom. 14 : 11; Rev. 5 : 12-14.

man. The crowning point appears in his death—the ignominious and agonizing death on the cross” (NEANDER).

As to the *union of the divine and human in the person of Christ*, the most reasonable and the most scriptural view appears to be that which regards the two natures as so conjoined as to constitute a single personality. Hence, both the humiliation and exaltation pertained to this personality. The same being is spoken of throughout this whole passage (ver. 6-11), becoming incarnate, and as such descending the successive steps even to death itself, and then ascending to absolute supremacy over all created beings. “So also in 2 Cor. 8 : 9, when we are told of ‘our Lord Jesus Christ, that though he was rich yet for our sakes he became poor,’ the contrast, manifestly, is between the pre-existent, proprietary Lord of the universe and the limited, dependent Christ; and the poverty to which he subjected himself must have consisted in the assumption of human nature, a state of being in which the attributes of divinity were necessarily restricted in their exercise” (E. G. ROBINSON, “Theology,” p. 225; see also pp. 221-229).

9. The apostle may have closed with this wonderful example of self-denial and sacrifice, infinitely beyond anything that the annals of this world present. But he must not close with a humiliated and dead Christ. He must present as a vital part of the gospel, an exalted and living Christ. He would do this also as encouragement to his readers, and partly in the nature of a reward (Heb. 12 : 2). **Wherefore, as a consequence, God the Father also.** As God the Son voluntarily emptied himself, so the Father **highly exalted him**, at his resurrection and ascension. He exalted him in his incarnate condition and in his mediatorial office. And this exaltation was in accordance with the universal law laid down by Christ himself, that whosoever humbles him-

self shall be exalted (Luke 14 : 14). Comp. Acts 5 : 31, “Him did God exalt as a Prince and a Saviour to his right hand to give repentance to Israel and the remission of sins.” *Highly exalted* means to exalt to the highest rank, to supreme majesty. The apostle had before his mind the one whole Christ, the united divine and human natures. In his exaltation he is the glorified Son of God, the God-man.

And given him a name, rather, *And gave*, or, *granted him*, referring to a definite historical fact; **the name which is above every name.** What name? Jesus? Or, name in the sense of official dignity, revealed majesty and glory? The definite article *the*, as well as the next clause, naturally points to *Jesus*, the name given at his incarnation, and which became at his ascension and in his glorified state the most exalted and honored of all names. It should include, however, all that is associated with that name, as Saviour, Anointed, and Lord (1 Cor. 15 : 25; Eph. 1 : 21; Heb. 1 : 4). Hence, in the eleventh verse it is said that every tongue shall confess the fact that *Jesus Christ is Lord*. (Comp. Acts 9 : 5; Rom. 14 : 9.) His exaltation is inseparably connected with the salvation of men and the glory of God (ver. 11).

10. The purpose of the exaltation. **To the end that at**, rather, *in the name of Jesus*. The name *Jesus*, when first given, looked forward to the salvation he was to accomplish (Matt. 1 : 21). It here includes all that there is in the person of the exalted Jesus. *In the name of Jesus*, therefore, means in recognition of all the authority and power included in that exalted name as Saviour, Christ, and Lord. **Every knee should bow**, a figure taken from the practice of bowing to the ground before an approaching prince (Gen. 41 : 43). *Should bow*, in acknowledgment of his authority and power by both friends and foes. **Of things**, rather, *of beings*, in heaven,

things in earth, and *things* under the
11 earth; and *that* every tongue should
confess that Jesus Christ is Lord, to the
glory of God the Father.

12 Wherefore, my beloved, as ye have
always obeyed, not as in my presence
only, but now much more in my ab-

ings on earth, and of beings under the
11 earth, and every tongue confess that
Jesus Christ is Lord, to the glory of
12 God the Father. So then, my beloved,
as ye always obeyed, not as in my
presence only, but now much more in

x John 13 : 13 ; Acts 2 : 36 ; Rom. 14 : 9 ; 1 Cor. 8 : 6.

and beings in earth, and beings under the earth, the last conceived of as the place of departed spirits. All departments of the universe are meant, and all created intelligent beings, men, angels, and departed spirits (Rev. 5 : 13 ; Eph. 1 : 20-22 ; Heb. 2 : 8). Christ's name and authority shall be acknowledged throughout the universe. Those who refuse voluntary submission shall be compelled to own his irresistible sway through the judgments inflicted upon them. The idea of compelling voluntary submission by force is contradictory and absurd. God constrains only by his grace. Those who reject his grace have nothing to expect but a fearful retribution (Heb. 10 : 27). See Isa. 45 : 23, partially quoted in this and the next verse.

11. And that every tongue should confess *openly*, acknowledging his supreme authority and power, **that Jesus Christ is Lord.** "All authority is given to me in heaven and on earth." (Comp. Matt. 28 : 18 ; Rev. 3 : 21.) This supreme Lordship of Christ is known only by revelation (1 Cor. 12 : 3). The language of this verse and the last can mean nothing less than that Christ is an object of worship. "Before his incarnation he was on an equality with God. After his incarnation he was exalted to God's right hand as Messianic sovereign" (VINCENT). The end in view, the ultimate result of this confession is, **to the glory of God the Father** (John 13 : 31, 32 : 17 : 1 ; Eph. 1 : 6, 11, 12). "In God the Father the first term denotes a relation which God sustains to all his creatures; the second denotes one which is peculiar to those who believe on his Son." (Comp. Gal. 1 : 1.) (HACKETT.) (See note p. 260.)

12-18. EXHORTATION TO HOLY OBEDIENCE DRAWN FROM CHRIST'S EXAMPLE, SHOWING THE TRUTH OF THE GOSPEL AND CHEERING THE APOSTLE'S HEART. A third point in the apostle's exhortation to live, as citi-

zens of heaven, worthy of the gospel (1 : 27).

12. Application of the foregoing, especially of ver. 6-11. The apostle returns partly to the exhortation to humility, but his mind is chiefly filled with Christ's glorious exaltation and the consequent great salvation to believers. **Wherefore**, or, *so then*, in view of this great example. **My beloved**, expressive of his tender affection for them as Christians, many of them being his own spiritual children (4 : 1). Notice that this is addressed to believers, not to unbelievers. "The first duty of an un-Christian man is to believe, but having believed and having thus become Christian, there follow then the duties of the Christian life to which he is industriously to give himself" (DR. HOYT, "Gleams from Paul's Prison," p. 122). **As ye have always obeyed**, rather, *as ye always obeyed*, looking back to past experience when he had been with them (Acts 16 : 40 ; 20 : 6). As Christ had been obedient unto death to the will of God, so he had found them exercising an obedient spirit. *Obedied* whom? Evidently God, and also Paul, as the apostle of Christ and the preacher of the will of God. As *obeyed* is here used absolutely, the reference can be then to both God and the apostle. This, as well as the example of Christ, would lead Paul to expect an implicit compliance with his exhortation.

Not as, or, *Not as if*, in my presence only, . . . **work out**, etc. This clause is emphatic and should be joined to what follows. The reference is to the fact that service is often more perfect under the eye of some one who is looking on. Paul had found them always obedient in his intercourse with them. **But now much more in my absence.** There was greater need of circumspection on their part as he was not present to caution and admonish them. This would be indeed a mark

sence, ^y work out your own salvation
 13 with ^a fear and trembling; for ^a it is
 God which worketh in you both to will
 14 and to do ^b of his good pleasure. Do
 all things ^c without murmurings and
 15 ^d disputings; that ye may be blameless

my absence, work out your own salva-
 13 tion with fear and trembling; for it is
 God who is working in you both to
 will and to work, for his good pleasure.
 14 Do all things without murmurings
 15 and questionings; that ye may become

y 3 : 13, 14; Luke 13 : 23, 24; Heb. 4 : 11; 6 : 11, 12; 12 : 1; 2 Peter 1 : 5-10.

z Heb. 4 : 1; 12 : 28.

a Jer. 31 : 33; 2 Cor. 3 : 5; Heb. 13 : 21; James 1 : 16-18.

b Eph. 1 : 5, 9, 11.

c 1 Cor. 10 : 10.

d Rom. 14 : 1.

of conscientious and faithful service. **Work out your own salvation,** make every effort to attain, each one of you individually, your own full and final salvation (3 : 12-14; 2 Peter 1 : 10). *Your own*, emphatic. Attend to your own personal duty and work dependent on God, and do not depend on me and my presence. **With fear and trembling**, with godly fear and earnest solicitude, in view of the momentous interests at stake and the arduousness of the work. (Comp. 1 Cor. 2 : 3.) This is an emphatic part of the exhortation, and brings into view the element of humility which should ever characterize their work. Each individual is here urged to work out his own salvation as if it depended entirely on his own exertions; and in the next verse he is taught his entire dependence on God as though his own efforts could avail nothing. Such is the scriptural view of the human and the divine side of this work. All the glory of his salvation is to be ascribed to God who furnishes to the believer every possible stimulus and needed help. He is never more conscious of personal responsibility and never more earnest in personal exertion than when aided most by divine grace. "*Because grace is given, man must work.* The gift of grace is exhibited in making man a co-worker with God (1 Cor. 3 : 9); the salvation bestowed by grace is to be carried out by man with the aid of grace (Rom. 6 : 8-19; 2 Cor. 6 : 1)." (VINCENT.)

13. *For* introduces the reason of the exhortation, "work out," etc.; and also an encouragement to obey it. Here we have God's relation to this work in the heart of Christians. **For it is God which worketh in you**, by his word and the Holy Spirit. The verb *worketh* is intensive, meaning to *put forth power*, to work effectually (Gal. 2 : 8; Eph. 1 : 11). **Both to will and to do, both the willing and the**

working in the soul, effecting the first impulse and determination of the will, and the consequent exercise of obedience and activity in carrying out the will of God. **Of, or, for, his good pleasure.** This clause is emphatic and means that he does this because he is pleased to do so, and for this reason alone. This good pleasure is sovereign, yet not arbitrary. It is a good pleasure of fatherly love and benevolence, which finds delight in the salvation of his children (Luke 12 : 32; 2 Thess. 1 : 11).

14. In obeying this exhortation to "work out their salvation," **Do all things** at all times and everywhere, **without murmurings**, or, mutterings of discontent, having a cheerful and willing mind; and without **disputings**, or, *questionings and doubting* (1 Tim. 2 : 8; Rom. 14 : 1). Lightfoot takes the "murmurings" to be the moral, and the "disputings" the intellectual rebellion against God. (Comp. 1 Cor. 10 : 10.) Both words, however, are used generally and they need not be limited to opposition to God's will alone. They equally applied to the daily lives of the Philippians, and to their intercourse with one another (1 Peter 4 : 9; Acts 6 : 1). They were to live blamelessly and irreproachably before the world. Such murmurings and disputings would mar their love toward Christ and their brethren. They must avoid these sins if they would have the mind of Christ (ver. 5).

15. The aim and result of such a course, **That ye may be**, rather, *In order that ye may be*, according to the best text, *that ye become* children of God, truly and fully as an accomplished fact. They had not yet attained to complete conformity and obedience. **Blameless**, as to temper and conduct before God and men, **and harmless, guileless**, without admixture of evil, that is, innocent, pure, as to their inward condition (Matt. 10 : 16; Rom. 16 : 19).

- and ^eharmless, ^fthe sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom
- 16 ^gye shine as lights in the world; holding forth the word of life; that ^hI may rejoice in the day of Christ, that ⁱI have not run in vain, neither laboured in vain.
- 17 Yea, and if ^kI be offered upon the sacrifice ^land service of your faith, ^mI

blameless and simple, children of God, unreprouchable, in the midst of a crooked and perverse generation, among whom ye appear as heavenly

16 lights in the world; holding forth the word of life; for a ground of glorying to me at the day of Christ, that I did

17 not run in vain, or labor in vain. But even if I am poured out on the sacrifice and ministry of your faith, I re-

^e Matt. 10 : 16.

^f Matt. 5 : 46; Eph. 5 : 1.

^g Matt. 5 : 14-16; Eph. 5 : 8.

^h 2 Cor. 1 : 14.

ⁱ Gal. 2 : 2; 1 Thess. 3 : 5.

^k 1 : 20; 2 Cor. 12 : 15; 2 Tim. 4 : 6.

^l Rom. 15 : 16.

^m 2 Cor. 7 : 4; Col. 1 : 24.

Such would be indeed **sons**, or more exactly, **children of God**, as proved by their likeness to him, and **without rebuke**, or, *reproach*. Another reading in the three of the oldest manuscripts is *without blemish* as to character. **In the midst of a crooked, a froward, outwardly wicked, and perverse, inwardly corrupt nation**, or better, *generation* (Deut. 32 : 5; Acts 2 : 40). The conception is Hebraistic, meaning an ungodly people. **Among whom ye shine**, rather, *ye appear, as lights*, or, *luminaries*, do in a dark, heathen world. The heavenly bodies are thus designated in Gen. 1 : 14, 16 (Septuagint). Christians are now actually seen in the world, as the stars in the firmament appear to the inhabitants of the world. (Comp. Matt. 5 : 14, 16; Eph. 5 : 8.)

16. With a slight change in the figure the luminaries are personified, and the Philippian Christians are presented as lightbearers: **Holding forth the word of life**, living and proclaiming the gospel which brings life and immortality to light (2 Tim. 1 : 10). The gospel brings spiritual and eternal life to the believing soul (John 6 : 68; Acts 5 : 20).

The result thus attained on their part would be, **that I may rejoice**, more correctly, *for a ground of glorying to me* (1 : 26) **in, or, against, the day of Christ**, at his second coming, when their lives and labors would appear in their true light (2 Cor. 1 : 14). The apostle reserves his glorying till the revelations and decisions of that day. He looks forward to glorious results in their spiritual progress and in the development of their Christian activities and labors. Explaining still further the ground of his glorying the apostle adds, **That I have not**, rather, *that I*

did not, run in vain, neither laboured in vain, a figure, common with Paul, denoting agonizing, earnest, and unremitting exertion. He hoped that the Philippian converts would have abundant cause of glorying by his coming to them again (1 : 25, 26), and he is sure that he on his part will at the spiritual harvest time have cause of glorying on their account.

17. The apostle turns to the thought that his present sufferings might result in martyrdom. **Yea, and**, better, *but*, whatever may be the result to myself of my severe labors for the gospel, **even if I be offered**, literally, *if I am being poured out* (as a drink offering or libation) **upon the sacrifice and service, or, ministry, of your faith**. The allusion is to the practice of pouring out wine in the holy place as a drink-offering when the victim was slain for sacrifice (Num. 15 : 3-10; 28 : 7). The figure is used of one whose blood is shed in a violent death for the cause of God. The present tense represents the act as in progress, which might result in martyrdom. The Jews poured their libation *around* the sacrifice; the Greeks and Romans directly *upon* the burning sacrifice. Paul adopts the latter phraseology. Very probably because the Philippians were familiar with the Roman custom rather than with the Jewish, and this phraseology was common and well understood. *Sacrifice* is not the act of sacrificing, but the thing sacrificed (Rom. 12 : 1; Heb. 13 : 15). The thing here sacrificed was *your faith* in Christ. The *service*, a religious service, especially a priestly service at a sacrifice (Luke 1 : 23). Compare the use of the verb in Rom. 15 : 16, from which this word is derived. Notice that *sacrifice* and *service* are

18 joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

As to sending Timothy and Epaphroditus.

19 But I trust in the Lord Jesus to send ^aTimotheus shortly unto you, ^othat I also may be of good comfort, when I
20 know your state. For I have no man

18 joice, and I rejoice with you all. And for the same cause, do ye also rejoice, and rejoice with me.

19 But I hope in the Lord Jesus shortly to send Timothy to you, that I also may be cheered, when I know your
20 state. For I have no one like-minded,

a Rom. 16 : 21.

o 1 Thess. 3 : 6-8.

closely united and alike related to your faith. Their faith resulted in a living sacrifice of themselves to God (Rom. 12 : 1), and the attending service or ministry of prayers and worship. The Philippians were the ones who thus offered their faith to God; and Paul conceives of his own blood being poured out upon their sacrifice while he is laboring in their behalf. His blood had already been shed at Philippi, and now if his imprisonment at Rome resulted in his death, his blood would be added to the Philippian offering. This view is similar to the interpretation of Lightfoot and Vincent.

The more common interpretation regards the sacrifice and priestly service as two distinct ideas. The faith of the Philippians is the former; the latter Paul performs himself. According to this view he means: Your faith, the fruit of my ministry, I bring to the altar as a sacrifice to God. And if, as a part of this sacrifice, my own blood is to be poured out as a drink offering, **I joy, and rejoice**, etc. This is a beautiful and striking use of this figure from Jewish imagery and is worthy of serious consideration. But the other view seems to me to accord better with the course of thought from ver. 12, in which the Philippians are the agents, and corresponds also with the *sacrifice* and *service* of Rom. 12 : 1.

If such should be the result, "I joy," rather, *I rejoice*, personally in thus laying down my life for Christ and the strengthening of your faith, **and rejoice with you all**, because this will result in promoting your salvation and enable you, with a true martyr spirit, to partake the more of my joy. (Comp. Eph. 3 : 13.)

18. He emphasizes the thought of the last clause by reiterating it in a slightly different form. **For the same cause**, or, *for the same reason* as

above, **do ye joy**, or, *rejoice*, instead of being grieved at my death, for it will result in a spiritual blessing to you, **and rejoice with me**, since it will be an honor thus to suffer (Acts 5 : 41) and a gain to depart and be with Christ (1 : 23).

19-24. HOPES TO SEND TIMOTHY TO THEM AND TO COME HIMSELF.

19. **But**, notwithstanding a possibility that my present sufferings may end in martyrdom, **I trust**, better, *hope*, **in the Lord Jesus**, in view of my relation and union with him, to **send Timotheus shortly unto you**. (On *Timothy*, see 1 : 1.) The apostle regards all blessings as coming from Christ, and his hope was only within the sphere of his relation and union with Christ. **That I also**, as well as you, **may be of good comfort**, of good heart, cheered, **when I know**, and *by knowing your affairs*. Hearing from each other would give mutual joy.

20. The object of sending Timothy was two-fold, the mutual comfort of Paul and the Philippians in hearing concerning each other's affairs and the good that would result to them from Timothy's visit. **For**, introduces the reason for sending him. **I have no man likeminded** with me, or, no one of like spirit with him. Which? With whom does Paul compare Timothy? With himself, or with other persons? The form of the phrase in the original favors the latter. Paul also appears to be stating why he sends Timothy rather than any one else. Yet ver. 22 and 24 rather favor the former, for Paul would send Timothy to fill his place till he might come to them, and he compares him with himself by the relation of a son to a father. The word *like-minded*—literally, *equal souled*—is also suggestive of Timothy's harmonious feelings with his own in love and

likeminded, who will naturally care
 21 for your state: for all seek their own,
 not the things which are Jesus Christ's.
 22 But ye know the proof of him, that,
 as a son with the father, he hath served
 23 with me in the gospel. Him therefore
 I hope to send presently, so soon as I
 24 shall see how it will go with me. But
 I trust in the Lord that I also myself
 shall come shortly.

who will sincerely care for your state.
 21 For all seek their own, not the things
 22 of Jesus Christ. But ye know his
 proved character, that, as a child
 serves a father, he served with me for
 23 the gospel. Him therefore I hope to
 send immediately, as soon as I shall
 24 see how it will go with me; but I trust
 in the Lord that I also myself shall come

p Ver. 4.

q 1 Cor. 4: 17.

r 1: 25; Philem. 22.

interest for the Philippians. But the decision of this question is not so important, for this characteristic of Timothy singled him out from all of those who were with Paul at that time, and also marked him as a man of a true Pauline spirit. **Who will naturally, truly**, in a fatherly way, without self-seeking, **care, take anxious thought, for your state.** He would naturally have this feeling, as he was with Paul in planting their church (Acts 16: 3; 18: 5). He alone of all who were then with Paul had the same genuine care and solicitude for them as Paul had. (Comp. on 4: 6.)

21. For, to state a sad fact, *they all*, except Timothy, who are with me and at my disposal for such a mission, **seek their own**, their own ease and safety, or have their own selfish preferences, or are influenced by mercenary motives, and so they seek **not the things which are Jesus Christ's**. They are lacking in consecration to Christ and his work. Hence they were not fit persons for Paul to send in his own stead to Philippi. Who these persons were cannot be determined. Certainly not Epaphroditus, their own messenger, whom he sends at once with high commendation (ver. 25-30). Luke, and others like-minded, may have been absent and engaged in labors that prevented their going. Demas, who was at Rome about this time (Col. 4: 14), and others like him (2 Tim. 4: 10), may have been included in this censure. The exhortation of ver. 4 was much needed here. "In the great commercial center of the world, 'the demands of business' might be very pressing. Is not something similar to what the apostle here alludes to often witnessed now in our great 'metropolitan churches'?" (BOISE.)

22. But, in regard to the necessary

qualifications, **know ye the proof of him**, his approved character. They knew him personally and had witnessed his labors with Paul (Acts 16: 1-3; 17: 14). **That as a son**, rather, *a child*, a tender word, implying the tender affection subsisting between Timothy and the apostle. (Comp. 1 Cor. 4: 17; 2 Tim. 1: 2.) **With the father, he hath served with me**, etc. More exactly, *as a child serves a father, he served with me* for the advancement of *the gospel* (1: 5). Paul began the sentence with the thought, "Timothy served me as a child serves a father," but bethinking himself that he cannot well say, "he served me," since they were both servants of Jesus Christ (1: 1), he changes slightly the expression and says, "he served *with me* for the gospel."

23. The apostle resumes the remarks of ver. 19 to make further statement. The thought, however, is modified by what he had said concerning Timothy in the intervening verses. **Him therefore I hope to send presently, at once, so soon as, or, when, I shall see how it will go with me**, when I perceive the results of my trial. The last clause is a good paraphrase of the original, *when I perceive clearly the things around me*, what issue my affairs will have. A crisis in Paul's affairs seems near at hand and he would send Timothy at once on being able to make a definite report concerning his own fate, and especially if he could make him the bearer of good tidings.

24. But, though I hope to be able to send Timothy, **I trust in the Lord**, who is the only sphere and ground of my confidence (see on ver. 19), **that I also myself shall come shortly.** The word rendered *shortly* has an idea of quickness (Luke 14: 21; 16: 6; John 11: 31). But in Gal. 1: 6 it is used of some considerable interval of time. It occurs

25 Yet I supposed it necessary to send to you ^s Epaphroditus, my brother, and companion in labour, and ^t fellow-soldier, ^u but your messenger, and ^v he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard

26 that he had been sick. For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only,

25 shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, but your messenger and minister to my needs. For he was longing after you all, and was greatly distressed, because ye heard that he was

27 sick. For indeed he was sick near to death ; but God had mercy on him, and not on him only, but on me also,

s 4 : 18.

t Philem. 2.

u 2 Cor. 8 : 23.

x 4 : 18 ; 2 Cor. 11 : 9.

in 1 Cor. 4 : 19, where the language is closely parallel with this, yet it was several months after Paul's writing thus to the Corinthians that he came to them (Acts 19 : 21 ; 20 : 1, 2). The most natural inference here is that this was written but a few weeks before his expected trial and release. But unexpected delays may have occurred. So that this passage is not decisive in respect to the time of his writing this letter. (See on Philem. 22.)

25-30. SENDS BACK EPAPHRODITUS WITH COMMENDATION. He seems to have been the bearer of this Epistle.

25. Yet, notwithstanding that I hope to send Timothy soon and to come myself, **I supposed,** *thought or judged,* **it necessary to send to you Epaphroditus.** The name means *charming*. We know nothing of him except what is said in this Epistle. He was the bearer of the special gift from the Philippians to Paul (4 : 18). His field of labor appears to have been in Macedonia. The name Epaphras may possibly be a contraction of his name, but it is not likely that the two persons thus designated were the same, since Epaphras had his field of labor in Phrygia and Asia Minor (Col. 1 : 7 ; 4 : 12). Paul speaks of a three-fold relation of Epaphroditus to himself. **My brother** as a Christian, **and companion in labour,** *fellow-worker* in Christ's cause, **and fellow-soldier,** in struggles and conflicts with adversaries. He must at some time have labored earnestly and courageously with Paul ; very probably at Philippi and perhaps also at Rome since his recent arrival there. **But your messenger,** or, *apostle, one sent and delegated* by you to bring the gift to me (2 Cor. 8 : 23), **and he that ministered,** etc. ; the two-fold relation of Epaphroditus to the Philippians. The

clause is better rendered : *Your messenger and minister to my needs.* **Minister,** like its kindred word in ver. 17 and 30, has an idea of a public religious service. (Comp. Rom. 15 : 27 ; 2 Cor. 9 : 12.)

26. Why it seemed "necessary" for Epaphroditus to return to the Philippians, because of his longing for them and their anxiety and love for him. **For he longed after you all,** *For really he was longing after,* homesick for, **you all, and was full of heaviness,** distressed. According to one derivation of the last verb, he was distressed like one without country or home. But according to a derivation adopted by Lightfoot, he was sore troubled from a restless, distracted state connected with a sensitive, tender nature. The derivation is uncertain. The word is used of our Lord's anguish in the garden (Matt. 26 : 37 ; Mark 14 : 33). The reason of this longing and anguish : **because that ye had heard that he had been sick.** Whether this sickness was connected with his journey to Rome, or as a consequence of it, or connected with labors after he arrived at Rome, is not told us. See further on ver. 30. How he knew that they had heard of his sickness is also unknown ; but communication between Rome and the commercial cities of Macedonia was frequent, and authentic reports would easily reach them by persons or letters.

27. Epaphroditus would have kept this news from his Philippian brethren, but they had heard it, and the report appears to have really understated the case. **For indeed** it was a fact that he had been seriously **sick nigh unto death,** *in a way almost resembling death,* it seemed that he would die. **But God had mercy on him,** in raising him up from his sickness. To die is indeed gain, but Paul was viewing the human,

but on me also, [†]lest I should have
 28 sorrow upon sorrow. I sent him there-
 fore the more carefully, that, when ye
 see him again, ye may rejoice, and
 29 that I may be the less sorrowful. ^{*}Re-
 ceive him therefore in the Lord with
 all gladness; and ^{*}hold such in repu-
 30 tation: because for the work of Christ
 he was nigh unto death, not regarding

that I might not have sorrow on sor-
 28 row. I sent him therefore with the
 more haste, that seeing him again ye
 may rejoice, and that I may be less
 29 sorrowful. Receive him therefore in
 the Lord with all joy, and hold such in
 30 honor; because for the work of Christ
 he came near to death, hazarding his
 life, that he might complete what

y Isa. 27 : 8.

z Matt. 10 : 40, 41.

a 1 Cor. 16 : 18 : 1 Thess. 5 : 12 ; 1 Tim. 5 : 17.

earthly side. Naturally, what will not a man give for his life! Besides Epaphroditus was raised up to usefulness and to a consequent greater heavenly reward, and for the comfort and up-building of the Philippians. An act of God's mercy **on me also**, since death would have bereaved me of a loving, generous, and helpful friend. **Lest I should have sorrow upon sorrow**, sad bereavement added to the sorrow attending my imprisonment, being separated from my work and from brethren, and also misjudged, envied, and opposed by some who ought to have sympathized with me (1 : 15, 16).

"Another thing worth noting just here is, that though there was such a thing as the ministry of a sudden and miraculous healing in the early church, that ministry was not at man's constant beck and call. It was something special and peculiar, and only occasionally conferred. It is a fair question, if Paul could at any time miraculously heal a sick man, why, instead of bending in such sorrowful anxiety over Epaphroditus, did he not by a word heal him? The plain answer is, he could not. That ability was only given now and then for some great special purpose. There has been much talk among religious circles lately about a miraculous healing of the sick by prayer only. I am not going to deny the possibility. I am only going to say that, even in the early church, it was at best unusual, and in the, at least, apparent cessation of miraculous power in the church to-day, it is likely to be still more unusual. . . To throw away means is to throw away one of the links in God's chain" (DR. HOYT, "Gleams from Paul's Prison," p. 222, 223). (See on 1 Tim. 5 : 23.)

28. I sent him therefore, in view of what I have said (ver. 26, 27), **the more carefully**, rather, *with the*

more haste than I would have done had you not been made anxious by hearing of his sickness. **When ye see him again ye may rejoice**, or, *when ye see him ye may rejoice again*. The latter rendering is the more exact, yet the former and common rendering is allowable and seems the more natural. But in either case they would both see him again, and rejoice again, regain their joy, which had been marred by the report of Epaphroditus' illness. **And that I may be the less sorrowful**, on account of your joy. A beautiful touch in his expression in blending his own sympathies with theirs. He does not say, "I rejoice," for in his present situation he would not be entirely freed from sorrow, and the return of Epaphroditus would be a new separation for himself, but that return would afford rejoicing to the Philippians and thereby *lessen his sorrow*.

29. Such being the case, **Receive him therefore in the Lord, as a Christian and in a Christian spirit, with all gladness**, without any mixture of your former anxiety and sorrow. **And hold such**, as he proves himself to be, **in reputation**, better, *in honor*, in high esteem. There is no need of supposing that internal friction among the Philippians had made him unacceptable to some. Indeed, their joy over his recovery from sickness and his return (ver. 28) seems to forbid such a supposition.

30. Paul enforces the preceding exhortation in respect to Epaphroditus. **Because for the work of Christ**, in acting as the delegate of the Philippian church, bearing their gift and performing the service assigned him in ministering to the apostle. **He was nigh, or, he came nigh, unto death, not regarding his life**, according to the best text, *hazarding his life*. There is an idea of venturesomeness, or reck-

his life, ^b to supply your lack of service toward me.

things were lacking in your ministry to me.

^b 4 : 10, 18; 1 Cor. 16 : 17.

lessness in the expression. With a kind of rashness he risked his life. (Comp. Rom. 16 : 4.) Paul most generously recognizes the self-denying services of Epaphroditus in his behalf. **To supply your lack of service toward me**, better, *that he might supply what was lacking on your part of the ministration to me*—what you from your distance could not perform. There is surely no censure implied, but much to the contrary. (Comp. 4 : 10-19.) In sending their gifts, there were many personal services which were needed to be performed, and in doing these Epaphroditus had risked his life and overtaxed himself. The risk which brought upon himself severe sickness, may have been in the exposure and fatigue incident to traveling in haste, as well as in doing those things which the Philippians would naturally have done if they had been present. All this pertained to the fulfilling of his commission from the Philippians in the ministration of their gifts. The word *ministration*, or, *ministry*, as in ver. 17, has the idea of a sacred, religious offering. Their gift was a sacred service, a religious ministration of love. Epaphroditus as their delegate undertook it for them in his own person. In the dangers he encountered, the difficulties he overcame and in faithfully and devotedly carrying out this ministry as a sacred act and a religious duty, he made himself sick unto death. In these words of the apostle we have a remarkable union of gratitude, love, and sympathy both for Epaphroditus and the Philippians.

PRACTICAL REMARKS.

1. Let the peace and unity of the church be our prayerful and earnest aim. Scarcely anything is more insisted on in the New Testament than harmony among Christians (ver. 1, 2; John 17 : 21-23; 2 Cor. 13 : 11; 1 Peter 3 : 8). "A church is the ideal brotherhood and sisterhood. It is to be organized into oneness. . . . Factions are not to disturb it; cliques are not to split it; rivalries are not to rend it; social dis-

tinctions imported from the outside world are not to divide it; . . . captious criticisms of member upon member are not to wound it; gossiping, slanderous tongues are not to slash and cut amidst it; but with sweet and kind recognitions by all of the various ministries of each, . . . the whole body is to share a common life and push with marshaled energies toward a common purpose, and compel a little of the music of heaven's harmony amid the jangling and jarring of this present evil world" (HOYT, "Gleams from Paul's Prison," p. 103).

2. Our aim in Christian work should not be to outstrip others, but to maintain the truth, glorify God, and lovingly help others in the way of holiness (ver. 3; 2 Cor. 9 : 2-4).

3. A feeling that others are better than ourselves is characteristic of true humility. We should not be eager for prominent positions in the church; but rather desirous of occupying our own place and doing the work which God has given us to do, however humble it may be (ver. 3; 1 Peter 5 : 5, 6).

4. We should feel that the interests of our brethren in the church are in a certain sense our own; yet not as busybodies, nor as intruders into other men's matters, nor as fault-finders, nor as gossipers, but as exercising great delicacy, kindness, and sympathy, and strictly recognizing the rights of others in their own private matters (ver. 4; 2 Thess. 3 : 11; 1 Tim. 5 : 13; 1 Cor. 13 : 5, 6).

5. Having the mind of Christ, as far as possible live a life of humility and self-sacrificing love (ver. 5; Col. 3 : 12-15).

6. The Deity of Christ is a plain doctrine of Scripture and fundamental in Christian faith (ver. 6; John 1 : 1; 6 : 69).

7. The Son of God in the incarnation became God-man, with a single personality and will. In emptying himself he voluntarily abandoned his divine glory and his equality with the Father for the state and condition of man, as a servant

of God (ver. 7; John 1:14; 17:5; 2 Cor. 8:9).

8. The humiliation of Christ began in this divine emptying and in the assuming of the finite conditions of human existence. Being thus identified with the human race his humiliation continued in a descending scale, suffering even unto death upon the cross the penal consequences of its guilt (ver. 7, 8; 2 Cor. 5:21; Luke 24:26; John 12:27).

9. Christ by his example teaches us that obedience to God is to be preferred even to life itself (ver. 8; Heb. 5:8, 9; 2 Cor. 10:5).

10. The incarnate Son of God, the God-man, in his two-fold nature, is exalted to infinite dignity, as a Saviour, Judge, and Communicator between God and men (ver. 9, 10; Col. 1:18; Acts 17:31).

11. Both the humiliation and exaltation of the divine-human Christ were necessary for our salvation (ver. 7-10; Luke 24:26; Tim. 1:15; John 14:3; 1 Cor. 15:20).

12. The exalted Christ is head of the church, the supreme object of worship, and is to receive the homage, voluntary or enforced, of every creature (ver. 10, 11; Matt. 25:31-33; 1 John 5:13, 14; Eph. 1:21-23).

13. Christ as God-man was emphatically Immanuel, God with us, and the mediator needed by a sinful race (ver. 6-10; Matt. 1:23; 1 Tim. 2:5; Heb. 2:16-18).

14. The two-fold nature of Christ, as God-man, is as needful for our complete salvation in his exaltation as it was in his humiliation (ver. 9, 10; 1 Cor. 15:17, 25, 26; Heb. 12:22-24; 1 Thess. 2:19; Eph. 3:16-19).

15. In working out our salvation both divine and human agency is necessarily united, and divine sovereignty harmonizes with human accountability (ver. 12, 13; 1 Peter 1:10).

16. God helps believers in their endeavors to imitate Christ (ver. 12, 13; 2 Thess. 1:11, 12).

17. The gospel gives no sanction to monastic life (ver. 15; Matt. 5:14, 16).

18. It is the duty of Christians to sustain and extend the knowledge of the gospel in the world. They are to do this

by example, by word, defending truth and rebuking sin, and sending the gospel to those who have it not (ver. 15, 16; Isa. 43:10; Acts 1:8).

19. We should be ready to die for Christ's cause, and even to rejoice thus to suffer, if it is God's will (ver. 17, 18; Matt. 5:11, 12).

20. A minister's usefulness is seen not merely in the number of conversions resulting from his ministry, but also in the holy lives of his people (ver. 17, 18; 3 John 4).

21. Paul in this Epistle supplements and confirms the narrative of the Acts regarding himself and Timothy at Philippi (ver. 19-22; Acts 16:1-4; 17:14; 20:4).

22. Men are naturally selfish. They do not love God. Christians should have an unselfish love. They should engage in no pursuit which ignores Christ's cause or will or glory (ver. 19-22; 2 Tim. 4:16; 1 Cor. 10:31).

23. A supreme devotion to Christ and to the welfare of the church is necessary to the true success of the pastor (ver. 19-24; Acts 20:26-31; 1 Tim. 4:13-16).

24. In Epaphroditus we see the union of opposite virtues; the finest delicacy of a loving, sensitive nature, and a manly courage, but both consecrated to Christ and the church (ver. 25, 26).

25. In him also we have an example for a Christian on a missionary errand. He takes a long and dangerous journey, and ministers with untiring devotion to the apostle, and performs his mission with the utmost faithfulness, even to the hazarding of his life (ver. 27, 30).

26. In him also we have an example for a Christian away from home; devoting ourselves to Christ's cause and doing good as we have opportunity. Thus traveling and visiting will not injure our personal piety, nor prove an injury to the cause of religion (ver. 25-30).

27. Epaphroditus appears to have recovered from his severe illness in a natural way. There was no occasion for a miracle. Apostles would not work miracles in their own power or at their own pleasure. These were wrought under the divine direction, and as a proof of the divine authority of God's messengers. See Mat-

Cautions against false teachers. Cultivate every Christian grace.

3 FINALLY, my brethren, ^crejoice in the Lord. ^dTo write the same things to you, to me indeed *is* not grievous, but for you it *is* safe.

3 FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me is not irksome, and for you it is safe.

c 4 : 4 ; 1 Thess. 5 : 16 ; 1 Peter 1 : 6-8.

d 2 Peter 1 : 12-15.

thew, note at beginning of chap. 8 (ver. 27-30).

28. Restoration to health comes through God's mercy. It becomes us to express to him our gratitude, and to pray for the recovery of those who are sick (ver. 25-30; James 5 : 14, 15).

CHAPTER III.

Nearing the end of his Epistle, the apostle exhorts the Philippians to exercise Christian joy (ver. 1), and warns them against Judaizing teachers (ver. 2, 3). Though he formerly had the strongest reasons for adhering to Judaism (ver. 4-6), he had renounced all of its supposed advantages for Christ and the righteousness by the law for the righteousness through faith in Christ (ver. 7-11); and while not yet having attained perfection, he was earnestly striving after it (ver. 12-14), and he wishes his Philippian brethren to unite with him in so doing (ver. 15-17). He earnestly exhorts them to imitate his example and to avoid the selfish and sensual indulgences of false Christians (ver. 17-19), and to look for the consummation of their heavenly citizenship in the coming of the Saviour, who will transform their mortal bodies into the likeness of his own glorified body (ver. 20, 21).

1-6. EXHORTATION TO CHRISTIAN JOY AND AGAINST FALSE TEACHERS. Enforced by his own example.

1. Finally. Paul in his own mind is nearing the end of his letter, and he uses this word, *finally*, as to what remains, as a transition to some other matters which he wishes to enforce. Compare a similar case in 1 Thess. 4 : 1, followed, as here, by two chapters of admonitions and instructions. Having finished the leading and business part of his letter, it only remained to add some closing admonitions. If his fatherly interest in them led him to extend these admonitions it would be nothing unnatural. There is nothing here that

warrants the conclusion, adopted by many, that Paul was about to close the Epistle, but was delayed in so doing, and that fresh reports regarding Judaizing adversaries led him to add to his letter what he had not originally intended. He puts into a single clause one comprehensive and far-reaching exhortation, **Rejoice in the Lord**, let your joy be in union with Christ. This joy implies a trustful, hopeful, and exultant spirit, a joy connected alike with humility and with exaltation. The Christian may well exercise this joy in his spiritual union with Christ, for in him he is assured of final victory. Well may *joy in the Lord* be the keynote of this Epistle (1 : 4, 18, 25 ; 2 : 17, 18 ; 4 : 1, 4, 10).

To write the same things. This has given expositors much difficulty. Some would refer *the same things* to previous oral instructions or to some lost Epistle, others to what directly precedes, still others to what follows. Possibly this cannot be settled with certainty. There may, however, be some truth in each of these suppositions. To me it seems to have reference to all that in the apostle's mind was involved in the comprehensive and far-reaching exhortation, "Rejoice in the Lord." If they truly carried out this injunction, they would be not only united in Christ, but also in unity among themselves; they would become likeminded with Paul, and be uninjured by Judaizing teachers or by sensual Gentile leaders. This he had doubtless said substantially, and perhaps by letter, in the past. This he had really written and was about to write in this letter. To repeat this exhortation, Paul would say, **to me . . . is not grievous**, or, *irksome*. I am not *reluctant* to do it, **but for you it is safe**, it is something *to be relied upon* against the dangers to which you are exposed, and *suited to confirm* you in the truth against false doctrines.

- 2 ^e Beware of dogs, beware of ^fevil
3 workers, ^e beware of the concision. For
we are ^b the circumcision, ⁱ which wor-
ship God in the spirit, and ^k rejoice in
Christ Jesus, and have no confidence
in the flesh.
4 Though ⁱ I might also have confidence
in the flesh. If any other man thinketh

- 2 Beware of the dogs, beware of the
evil workers, beware of the concision.
3 For we are the circumcision, who wor-
ship by the Spirit of God, and glory in
Christ Jesus, and have no trust in the
4 flesh: though I might trust in the flesh
also; if any other thinks to trust in

^e Matt. 7 : 15; Gal. 5 : 15. ^f 2 Cor. 11 : 13; 2 Peter 2 : 18-20. ^g Rom. 2 : 28; Gal. 5 : 3.
^h Deut. 10 : 16; Rom. 4 : 11, 12. ⁱ John 4 : 24; Rom. 7 : 6. ^k Ver. 7-9; Gal. 6 : 14. ^l 2 Cor. 11 : 18-22.

2. Beware of dogs, look out for the dogs, descriptive of a well-known class. The dog was an unclean animal, according to the Mosaic law, and a term of contempt with both Jews and Gentiles (Job 30 : 1; 2 Kings 8 : 13). The Jews applied the term to Gentiles (Matt. 15 : 26, 27). The Mohammedans to this day apply it to Christians. The prominent idea here is impurity, with perhaps the added idea of insolence, descriptive of certain leaders and false teachers, who were strangers to holiness, though they might pride themselves on being Jews. **Beware,** repeated for emphasis, **Look out for the evil workers,** bad leaders and teachers, who were working evil; *base hirelings*, working for selfish ends. So the Judaizing teachers are styled "deceitful workers" in 2 Cor. 11 : 13. Working not with pure motives, active as proselytes. (Comp. 1 : 17.) Possibly there is a play on the word "worker," implying that they were teaching salvation by works and opposing justification by faith. Again the emphatic **Beware, look out for the concision, the mutilators.** I do not call them the circumcision, "for we are the circumcision" (next verse). The word rendered *concision* means a cutting off, *an amputation*, or, *mutilation*, a reproachful term applied to those who demanded the continuance of circumcision as a saving ordinance, and who prided themselves upon that which was merely outward in the flesh. They were but physical mutilators of themselves, destitute of true faith and obedience. (Comp. Gal. 5 : 12; 6 : 12-14.) The reference is evidently to Judaizing Christians. *Evil workers* seems to refer to the active, selfish, and proselyting side of the same class (2 Cor. 11 : 13). As these two phrases appear to have this reference, the third appellation as *dogs* most naturally applies to the same as vile and opposed to

that which is holy and true. Everywhere Paul had been followed by Jewish opposition, and it is not likely that Philippi had been overlooked.

These exhortations fit well with the preceding, "Rejoice in the Lord." The joy of the Lord was their strength (Neh. 8 : 10). It would enable them to beware of these opposers; and in guarding against them they would continue in this joy.

3. To substantiate what he has just said, **For we,** not "the concision," **are the circumcision,** we are of the true spiritual circumcision which is of the heart (Rom. 2 : 29; Col. 2 : 11). **Which worship God in the spirit,** rather, according to the best text, *who serve* (Rom. 1 : 9), or, *worship by the Spirit of God*, under the impulse and guidance of the Holy Spirit (Rom. 8 : 9; 1 Cor. 3 : 16; 2 Cor. 3 : 3). **And rejoice,** better, *glory*, **in Christ Jesus,** not in ourselves or our works (Gal. 6 : 12-14), but in Christ Jesus, through whom alone is righteousness, **and have no confidence in the flesh,** in things pertaining to the body only, such as circumcision, racial descent, and outward observance of the law. Thus we, not they, the Judaizers, have the marks of the truly circumcised; we, not they, are the advocates of the true circumcision.

4. Paul illustrates the statement that true Christians have no confidence in the flesh by his own case. **Though I might also have confidence in the flesh.** In the original a blending of two constructions makes the expression emphatic, showing that he had all that the Judaizers possessed, which, however, he did not use. Literally, *Though I having a confidence also in the flesh*, that is, though I have a ground of confidence in the flesh, which I might use as well as they. For the moment Paul puts himself on the same ground as the Judaizers. As far as

that he hath whereof he might trust in
5 the flesh, I more; ^mcircumcised the
eighth day, of the stock of Israel, ⁿof
the tribe of Benjamin, an Hebrew of
the Hebrews; as touching the law, ^oa
6 Pharisee; concerning zeal, ^ppersecut-
ing the church; ^atouching the right-

5 the flesh, I more; circumcised the
eighth day, of the race of Israel, of
the tribe of Benjamin, a Hebrew of
Hebrews; as to the law, a Pharisee;
6 as to zeal, persecuting the church; as
to the righteousness which is in the

m Gen. 17 : 12.

n Rom. 11 : 1.

o Acts 23 : 6 ; 26 : 4, 5.

p See refs. Acts 8 : 3.

a Rom. 10 : 5 ; Luke 1 : 6.

outward descent and observances were concerned he could claim all that they claimed. "Having, but not using" (BENGEL). **If any other man thinketh that he hath whereof he might trust, or, have confidence, in the flesh, or more simply, If any other one thinks he can trust in the flesh, I more,** for the reasons given in the next two verses. Notice how he repeats "in the flesh," with special reference to, though not limited to, circumcision. This rite was the watchword of those who exalted salvation by works above salvation by faith in Christ. The verb rendered *thinketh* is sometimes rendered *seems*, that is, to others or to himself. Vincent translates, "If any one is disposed to think," etc. In these renderings the general idea is the same. As to any supposed ground of confidence in the flesh, Paul had as much and even more than they.

5. He enumerates these grounds. **Circumcised the eighth day,** literally, *As to circumcision, an eighth day one*, distinguished from a proselyte, who was circumcised as an adult, or from an Ishmaelite, who was circumcised in his thirteenth year (Gen. 17 : 25 ; Josephus, "Ant.," 1 : 12, §2). He was circumcised according to the letter of the law (Gen. 17 : 12 ; Lev. 12 : 3), and those so favored valued themselves upon it. Circumcision is named first, as the leading point. So important was it held to be and so characteristic, that the nation was called "the circumcision" (Acts 11 : 2 ; Gal. 2 : 8). **Of the stock, or, race, of Israel,** descended from the patriarch Jacob, who received the honored name *Israel, wrestler with God* (Gen. 32 : 28 ; comp. Rom. 11 : 1). Ishmaelites descended from Abraham, and Edomites through Esau from Isaac, but the Israelite divided his honor with no race in his descent from Israel (Rom. 9 : 4 ; Eph. 2 : 12). **Of the tribe of Benjamin,** the tribe which gave to Israel its first

king, whose name the apostle bore, which with Judah remained faithful at the disruption under Rehoboam (1 Kings 12 : 21), and later returned from the Babylonian exile with Judah to Palestine (Ezra 4 : 1). Benjamin alone of the sons of Jacob was born in the promised land. Early in the nation's history, Ehud, one of the judges, and later, Mordecai, were Benjamites (Judges 3 : 15 ; Esther 2 : 5). **An Hebrew of the Hebrews.** He was a Hebrew, sprung from Hebrews, of pure and most ancient ancestry, never corrupted by intermarriage of proselytes, descended directly from Abraham. Though a foreign Jew and a Hellenist (Acts 6 : 1) he was strictly a Hebrew, trained in the Hebrew tongue by Hebrew-speaking parents, and educated under the great Hebrew teacher, Gamaliel, at Jerusalem (Acts 22 : 3) and spoke Hebrew, that is, Aramaic (Acts 21 : 40).

Having enumerated four inherited privileges, Paul proceeds to name three acquirements of a personal and theological character. **As touching the law,** or simply, *As to the law*, evidently referring to the Mosaic law, to which the Judaizers held so firmly, and with which circumcision and confidence in the flesh were connected. *As to the law*, my views and observance of it, **a Pharisee**, belonging to the party who were the most rigid and enthusiastic observers and expounders of the law. "According to the strictest sect of our religion I lived a Pharisee" (Acts 26 : 5 ; comp. 23 : 6 ; Gal. 1 : 14).

6. **Concerning zeal, as to zeal,** for the nation and its institution, for the law and religion. It was a sincere zeal (Acts 26 : 9) but not according to true spiritual knowledge (Rom. 10 : 2), **persecuting the church**, used in the collective sense, the collective membership wherever found. His zeal in Judaism found its climax in persecuting the disciples of the Lord (Acts 9 : 1,

eousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: (for whom I have suffered the loss of

7 law, blameless. But what things were gain to me, these I have accounted 8 loss for Christ. Nay more, and I account all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered

r Matt. 13 : 44.

s Jer. 9 : 23, 24; John 17 : 3; 1 Cor. 2 : 2.

t 2 Cor. 11 : 23-27.

2 : 1 Cor. 15 : 9; Gal. 1 : 13, 23; 1 Tim. 1 : 13).

Touching the righteousness, as to righteousness, I mean that which is in the law, consisting in its strict observance. He uses *righteousness* in its commonly received acceptation, from a Jewish point of view. He is not speaking of internal righteousness, nor the righteousness which the law demands, nor the righteousness through justification by faith, but of the external observance of, and conformity to, the law. This is indeed all the righteousness that there is in the law for man in his sinful condition. In this mere external sense he was **blameless**, or, *having become blameless*, by his rigid observance of the rules and rites of the law; not indeed before God, but according to the ordinary manner of human judging. In these respects he excelled his opposers. (Comp. Gal. 1 : 14.)

7-16. HIS EXHORTATION FURTHER ENFORCED BY HIS CHRISTIAN EXPERIENCE. The righteousness of works renounced for the righteousness of faith. Progressing and pressing onward for the prize.

7. Having shown that he was superior to his opponents, according to their own standard of judging, he affirms that all these supposed advantages he had counted as loss for Christ. **But what things were gain, literally, gains, to me.** Were gains, emphatic, suggesting the various advantages of circumcision, ancestry, zeal, and other things in the Jewish religion to him as a Jew, upon which also he had relied as a ground of acceptance with God. **Those I counted,** better, *these I have counted*, not only at my conversion, but ever since in my religious life, **as loss**, not merely valueless, but worse than useless, **as damage for, or, because of, Christ,** for the sake of Christ, his righteousness and salvation. This is further enlarged upon in the next verse. Notice that the word *gains* is plural and *loss* is singular. All these

things which he once regarded as meritorious gains and advantages he masses under one head as loss. He had renounced them in bulk, once and for all, for Christ. (Comp. Gal. 5 : 4.) The word rendered *loss* is found elsewhere in the New Testament only in Acts 27 : 10, 21 (which compare).

8. The apostle turns from the past to the present. As he now looks at it, the statement which he has just made seems to fall short of the whole truth. **Yea doubtless,** better, *Nay, indeed, not only that, but I am counting*, etc. The Bible Union version brings out the sense briefly and well : *Nay more, and I account*, etc. **All things,** whatsoever might be a ground of confidence in place of Christ, or in any way might compete with him. There is an advance of thought from "what things" in the last verse to "all things" in this verse. *All things I am counting to be loss for the excellency, the surpassing worth, of the knowledge of Christ Jesus my Lord.* That knowledge eclipsed, as it were, all things to the eyes of his soul. That knowledge was, indeed, inseparably connected in his experience with eternal life (John 17 : 3). It was inseparably connected with his view of Christ's love (Eph. 3 : 19) and of the glory of his person and work as Saviour, Messiah, and Lord (Eph. 1 : 3). Notice that he says, "*my Lord*." He consciously receives and accepts Jesus Christ as his Lord and Master. His knowledge presupposes an intelligent and appropriating faith. He accepts him in all his relations, as a whole.

For whom, on account of whom, that he might gain him. **I have suffered,** rather, *I suffered*, **the loss of all things,** referring to a definite epoch in his life, the time of his conversion, when he actually experienced the loss of the *all things* already mentioned. He lost the external advantages which were his as a popular favorite of his

all things, and do count them *but*
 9 dung, that I may win Christ, and be
 found *in* him, *not having mine own
 righteousness, †which is of the law,
 but ‡that which is through the faith of
 Christ, the righteousness which is of
 10 God by faith :) that I may know him,
 *and the power of his resurrection,

the loss of all things, and account them
 9 refuse, that I may gain Christ, and be
 found in him, not having my own
 righteousness, which is of law, but
 that which is through faith in Christ,
 the righteousness which is from God
 10 upon faith ; that I may know him, and
 the power of his resurrection, and the

u See refs. Rom. 8 : 1.

x Job 9 : 28-31.

y Rom. 10 : 3, 5.

z Rom. 9 : 30 ; Gal. 2 : 16.

a Rom. 6 : 3-11 ; 2 Cor. 4 : 10-14 ; Eph. 1 : 19-21.

age and nation, and the distinction and honors which his ambition might have gained through his talents and learning. He was made to feel the temporal loss by the stern rejection of him by the synagogue and by the persecution he endured from his own nation. On these circumstances Lord Lyttelton has founded an admirable argument for the historical truth of Christianity in his work entitled, "The Conversion of Paul." **And do count them but dung, refuse, rubbish, or dregs, worthless and comparatively detestable, in order that I may win, better, gain, Christ,** gain his favor and fellowship. What strong language for one who had been exceedingly a zealot for the tradition of his fathers (Gal. 1 : 14). He had renounced all confidence in the flesh and all worldly gains, and as a result he gains Christ and becomes partaker of his glory and grace. There was no merit in his renunciations and in submitting to the loss of all things, but this was as it were the price he paid in order that he might gain Christ. (Comp. Matt. 16 : 24, 25 ; Rev. 3 : 18.)

9. The apostle explains what is involved in gaining Christ and being found in him. Connect closely with the preceding clause. *That I may gain Christ and be found in him*, as one who had been lost but now discovered, found and recognized as being in him, in spiritual union, as one of his spiritual body (1 : 21 ; Rom. 8 : 9 ; 1 Cor. 6 : 17). Thus found, he would be in a saved condition (Eph. 2 : 8-10 ; John 15 : 1-7). This does not refer to the final judgment, but to any time whenever the test is made, either now in this life or at the resurrection and before the judgment seat (ver. 11). **Not having mine own righteousness, a personal righteousness with personal merit, which is of the law, or, more exactly, which is of law, consisting of observances of**

law. This is a legal righteousness founded on perfect obedience to the law. This righteousness the apostle disclaims as a ground of acceptance with God. **But that which is through the faith of, rather, in, Christ,** that righteousness which becomes ours through the medium of faith in Christ (Gal. 2 : 16 ; 3 : 22), namely, **the righteousness which is of God, from him as the source and the author of the atoning work of Christ in procuring this righteousness.** It is further characterized as **by faith, better, upon faith,** resting upon it as its basis. This is the only instance of the phrase "upon faith" in the New Testament. Faith is thus the medium through which this righteousness comes to us as well as the ground on which it rests. Both its source and basis show that it is not of ourselves or from any works which we have done. We have in this verse the best description to be found in the New Testament of the character of the believer's righteousness in distinction from legal righteousness. "It belongs to the nature of God's righteousness as imparted to man that it rests upon faith (Rom. 4 : 5)" (VINCENT).

10. The aim or end in view, as respects his own experience. Connect closely with the preceding statement, "that I may gain Christ and be found in him." **That I may know him,** recurring in thought to "the knowledge of Christ" (ver. 8) and explaining it in two important respects (the rest of the verse). To *know* Christ, in the sense here intended, is a knowledge connected with Christian experience. It pertains more to the affections than to the understanding. It involves a personal experience of his love and faithfulness, of peace of conscience and assurance of eternal life. (Comp. John 17 : 3 ; 1 John 2 : 3, 4 ; 5 : 20 ; Gal. 4 : 8, 9.) This

and ^b the fellowship of his sufferings, being made conformable unto his death: if by any means I might ^c attain unto the resurrection of the dead.

fellowship of his sufferings, becoming conformed to his death; if by any means I may attain to the resurrection from the dead. Not that I already ob-

^b Matt. 20 : 23; see refs. 2 Cor. 1 : 5; Gal. 2 : 20.

^c Acts 23 : 6.

knowledge of Christ is traced in two particulars: (1) **And, or, even, the power, the efficacy, of his resurrection**, thereby experimentally knowing him as an atoning, living, life-giving, justifying Saviour (Rom. 4 : 25, on which see note), and giving us an assured hope of our own resurrection (Rom. 8 : 11; 1 Cor. 15 : 20 ff.). (2) **And the fellowship, the participation** in all the benefits, of his sufferings, thereby knowing him as a suffering and sympathizing Saviour, as one who suffered in our stead, and was tried and tempted in all points like as we are, yet without sin. Being in union with Christ involved fellowship with Christ in all points, and so he would come into the knowledge of Christ's sufferings in his own experience and of Christ's ability to endure and overcome (Heb. 12 : 2, 3). The afflictions, persecutions, and imprisonment which Paul endured for Christ's sake and in Christ's service brought vividly to mind his fellowship with Christ (2 Cor. 4 : 10, 11), not so much in the pains of sufferings as in their glorious issue (2 Cor. 4 : 16-18), which was his aim. **Being made conformable**, better, *becoming conformed*, expressing a continual and progressive experience, **unto his death**, unto the very image of his death, dead to self, sin, and the world, so as to become partakers of the divine life of the Risen One. In his entire renunciation of selfish and earthly interests, he became, in his spiritual life, partaker of the benefits of Christ's sufferings even unto death. This *fellowship of his sufferings* even unto death is referred by many to Paul's sufferings for Christ's sake and his prospective martyrdom (Col. 1 : 24; 1 Cor. 15 : 31). This is grammatically admissible, but it does not seem to lie in the apostle's course of thought. His sufferings and his possible martyrdom were means of spiritual blessings and reminders of Christ's sufferings and death for his sake, but he seems to be looking deeper into his own experience and spiritual life. He would have an

experimental knowledge of the efficacy of Christ's resurrection and of the benefits of his suffering, becoming, like Christ, in death to sin and earthly relations, in order that he might attain to a resurrection into a divine and imperishable life. (Comp. Rom. 6 : 5; Gal. 2 : 19, 20.)

11. The final end in view. **If that by any means I might attain, literally, I may come into, the resurrection of the dead**, according to the best text, *from the dead*, into a state of eternal felicity, the realization of all that is implied by the phrase (Luke 20 : 35). It should be noted that the phrase, "resurrection from the dead," wherever it occurs in the New Testament, has reference to the resurrection of Christ or of the righteous (Acts 4 : 2; 1 Peter 1 : 3). The word here rendered "resurrection" is a double compound noun, not occurring elsewhere in the New Testament; literally, *a rising up out of*, thus giving emphasis to the idea of a certain *leaving behind* of the dead. The readers of the Epistle would naturally understand the reference to be to the resurrection of the righteous. Paul had no reason for speaking here of the resurrection of the wicked. He taught elsewhere a general resurrection of both the good and evil (Acts 24 : 15).

Some have thought the apostle's apparent uncertainty here expressed to be inconsistent with his certainty elsewhere expressed (1 : 22, 23). His words here, however, are those of humility and self-distrust rather than of doubt. Paul was conscious of the utter insufficiency of his own righteousness, but of the entire sufficiency of Christ's righteousness. Looking at himself, he puts a low estimate upon his attainments, and he speaks humbly, as if in doubt, of the outcome of his efforts, in view of the greatness of a glorious resurrection. But looking away from himself to Christ, his assurance is complete; he had no doubt of the final issue (Rom. 8 : 38, 39; 2 Cor. 5 : 1-5). "Note with what eagerness of expectation and longing

12 Not as though ^aI had already attained, either were already ^eperfect: but ^fI follow after, if that I may apprehend that for which also ^gI am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, ^hforgetting those things which are behind, and ⁱreaching forth unto those things 14 which are before, ^kI press toward the

tained, or have already been perfected; but I pursue onward, if I may lay hold of that for which I was laid hold of by Christ Jesus. Brethren, I do not account myself to have laid hold of it; but one thing I do, forgetting the things behind, and reaching 14 forth to the things before, I pursue on

^d Ver. 13, 14; Rom. 7: 19-24; Gal. 5: 17.

^e 2 Cor. 7: 1; Heb. 12: 14; 1 Peter 5: 10.

^f Hosea 6: 3; 1 Cor. 9: 24.

^g Acts 9: 3-6, 15; Eph. 1: 4; 2 Thess. 2: 13.

^h Luke 9: 62; 2 Cor. 5: 16.

ⁱ 1 Cor. 9: 24-27; Heb. 6: 1.

^k 2 Tim. 4: 7, 8; Heb. 12: 1.

the apostle looks forward to the resurrection from the dead" (BOISE).

12. Paul now guards against any wrong impression which his confident tone in verses 7-11 might have made, that he had already by experimental knowledge grasped Christ in all of his fullness. But rather, as his preceding words would indicate, he was in a state of persevering progress. **Not as though**, etc. "I say," is understood. I do *not* say that I **already attained**, or, *obtained*, the prize at some definite time in the past. The apostle introduces a figure from the Grecian games, and uses *attained* absolutely in its technical sense, with "crown" or "prize" mentally supplied. So also, the phrase, **already perfect**, or, *finished*, appears to be used technically, with reference to finishing the race, being thus fully tested in the race and approved. Thus Philo uses this verb ("*Alleg.*," III., 23), "when thou art perfected," art fully tested in the race, "and art accounted worthy of rewards and crowns." "In what I have said, I do not maintain that the thing is already accomplished either by a receiving of the prize at once, at the moment of my entrance upon the new course, or by a progress which, beginning then, has now reached its end" (DWIGHT, in "Meyer"). One who had been thus perfected in the race and had obtained the prize, would of course have a complete and perfected Christian character. But this the apostle did not claim.

But I follow after; the apostle continues the figure of the race in his mind, *but I am pressing on* after the prize. (Comp. Gal. 5: 7; 2 Tim. 2: 5; 4: 7; Heb. 12: 1.) **If that I may apprehend that**, *If*, in winning the race, *I may firmly lay hold of that for which*

also I was laid hold of firmly by Christ Jesus, referring to his arrest on his persecuting journey, near the city of Damascus. He was seized, as it were, at his conversion by Jesus Christ, in order that he might fully know Christ and his power experimentally (ver. 10, 11), and he was pressing on toward that same end in the path of faith and of obedience. (Comp. Rom. 8: 30; 1 Thess. 5: 15; 1 Cor. 9: 24-27.) Notice the strong expression, **apprehended**, seized, laid hold of firmly, so as to make the prize one's own.

13. In this verse and the next Paul repeats more fully what he had just said in the last verse. **Brethren, I count not, consider not, myself to have apprehended, laid firmly hold of**, the prize, this moral excellence of character, knowledge, and glory. *I*, and *myself*, are both emphatic, strongly expressing humility in the estimate of his own spiritual attainments. **But one thing I do**. *But one* thing, to this I concentrate all my energies and all my effort. He has in this race a single purpose, a sole aim of life. **Forgetting those things which are behind**, since he became a Christian, and continuing to do so. Like a runner, dismissing from his mind the spaces already passed over in the Christian race, his spiritual attainments and growth, the achievements and effort of the past; **and reaching forth, stretching myself forward** toward the goal, and my eye fastened on it, like a racer under full speed. **Unto those things which are before**, unto what remains of the earthly race, unto higher attainments in the Christian life, greater knowledge, growth, and power (2 Peter 3: 18; Prov. 4: 18).

14. Continuing the sentence, **I press**

mark for the prize of ¹the high calling of God in Christ Jesus.

- 15 Let us therefore, as many as be ^m perfect, be thus minded: and if in any thing ye be otherwise minded, ^aGod
16 shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule,
17 ^olet us mind the same thing. Breth-

toward the mark, for the prize of the heavenly calling of God in Christ Jesus.

- 15 Let us therefore, as many as are perfect, be of this mind; and if in any thing ye are otherwise minded, even
16 this God will reveal to you. Nevertheless, whereto we have attained, in the same let us walk.

l Rom. 8 : 28-30.

m See refs. 1 Cor. 2 : 6.

n Prov. 2 : 3-6; John 7 : 17.

o 1 : 27 : 2 : 2.

toward the mark, or, *goal*, having my eye upon it at the end of the race; **for the prize**, in order to attain it; **of the high**, or, *heavenly*, **calling of God in Christ Jesus**, the calling that was made in heaven by God as the author, through and on account of Christ, "Every heavenward invitation of God is in Christ Jesus, and in him alone" (BOISE). The word *calling* in the New Testament never means pursuit, but always in the active sense of a divine *invitation* to salvation. Paul was called at his conversion to be a Christian and to be an apostle, and through his whole career he was being called to the full and final blessings of the gospel (Rom. 11 : 29; Eph. 4 : 1). The *prize* is the heavenly reward, "the crown of righteousness," the glory of the saints with Christ (2 Tim. 2 : 10, 11; 4 : 8; Rom. 8 : 17).

15. An exhortation in view of what he had just said regarding himself in the preceding verses. **Let us therefore**, in view of these lessons from my own experience, **as many as be perfect**. Paul here includes himself among those whom he styles *perfect*, showing that he uses the word in a different sense from that of *perfected* in ver. 12. The latter, a verb, had reference to the end of the Christian's race, to *absolute* perfection as many would say; the former, an adjective, is here used of a *relative* perfection, and, in accordance with the usage of Paul, describes the *mature* in the Christian life in contrast to children and babes in spiritual attainments and knowledge (1 Cor. 3 : 1; 14 : 20; Eph. 4 : 13; Heb. 5 : 13, 14. Comp. note on Matt. 5 : 48). **Let us therefore as many as are mature**, advanced in Christian character and gospel principles, in knowing Christ and in the righteousness which is through faith (ver. 10) **be thus minded**, of this *mind*, self-renouncing, humble, putting

a low estimate on past attainments and pressing forward toward the full attainments of blessedness and glory of the resurrection state (ver. 11).

Another class is incidentally addressed in this verse: Those who have not arrived at Christian maturity in doctrine and experience. **And if in anything ye are otherwise minded**, having in mind different views and courses of action, having not yet come into the mature knowledge of Christian doctrine and experience. **God shall reveal even this**, *this also*, unto you, he will set you right in this matter. He will guide you by the Holy Spirit into right views and feelings and into the proper courses of action (Eph. 1 : 17; Col. 1 : 9). Notice how lovingly and delicately the apostle addresses this second class, apparently addressing the whole body, and thus making no invidious distinction.

16. A caution against deviating from, and an encouragement to them to act harmoniously up to their present convictions. **Nevertheless**, though you have not all the light and knowledge you need, **whereto we have already attained**, as far as we have all reached, **let us walk by the same rule**, let us mind the same thing, rather according to the most approved reading, *in*, or, *by the same knowledge* as already attained, **let us walk**, move onward, like a column of soldiers marching in order. Let the weaker and stronger accommodate themselves to each other. If we have not yet come to see alike on all points, let us make our agreement as far as it goes a ground of union. Let us live up to the light we have, assured that God will give us more light. The word rendered *attained*, is not the same as that in ver. 12. That means *laid hold of*, or, *obtained*; this means *here come to*, *arrived at*. The fuller text of the Com-

ren, ^p be followers together of me, and mark them which walk so as ye have 18 us for an ensample. (For many walk, of whom I have told you often, and now tell you even ^q weeping, *that they are* ^r the enemies of the cross of 19 Christ: ^s whose end is destruction, ^t whose God is their belly, and whose glory is in their shame, ^u who mind

17 Brethren, become imitators together of me, and mark those who so walk, as 18 ye have us for an example. For many are walking, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of 19 Christ; whose end is perdition, whose God is their belly, and whose glory is in their shame, who mind the earthly

p 4 : 9 ; 1 Cor. 4 : 16.

q Ps. 119 : 136.

r Gal. 1 : 7 ; 6 : 12.

s 2 Peter 2 : 1, 3, 17.

t Ezek. 13 : 19 ; Rom. 16 : 18 ; Titus 1 : 11.

u Rom. 8 : 5.

mon version probably resulted from the desire of copyists to make it conform somewhat to 2 : 2 and Gal. 6 : 16. The verb rendered *walk*, means literally, to *proceed in a row*. Compare Acts 21 : 24, "to walk orderly"; Gal. 5 : 25, to "conduct ourselves" by the aid and guidance of the Holy Spirit.

17-21. EXHORTATION TO IMITATE HIS EXAMPLE, LOOKING FOR THE CONSUMMATION OF THEIR HEAVENLY CITIZENSHIP. Beware lest you diverge from the right path.

17. By imitating his example the Philippians would obey his exhortation (ver. 12-16). **Brethren**, introducing a renewed, earnest, and affectionate address (ver. 13). **Be followers together of me, become unitedly my imitators.** A frequent exhortation of the apostle, made in humility, as one to whom God had committed the gospel (4 : 9 ; 1 Tim. 1 : 16 ; 1 Cor. 4 : 16 ; 11 : 1, etc.). Here he exhorts them unitedly to imitate him in self-renunciation and in pressing on in spiritual attainments. **And mark, observe carefully them who so walk as ye have us for an ensample, a model, or, pattern** (2 Thess. 3 : 9). Reference is made to such associates as Timothy, a "son" in the gospel and "likeminded" with the apostle (2 : 20), Epaphroditus, his "true yokefellow" (4 : 3), and others known to the Philippians.

18. Reason for the exhortation founded on the fact that there were so many whom they could not safely imitate. This verse and the next should not be in a parenthesis. **For many, among professed Christians** (some of them doubtless at Philippi), **walk, of whom I have told you, more exactly, of whom I often used to tell you, and now tell you even weeping.** The results had become with passing years more bitter and deadly; hence his tears. (Comp. Acts 20 : 19, 31 ; 2 Cor. 2 : 4).

What he had told them: **That they are enemies of the cross of Christ**, which might describe several classes of persons, but here with special reference to their conduct and *practice*, whatever their doctrines might have been. They were those whose walk was far different from Paul's, and whose characteristics are described in the next verse. Most of the older expositors held that the Judaizers, described in verse 2, are meant. Of these Neander says: "Their religious service consisting only in external things, their tendency was wholly to the earthy and sensual. Such a religion brought with it no transformation, might co-exist with sin, nay, might form a union with it, giving to the service of sin a false security; as often in the history of Christianity, we have seen these same tendencies gain a footing under cover of its name." But most modern commentators think that nominal Christians of Antinomian and Epicurean tendencies, and of immoral lives, are meant. But why limit it to either class? As the apostle surveys the fruits of his long ministry and the opposition aroused, he doubtless saw many from both of these classes who answered the description here given. Those of Judaizing tendencies he perhaps began to see earlier, those of Epicurean license later. (Comp. note on Rom. 16 : 17, 18.)

19. The destiny and character of these enemies. **Whose end, the issue, consummation of their wicked course** (Rom. 6 : 21), **is destruction**, in a moral sense, that is, *perdition* (1 : 28). It does not imply annihilation, but the loss of eternal life, the *ruin* involved in banishment from the presence of God. **Whose God is their belly**; not merely in gluttony and in making their food their chief aim, but also in yielding to sensual appetites generally (Rom.

20 earthly things.) For ^aour conversation ^{is} in heaven; ^bfrom whence also we ^alook for the Saviour, the Lord Jesus
21 Christ: ^awho shall change our vile body, that it may be fashioned like unto his glorious body, ^baccording to the working whereby he is able ^ceven to subdue all things unto himself.

20 things. For our citizenship is in heaven; whence we also wait for a
21 Saviour, the Lord Jesus Christ; who will transform the body of our humiliation into conformity to the body of his glory, according to the working with which he is able also to subject all things to himself.

^a Eph. 2 : 6, 19; Col. 3 : 1, 3.

^y See refs. Acts 1 : 11.

^z 1 Cor. 1 : 7; Heb. 9 : 28; 2 Peter 3 : 12-14.

^a 1 Cor. 15 : 42-44, 48-54.

^b Eph. 1 : 19.

^c John 5 : 25-29; 1 Cor. 15 : 24-27.

16 : 18). An epicurean tendency (1 Cor. 15 : 32). **Whose glory is in their shame**; what they gloried in, their liberty from moral restraints, their license to indulgence, was their disgrace. This appears to be an antinomian tendency of glorying in liberty from the restraints of law, precepts, and customs. "Their so-called liberty is bondage to slavish lusts" (VINCENT). **Who mind**, emphatically expressed, *Those minding* (embracing this whole class) **earthly things**, devoted to this world, earthly minded; worldly in their disposition and moral tendencies. These are in marked contrast with the apostle and those with him who *mined heavenly things* (ver. 14, 15).

20. What Paul had said of these enemies of the cross of Christ led him to present in contrast the opposite character, whose citizenship is in heaven. **For**, introduces a confirmation of what he had just said by showing the opposite. They are earthly and groveling and entirely alien to us, **For our conversation**, rather, *our citizenship exists, or, now is*. *Our*, is emphatic. The word rendered *conversation* occurs only here in the New Testament, and means "the administration of civil affairs or of a commonwealth" (Thayer's "Lexicon"). Boise renders, *For our life as citizens, our sphere of political activity*. *Citizenship*, as a single word, most nearly expresses the meaning. **In heaven**, where we properly belong. We are but strangers and pilgrims here (Heb. 11 : 14-16). And by way of inference, every one is expected to exhibit the spirit of that realm to which he properly belongs. And not only so, not only have we a heavenly home and citizenship, but still more, it is the place **from whence we look**, or, *are waiting, for the Saviour, the Lord Jesus Christ*. (Comp. on 2 : 11.) The word rendered *look*, or *wait*, de-

notes earnest expectation (Gal. 5 : 5), and is used in the New Testament with reference to the future return of our Lord or the glory of his followers (Rom. 8 : 19, 23, 25; 1 Cor. 1 : 7). They are waiting, as the consummation of their citizenship is in the future. How inconsistent then to mind earthly things! How should they press onward in the way of obedience (ver. 14).

21. Jesus is presented as the one who will consummate the great work of salvation from sin and its consequences, by transforming the mortal body of the believer into the likeness of his own glorified body. **Who shall, will, change**, the figure or fashion of, *transform* our bodies from their present transient condition into the permanent state of the glorified. There will be a change not of essence, but of form. The body will be *refashioned*, not exactly the same body, but organically connected with it, and there will be no loss of personal identity. (See 1 Cor. 15 : 38, and note.) **Our vile body**, *the body of our low estate*, or, *humiliation*, pertaining to this earthly condition with its appetites and passions, its sufferings and infirmities, in contrast with **his glorious body**, better, *the body of his glory*, pertaining to the glorified state of the heavenly life.

That it may be fashioned, better, *conformed*, really and truly to Christ's glorified condition. "As *transform* denoted a change of outward fashion, *conform* denotes conformation to what is essential, permanent, . . . a conformity which is inward, thorough, and not merely superficial" (VINCENT). It will be a glorified spiritual body. (See 1 Cor. 15 : 44-49, and notes.)

The closing clause of this verse gives the ground of assurance that this glorious consummation will be accomplished in the believer. **According to the working whereby he is**

able, not only to transform the body but **even to subdue**, *to subject also, all things*, or, *all the things*, together, **unto himself**. His ability is infinite. He is able to accomplish anything that he wills. (Comp. Eph. 1 : 19 ; 1 Cor. 15 : 28, and notes.) Surely with a heavenly citizenship and with such a glorious hope the Christian should not "*mind earthly things*" (ver. 19). How inconsistent in him is sin in any form. How ennobling the morality of the gospel, and how sublime its sanctions. See the first verse of the next chapter for the proper conclusion of this.

PRACTICAL REMARKS.

1. The true Christian has reason at all times to rejoice in Christ (ver. 1 ; 4 : 4 ; Rom. 5 : 3).

2. We should especially guard against those false teachers and false doctrines that rely on external observances for salvation (ver. 2 ; Matt. 23 : 15 ; 2 Cor. 11 : 3, 13).

3. The believer in Christ possesses that which was signified by circumcision (ver. 3 ; Rom. 4 : 11).

4. The life of Paul before conversion is a standing proof of the insufficiency of works as a ground of salvation (ver. 4-6 ; Rom. 10 : 2, 3).

5. Neither a pious ancestry, nor godly family connections, nor the most creditable church-membership, nor the strictest orthodoxy, can alone save us (ver. 5 ; Matt. 3 : 7-10).

6. It is possible for a man to be externally blameless in morals yet be the chief of sinners (ver. 6 ; 1 Tim. 1 : 15).

7. If we would win Christ we must give up all for him. In gaining him as our own, we will come into the highest relationship, the holiest morality, and the most glorious riches of the universe (ver. 7, 8 ; 1 Cor. 3 : 21).

8. To know Christ and to grow in the knowledge of Christ is necessary to a complete salvation (ver. 8-10 ; Eph. 3 : 17-19).

9. Union with Christ and the righteousness of God by faith, justification, pardon, regeneration, a new life, are inseparably united in the true Christian (ver. 9 ; 2 Cor. 5 : 21 ; Rom. 8 : 28-30).

10. A vital union with Christ is necessary to an experimental knowledge of, and conformity with, Christ (ver. 10 ; John 15 : 1-5).

11. The consummation of the believer's life in Christ is the attainment of the glorified resurrection body (ver. 11 ; 1 Cor. 15 : 54-57).

12. It is a mark of a true Christian to strive earnestly to attain the ends for which he was laid hold of by Christ (ver. 12 ; 2 : 12).

13. Absolute perfection is not attainable in this life. For one to imagine himself perfect will prove a hindrance to that earnest striving which is necessary to religious growth and usefulness (ver. 13 ; Acts 20 : 24 ; 1 John 1 : 8).

14. It is a mark of high spiritual attainments to have low views of ourselves and high views of Christ (ver. 12-15 ; Gal. 6 : 14).

15. The heavenly prize at the end of the course continually beckons the Christian onward in his endeavors to win it (ver. 14-16 ; Prov. 4 : 18 ; Rev. 2 : 17 ; 3 : 21).

16. Striving together according to the light we have will result in our receiving more light, and in greater blessings to ourselves and upon others (ver. 15, 16 ; Ps. 36 : 9 ; Matt. 25 : 29).

17. The example of apostles and of the faithful is worthy of our most faithful study, and should encourage us in our earnest strivings for the crown of life (ver. 17 ; Heb. 11 : 4 ff. ; 12 : 1 ; 2 Tim. 4 : 7, 8).

18. The fall and certain ruin of many who profess Christ should excite within us sorrow and pity, and arouse us to increased diligence in the Christian course (ver. 18, 19 ; 1 Cor. 10 : 6-11).

19. A vital union and communion with Christ constitute one a citizen of heaven (ver. 20 ; Eph. 2 : 6, 19).

20. The consummation of our heavenly citizenship will be attained in the resurrection from the dead, in the glorified body, and in the privileges and blessings of the eternal dominion of the kingdom of God (ver. 20, 21 ; John 17 : 2 ; 1 Cor. 15 : 27, 28 ; Rev. 22 : 3-5).

21. The fact that Christ is to come again is an assurance of the full realization of

Exhortations to the church and individuals.

- 4 ^aTHEREFORE, my brethren dearly beloved and ^elonged for, ^fmy joy and crown, so ^gstand fast in the Lord, *my* dearly beloved.
2 I beseech Euodias, and beseech Syntyche, ^hthat they be of the same mind

- 4 THEREFORE, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, beloved.
2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the

d 2 Peter 3 : 11-14.

e 1 : 8.

f 2 : 16; 1 Thess. 2 : 19, 20.

g 1 : 27.

h 2 : 2, 3; 3 : 16.

our heavenly citizenship (ver. 21; Heb. 9 : 28; Rev. 22 : 12, 20).

CHAPTER IV.

After a concluding and comprehensive exhortation to steadfastness (ver. 1) the apostle exhorts individuals to unity (ver. 2, 3) and the whole church to joyfulness, self-forgetfulness, prayerfulness, with the promise of peace from God as the result (ver. 4-7), and finally to a pure and lofty Christian morality and obedience to all his instructions (ver. 8, 9). He then with great delicacy thanks the Philippian Christians for their renewed expressions of thoughtful love, which he receives as an acceptable offering to God (ver. 10-20), and concludes with salutations and benediction (ver. 20-23).

1-9. GENERAL AND PARTICULAR EXHORTATIONS. To the church and to individuals. See above analysis.

1. A general exhortation connected especially with 3 : 17-21, but also growing out of the whole preceding chapter, and preparing the way for the personal exhortations that follow. **Therefore**, or, *so that*, in view of the glorious destiny of your heavenly citizenship. **My brethren dearly** (omit *dearly*) **beloved and longed for**. Notice the pathos of this verse and the remarkable accumulation of affectionate terms. The epithet, *My brethren*, indicates their close relation and fellowship with the apostle and with one another in Christ, on which account they were *beloved* and tenderly *longed for*. Compare the cognate verb in 1 : 8 and 2 : 26, "How greatly I *long* after you all"; "For he *was longing* after you all." His great love for them made the apostle's separation from them the more painful. He also styles them **my joy**; they were subjects of his personal joy, rejoicing his heart. But not merely that: they were **my joy and crown**,

my victor's wreath, with reference to the chaplet awarded to the victor in the games. They would indeed be his joy and crown at Christ's second coming (1 Thess. 2 : 19, 20), but they were such even now, as his loving and faithful converts, a joy and honor, given him in his ministry (1 Cor. 9 : 2). **So stand fast**, hold your ground (1 : 27) in doctrine and practice, as I have ever exhorted and as I now exhort you. Thus you will become imitators together with me and participate in the joys and crowns of our heavenly citizenship (3 : 17-21). Let this be **in the Lord**, in that relation and spiritual union that we sustain to him as believers. We shall then not mind earthly things nor be turned aside by false teachers (3 : 2, 3, 18), and we shall be likeminded in feelings, views, and labors (next verse).

2. Two prominent women in the church, urged to be of the same mind. **I beseech**, or, *exhort*, the latter being the more suitable meaning here. By repeating the word the exhortation is made emphatic to each. **Euodias**, rather, *Euodia*, meaning *fragrance*; **Syntyche**, meaning *good fortune*. These appear to have been the names of two women of prominence and influence in the church. Very likely they were deaconesses (Rom. 16 : 1). Both of these names as women appear in inscriptions. The reference to them in the next verse implies that they were active Christian women. **That they be of the same mind**, think as it were the same thing, one in views, plans, and labors. This was a somewhat favorite exhortation of the apostle (Rom. 12 : 16; 2 Cor. 13 : 11). Compare note on the whole verse of 2 : 2, and notice how much is embraced in being of "the same mind." **In the Lord**, in their union with him, their activity being exercised in his fellowship. This

3 in the Lord. And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my

3 Lord. Yea, I beseech thee also, true yoke-fellow, help them, for they labored with me in the gospel, with Clement also, and the rest of my fellow-

i Rom. 16 : 3.

common relation to Christ would be a bond of union with each other. Thus they would be one in their zeal and Christian labor for the truth.

There was evidently special need for this exhortation to be of the same mind, yet it seems to me that many commentators have magnified the differences between these two pious women. It is not necessary to suppose that they had quarreled or that they were at serious variance with one another. The same exhortation is addressed to the Philippians generally (2 : 2), but the whole tenor of the Epistle forbids the supposition that there were dissensions in the Philippian church. See closing note on 2 : 2. There was doubtless a strong sisterhood in the church of which Lydia was the first convert. As Euodia and Syntyche were prominent leaders among the sisters, it was of the first importance that their plans should not conflict and that their work should be harmonious. There was danger, as each was following her bent of mind, of working away from each other, or of occasionally clashing. The exhortation of Paul was certainly fitting to two women of enthusiastic temperament and earnest convictions. If they would be of one mind *in the Lord* all danger would be avoided. He had seen the disastrous results of differences and dissensions in churches and among individuals in Galatia and Corinth. May not the apostle be guarding the Philippians against the very beginnings of such troubles and disasters? May he not be anticipating the future rather than looking into the past?

The activity of women in co-operating with Paul in Philippi, Thessalonica, and Berea (Acts 16 : 14, 15 ; 17 : 4, 12), indicates that the moral and social position of Macedonian women was higher than in many portions of the civilized world. (Comp. note on Acts 17 : 12.) Light-foot notes that "the extant Macedonian inscriptions seem to assign to the sex a higher social influence than is common among the civilized nations of antiquity."

3. And, rather, *yea* (the best text). I entreat, or, request, thee also, true yokefellow, associate and partner in labor. There has been much discussion as to the person thus addressed. Doubtless he was a prominent member of the church, or the chief pastor. Some suggest Epaphroditus, but it is very improbable that Paul would have thus addressed one who was the bearer of the letter to Philippi. The most plausible view, and the one presenting the least difficulty, is to regard the Greek word a proper name, *Synzygus*. The only objection is, which is not weighty, that the name is not found elsewhere. True, "but such descriptive or punning names are very common, as Onesimus, Chrestus, Chresimus, Onesiphorus, Symphorus, etc." (VINCENT). As the word is found among proper names, it is very natural to take it as a proper name and to regard Paul addressing him as a *true*, genuine *Synzygus*, a colleague in fact as well as in name. So Meyer, Hackett, Grimm, and others.

Help those women, assist them (feminine), referring to the women just mentioned, with counsel, co-operation, and prayer, to labor harmoniously and effectively. Work for Christ is one of the best preventives of dissensions. Helping them in their work, counseling them in regard to their plans, and wisely directing their efforts, would contribute largely to unity of effort and toward keeping them in "the same mind in the Lord." **Which laboured, inasmuch as they labored, with me, amid dangers and sufferings** (see the same word, *striving together*, 1 : 27), **in the gospel**, the sphere of their labors, in such services as became their sex and station. They had aided in the missionary work at Philippi, perhaps as instructors of women and children, as deaconesses in the church, and doubtless in works of mercy among the poor. And they labored **with Clement also, and . . . other my fellow-labourers**, better, *and the rest of my fellow-workers*. Some take

fellow-labourers, whose names *are* in
^k the book of life.

4 Rejoice in the Lord *always*: and
 again I say, ^l Rejoice.

5 Let ^m your moderation be known
 unto all men. ⁿ The Lord *is* at hand.

6 ^o Be careful for nothing; but ^p in
 every thing by prayer and supplication

workers, whose names are in the book
 of life.

4 Rejoice in the Lord *always*; again I
 5 will say, rejoice. Let your forbearance
 be known to all men. The Lord is
 6 near. In nothing be anxious; but in
 every thing, by prayer and supplica-

k Exod. 32 : 32; Luke 10 : 20.

l Ps. 34 : 1, 2.

m Matt. 6 : 25, 34; 1 Cor. 7 : 29-31; 9 : 25.

n 1 Thess. 5 : 2-4; Heb. 10 : 25; James 5 : 8; 1 Peter 4 : 7; see 2 Thess. 2 : 2.

o See refs. Matt. 6 : 25-33.

p See 1 Sam. 30 : 6; Prov. 3 : 5, 6; Eph. 6 : 18.

this to mean that Paul wishes Clement and the others to help also these women. This is grammatically possible, but the position of the words in the original and the nature of the thought favor the other view just stated. This reference to the influence and valuable service of these women as co-partners of Paul and his associates would also show the importance of maintaining harmony and of encouraging further work in their lines of Christian activity. Who this Clement was is unknown, probably a member and teacher in the church at Philippi. Some suppose that he was identical with Clement, who was the chief pastor at Rome a half-century later. But this is doubtful. The name was common. The rest of his fellow-laborers Paul leaves unnamed, but he beautifully designates them as those **whose names are in the book of life**. This striking imagery is taken from such passages in the Old Testament as Exod. 32 : 32, 33; Ps. 69 : 28; Dan. 12 : 1. The figure is drawn from the custom of registering the names of citizens. (Comp. Luke 2 : 5.) The co-workers were citizens of heaven (³ : 20), and their names were enrolled in the book of life as members of the heavenly commonwealth. (See note on Luke 10 : 20.)

4. The apostle returns to general exhortations, reiterating the encouraging address of 3 : 1, on which see note. **Rejoice in the Lord *always*: and again I say,** the verb is future, *again I will say, Rejoice*. The exhortation is repeated and made emphatic, because of its great significance and importance. Only *in the Lord* could they always truly rejoice. Remember that Paul was a prisoner when he wrote this and, perhaps, had his right arm bound to a Roman soldier. (See on Acts 28 : 20.) But no outward calamities should be able to destroy that inward peace and joy

which the Christian hope inspires. He who is "the same yesterday and to-day and for ever" (Heb. 13 : 8), is the supreme and unchangeable source of gladness to the believing soul.

5. Their Christian life should correspond to the law of the Lord, in whom they rejoiced, and should be in harmony with their fellowship with him. Hence the exhortation, **Let your moderation, your reasonableness, fairmindedness, in distinction from rigid, strenuous, one-sided exactions of one's rights. Let gentleness, equity, and forbearance be united. Let this trait of your character and conduct be known unto all men,** generally, to all with whom you come in contact. This admonition is enforced by the declaration **The Lord is at hand, or, is near**, not necessarily with reference to his second coming, but rather with reference to his nearness to his people, as their helper and their rewarder. Compare, "Thou art near, O Lord," in Ps. 119 : 151, where the Greek for *near* in the Septuagint is the same as here. "They walk in the sight of the Lord, and dare not give way to passion in the near presence of him who endured every wrong with heavenly patience and long-suffering" (NEANDER). (Comp. Rom. 12 : 19.)

6. The fact of the Lord's nearness to them was also a reason why they should not be troubled with worldly anxieties. **Be careful, rather, Be anxious for nothing;** let there be freedom from anxious cares which distract and harass the soul. Let neither persecution, nor trials, nor the necessities of life cause you any anxious solicitude. (Comp. Matt. 6 : 25.) The remedy is at hand,—prayer and thanksgiving; submitting all things to God with thankfulness for his mercies (1 Peter 5 : 7). **But in everything,** in contrast to *nothing* just mentioned, in every case, matter,

9 with thanksgiving let your requests
7 be made known unto God. And ^rthe
peace of God, which passeth all under-
standing, shall keep your hearts and
minds, through Christ Jesus.
8 Finally, brethren, ^awhatsoever
things are ^ttrue, whatsoever things are
^hhonest, whatsoever things are ^jjust,
whatsoever things are ^ppure, whatso-
ever things are ^llovely, whatsoever
things are of good report; if there be
any virtue, and if there be any praise,
9 think on these things. ^aThose things
which ye have both learned, and re-
ceived, and heard, and seen in me, do:

tion with thanksgiving, let your re-
7 quests be made known to God. And
the peace of God, which passes all un-
derstanding, will guard your hearts
and your thoughts in Christ Jesus.
8 Finally, brethren, whatever things
are true, whatever things are venera-
ble, whatever things are righteous,
whatever things are pure, whatever
things are lovely, whatever things are
of good report, and if there be any
virtue, and if there be any praise,
9 think on these things. The things
also, which ye learned and received
and which ye heard and saw in me,

g 1 Sam. 7 : 12; Eph. 5 : 20.

r Num. 6 : 26; Col. 3 : 15.

s See Rom. 12 : 9-21; Gal. 5 : 22, 23.

t Eph. 4 : 25; 5 : 9.

u 2 Cor. 8 : 21.

x Deut. 16 : 20.

y 1 Tim. 4 : 12; James 1 : 27; 1 John 3 : 3.

z 1 Cor. 13 : 1-7.

a 3 : 17.

and situation, by prayer and sup-
plication, or, *petition* (1 : 4), the two
expressing the full and comprehensive
channel by which our requests are
made known unto God, attended
always with thanksgiving. "The
whole Christian life should be a prayer,
the prayer of thanksgiving and of sup-
plication, in the consciousness of grace
received, and the conscious need of re-
newed grace" (NEANDER).

7. And so, as a consequence, the
peace of God, of which he is the
Author and which he imparts, that
deep and inward tranquillity of soul
which comes in connection with prayer
(ver. 6) and is grounded in God's pres-
ence and promise; which passeth
all understanding, surpassing every
thought, and comprehension of the
mind (comp. Eph. 3 : 19, 20; Col. 3 : 15; John
14 : 27); shall keep, will guard, your
hearts, your inner nature, the center
and seat of feelings and mental action,
and minds, the thoughts and purposes
which issue from the heart, through,
rather, in Christ Jesus, in whom the
divine protection will be exercised.
The peace of God will raise the mind
above the influence of external evils,
and act as a guard to those who are in
Christ (3 : 9), and keep them safe and
unharmful from all their foes.

8. The apostle gathers up in one con-
cluding and comprehensive exhorta-
tion the sum of Christian morality.
Finally, brethren, to sum up what I
would say as to Christian character and
conduct. This expression is not re-
sumptive of 3 : 1, but "indicates an
approach to the end, and, as Meyer

remarks, its recurrence here shows
Paul's reluctance to say the last word
of farewell" (HACKETT, in "Lange").

Whatsoever things, or, *as many
things as, are true*, morally true in
thought, word, or deed (comp. Eph. 4 : 21);
honest, honorable, or, venerable, that
moral dignity which we honor or re-
vere; **just, or, righteous**, in the widest
sense, in relation to God, to our neigh-
bor, and to ourselves (Eph. 4 : 24; Rom. 2 :
13); **pure**, morally, a holy purity of
thought and act (2 Cor. 7 : 11); **lovely**,
amiable, pleasing, calling forth love;
of good report, that which is morally
approved and admired by others; **if
there be any virtue, whatever moral
excellence there is** (2 Peter 1 : 3, 5), **if there
be any praise, whatever praise there
is**, given by conscience, or by the moral
judgment of men; **think on these
things, meditate** on them, let the
highest and noblest things be the sub-
ject of your thoughts, and **take account**
of them, in order to make these excel-
lencies your own. Notice how pure
and lofty a morality Paul enjoins. He
did not consider it inconsistent with
the doctrines of salvation by grace to
urge and enforce the highest holy liv-
ing.

9. These exhortations were not new,
but such as he had been accustomed to
give, and were confirmed by his exam-
ple. **Those things which ye have
both learned, better, The things
which also ye learned, and received,
and heard, and saw in me, practise.**
Both think on these things and prac-
tise them. The apostle refers to his
teaching and example while he was at

and ^bthe God of peace shall be with you.

Thanks for gifts and salutations.

- 10 But I rejoiced in the Lord greatly, that now at the last ^cyour care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^d*therewith* to be content. ^eI know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both

these practice; and the God of peace will be with you.

- 10 But I rejoiced in the Lord greatly, that now at length ye revived again in your care for my welfare: for which ye were also careful, but lacked opportunity. Not that I speak in respect of want; for I learned, in whatever state I am, to be content. I both know how to be humbled, and I know how to abound; in every thing, and in all things, I am instructed, both to be filled and to be hungry, both to be

^b See refs. Rom. 15 : 33.

^c 2 Cor. 11 : 9.

^d 1 Tim. 6 : 6-9; Heb. 13 : 5, 6.

^e 1 Cor. 4 : 11; 2 Cor. 6 : 4-10; 11 : 27.

Philippi (Acts 16 : 15; 20 : 1, 6). He taught and practised a high Christian morality. **And**, as a consequence, **the God of peace, the Author and Giver of peace, shall be with you.** God is with those who are at peace with him (Rom. 5 : 1), and his peace is allied with holiness, and connected with a reconciled heart and a holy life. It will also tend to peace in the church and congregation. (Comp. Rom. 15 : 33, and note.) What a sublime expression is this of the reward of a pious and virtuous Christian life.

10-20. THANKS FOR GIFTS BROUGHT BY EPAPHRODITUS. The apostle refers to his own temporal circumstances, and to their repeated gifts, as expressions of thoughtful love, and as well-pleasing to God.

10. Before closing his letter, Paul refers to the immediate occasion of his present writing: the gifts brought him by Epaphroditus from the Philippians. **But I rejoiced in the Lord greatly.** Again we have joy as the keynote of this Epistle. But his joy was not worldly nor merely after the manner of men, but *in the Lord*. And it was in no small degree, but emphatically great and abundant. **That now at the last, at length, your care of me, for my welfare, hath flourished again, revived again,** like foliage in the spring. It was not their first remembrance of him (ver. 15); and doubtless it was doubly prized, since he was a prisoner and unable to work for his own support, as he had previously done. **Wherein ye were also careful, though ye did indeed care for me, but ye lacked opportunity.** It

was now three or more years since he was last at Philippi (Acts 20 : 6). The distance was great, the journey difficult and dangerous, and a trusted messenger who could take a gift not easy to find. The verb **flourished, revived** (above), is poetic and very expressive, as of a bud or branch shooting up or sprouting again. "You caused your thought for me to sprout and bloom afresh, like a tree putting out fresh shoots after the winter" (VINCENT).

11. Not that I speak in respect to, on account of want, from a feeling, or a state of want. The word occurs elsewhere in the New Testament only in Mark 12 : 44 of the poverty of the widow. My joy was not merely the pleasure of having my personal want relieved. **For I have learned in whatsoever state, or, I learned in the circumstances, I am,** as a prisoner, **to be content,** satisfied with my condition. His joy was in a higher sphere, "in the Lord" (ver. 10).

12. His experiences had been varied. He had enjoyed seasons of plenty, and endured at times great privations; but he had learned the spirit of contentment under all circumstances. **I know,** by experience, **both how to be abased, brought low,** as to privations, **and I know how to abound** in comforts and resources. **Every where, rather, In everything,** in every particular, **and in all things,** generally, **I am instructed, initiated,** into the secret, or, *I have learned the secret, both to be full and to be hungry,* etc. The Greek verb rendered **instructed** was used of initiation into

13 to abound and to suffer need. I can do all things ^fthrough Christ which
 14 strengtheneth me. Notwithstanding ye have well done, that ^eye did communicate with my affliction.
 15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, ^hno church communicated with me as concerning
 16 giving and receiving, but ye only. For even in Thessalonica ye sent once and
 17 again unto my necessity. ⁱNot because I desire a gift: but I desire ^kfruit that

13 in plenty and to be in want. I can do all things, in him who strengthens me.
 14 Notwithstanding, ye did well to share
 15 with me in my affliction. And ye also know, Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in the way of giving and receiving, but ye only; that also in Thessalonica, ye sent once and
 17 again to my need. Not that I seek for the gift; but I seek for the fruit that

^f John 15 : 5 ; 2 Cor. 3 : 4, 5 ; 12 : 9, 10.

^g 1 : 7.

^h 2 Cor. 11 : 8-12.

ⁱ 1 Peter 5 : 2.

^k Rom. 15 : 28 ; 2 Cor. 9 : 8-13 ; Titus 3 : 14.

the Greek mysteries, and is employed by Paul in reference to his experience in a contented Christian life. He had learned the secret of being content in all relations and circumstances.

13. To sum up, **I can do all things, everything, through Christ**, rather, according to the best text, *in him who strengtheneth me*. More exactly, *In respect to all things*, which come to me by the will of God, whether to do or to suffer, *I am strong in him who infuses power into me*. There is no boasting here, for it is not done in his own might. It is the language rather of trustful humility.

14. The apostle guards himself from being misunderstood. **Notwithstanding** that I might have gotten along without your contribution, **ye have well done, or, ye did well, that ye did communicate with**, rather, *in sharing with me in my affliction*. He was indeed afflicted—an imprisoned, an impoverished apostle. But it was not so much the temporal relief that he prized as their sympathy and expressions of love. They had done nobly, “their deep poverty had abounded to the riches of their liberality” (2 Cor. 8 : 2). Their sympathy out of self-denial made them participants in spirit with his afflictions.

15. And this generous deed reminds him of their previous acts of beneficence toward him. It was not a new thing for the Philippians; they had done the same thing before. **Now, ye Philippians, know also**, better, *And ye also know, Philippians*, earnestly, emphatically, and lovingly addressed (2 Cor. 6 : 11; Gal. 3 : 1). **That in the beginning of the gospel** in your region and among you, referring to his first visit,

and implying another visit after. And this agrees with the two visits recorded in the Acts (16 : 12 ; 20 : 6). **When I departed from Macedonia**, when he was leaving Macedonia for Greece (Acts 17 : 14, 15). This was about ten years before this writing. **No church communicated with me, participated with me as to an account of giving on their part and receiving on my part, but, or, except, ye only**. The figure is that of debit and credit. The Philippians in their giving opened an account as it were with him. No other church at that time entered into such relation with him. He is not blaming any other church, but only recalling the early generous sympathy of the Philippians.

16. **For, or, that, even in Thessalonica**, while I was yet in Macedonia, **ye sent once and again**, not merely once, but twice, **unto my necessity**, for his then present need. Thessalonica, a hundred miles from Philippi, was the next place in which he labored and founded a church after leaving Philippi (Acts 17 : 1-10). He was there probably a few weeks, yet within that short time he received gifts twice from the Philippians. He evidently needed them, for he labored for his own support at Thessalonica and would take nothing of the Thessalonians while introducing the gospel among them (1 Thess. 2 : 9 ; 2 Thess. 3 : 7, 8).

17. But it was not the gift that he desired, but the spiritual fruit, and the blessings connected with the gift. **Not because I desire a gift**, better, *Not that I am seeking for a gift*, I have no such motive in preaching the gospel, **but I desire**, rather, *but* (repeating emphatically) *I am seeking for the*

- 18 may abound to your account. But I have all, and abound: I am full, having received ¹ of Epaphroditus the things *which were sent* from you, ² an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God ³ shall supply all your need ⁴ according to his riches in glory by Christ Jesus.
- 20 ⁵ Now unto God and our Father be glory for ever and ever. Amen.

- 18 abounds to your account. But I have all, and abound; I am full, having received of Epaphroditus the things sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God. But my God will supply all your need, according to his riches in glory, in Christ Jesus.
- 20 Now to God and our Father be the glory forever and ever. Amen.

l 2 : 25, 26.

m Heb. 13 : 16; 1 Peter 2 : 5.

o Eph. 1 : 7; 3 : 16.

n Ps. 23 : 1; 41 : 1-3; 84 : 11; 2 Cor. 9 : 8.

p Rom. 16 : 27; Gal. 1 : 4, 5.

fruit, the recompense, that abounds, increases, like interest, to your account. There is a possible reference in this last clause to the figure of *interest on money*. The apostle would have the fruit or recompense accrue to the credit of the Philippians. He wishes the blessings arising from the gift placed on the side of the giver.

18. Explanatory of what he has just said. As to the gift, I am seeking that it may redound to your profit; but as to my present need and my desire for future gifts, **I have all, I have to the full all things necessary** for my temporal wants, **and abound.** I have enough and more than enough. **I am full, having received of Epaphroditus the things which were sent from you.** As to Epaphroditus see 2 : 25, and note.

This is the first mention of him as the bearer of the collection from the Philippians. The strong language of the apostle indicates his deep emotion and his high appreciation of their generous expressions of love. The gift he describes under an image of an offering to God, as **an odour of sweet smell**, a sweet-smelling sacrifice, an expression frequent in the Old Testament to describe a sacrifice acceptable to God. (See Eph. 5 : 2, and note).

Notice, it is the thing itself, the gift sent, and all it intended to represent, that is the **sacrifice acceptable, well-pleasing to God.** Such gifts of Christian love are offerings to God, "for with such sacrifices God is well pleased" (Heb. 13 : 16). And such he describes the Philippian collection to be. How could he have acknowledged their beneficence more beautifully, more appreciately, or more devoutly?

19. And God, to whom these offerings are so well pleasing, will surely

reward them. Notice how Paul regarded God as personally his own, **My God** (See note on 1 : 3). My God will do for you what I could not possibly do for you. **Shall supply all your need, or, every need of yours.** To the Corinthians Paul speaks of the deep poverty of these Macedonians (2 Cor. 8 : 2). But we are not to limit God's supply to the temporal wants. The promise is general, extending to their spiritual needs also. The measure of the supply is unlimited, **According to his riches in glory.** His riches is resplendent and glorious. God will recompense the Philippians according to his infinite and glorious riches, both in this world and the world to come. Some make *in glory* adverbial. He will recompense them *gloriously*, in such a way that his glory will be manifested. This idea is included and implied in the preceding interpretation. **By Christ Jesus**, to be connected with *will supply*, as the sphere of the glorious riches, "in whom dwelleth all the fullness of the Godhead bodily, and ye are made full in him" (Col. 2 : 9, 10). What praise and gratitude for their generosity are couched in these words.

20. The promise just uttered leads to the doxology that follows. **Now unto God and our Father**, or, *to our God and Father*. The apostle no longer says *my*, but *our*, including the Philippians with himself. **Be the glory**, of this their generosity and of the divine supply of their every need. **For ever and ever, unto the ages of the ages**, in imitation of the Hebrew. *An age* is a long space of time, a cycle. This combination of the double plural seems peculiar to the New Testament. The whole of endless duration is conceived of as a succession of cycles, well expressed by the phrase, *for ever and*

21 ^a Salute every saint in Christ Jesus. The brethren ^r which are with me greet
 22 you. All the saints salute you, ^s chiefly they that are of Cæsar's household.
 23 ^t The grace of our Lord Jesus Christ be with you all. Amen.
 It was written to the Philippians from Rome by Epaphroditus.

21 Salute every saint in Christ Jesus. The brethren who are with me salute
 22 you. All the saints salute you, but especially they who are of Cæsar's household.
 23 The grace of the Lord Jesus Christ be with your spirit.

g Rom. 16 : 16.

r Gal. 1 : 2.

s 1 : 13.

t Rom. 16 : 24.

ever (Gal. 1 : 5). **Amen**, so surely it is, and so may it be.

21-23. SALUTATIONS AND BENEDICTION.

21. Salute, greetings and good wishes to **every saint**, individually, not excepting any member of the church, united in a living union to **Christ Jesus**. (Comp. ou 1 : 1.) The salutation is to every saint, as viewed in his relation to Christ, thus making it a Christian salutation, perhaps distinguished from the Jewish and Old Testament salutation. **The brethren which are with me**; his personal attendants and associates in labor. **Greet, or, salute you**. This at first seems inconsistent with 2 : 20, 21. But Paul could call them brethren, though they were selfish and greatly lacking in consecration to Christ. And this deficiency did not prevent them from sending Christian salutations.

22. All the saints, the church-members generally at Rome, as distinguished from the smaller circle just named. They doubtless learned about the Philippians from Paul and Epaphroditus, and their interest was increased in them by their liberality to the apostle. **Chiefly, but especially, they that are of Cæsar's household**, those saints who are of Cæsar's house. The greeting was emphatic and special, and the apostle makes it prominent. The word rendered *household*, more generally means in the New Testament a *house*, though it is sometimes used of its inmates (John 4 : 53; 1 Cor. 16 : 15). Here it probably includes those servants and attendants who lived at the imperial residence of Nero, or who had employment there. These would include slaves, freedmen, who were often entrusted with high and confidential positions, and possibly some persons of high rank. In a larger sense the imperial management was enormous, including a multitude of officers and

positions. If Paul was quartered in the neighborhood of the palace, he may have been brought into intimate relations to the servants and attendants. Some have supposed that Seneca may have been one of Cæsar's household to whom Paul referred. But there is no evidence or probability that the great Stoic philosopher and moralist ever became a Christian, or that he became favorably interested in Paul and his teachings. Neander conjectures that some of Cæsar's household may have been natives of Philippi, or may have known some Philippian Christians who had been at Philippi. Lightfoot argues that these members of Cæsar's household were earlier converts, who did not owe their conversion to Paul's preaching at Rome; and he thinks that the saints greeted in Rom. 16 : 3-15, are the same saints who send greetings here from Rome. Such questions are interesting, but cannot be positively settled. At the same time the fact that such greetings were sent indicates the spread and permeating influence of Christianity at that time. It is also an interesting item in the ministry of Paul. (Comp. 1 : 12-14.)

23. The grace of our Lord Jesus Christ. A similar prayer is found at the end of Paul's other Epistles. See on Gal. 6 : 18. **With you all**; according to the best text, *with your spirit*, your inner, spiritual, regenerate nature. **Amen** should be omitted. The subscription, as in all of the Epistles, was by a later hand. Here it is evidently correct, as it is drawn from the Epistle itself.

PRACTICAL REMARKS.

1. It is our duty, as well as our highest interest, to be firm in Christ's service. So will we contribute to the joy and the rewards of our teachers (ver. 1; Eph. 6 : 13, 14; 1 Thess. 2 : 19, 20).

2. It is the duty of officers, leaders, and workers in the church to seek unity of counsel and action, "to be of the same mind in the Lord" (ver. 2; Eph. 4:3; Ps. 34:13-15).

3. Christian women have their sphere of labor in the gospel which is in harmony with their sex and their relations with men. Nowhere in the New Testament are they represented as pastors, or elders, or public preachers of the gospel. They were deaconesses, helpers, assistants, co-workers, ministering to the saints, to the sick, and the poor (ver. 3; Luke 8:2, 3; Acts 18:26; Rom. 16:1-3).

4. Believers may have tribulations in the world, discouragements, trials, misfortunes, sorrows; but "in the Lord" they will always have a ground of rejoicing (ver. 4; 1 Peter 1:8; Hab. 3:17, 18).

5. The shortness of time and the uncertainty of life should moderate our desires and plans about earthly things, and lead us to be ready for the call or coming of the Lord (ver. 5; 1 Cor. 7:29-31).

6. As Christians we should be anxious only to be in the path of duty and right before God (ver. 6; 1 Peter 5:6).

7. It is always our Christian privilege to commit ourselves to God and to enjoy that peace which "passeth all understanding" (ver. 7; Isa. 26:3, 4; John 14:27).

8. Christians should practise the highest and purest morality; possess an incorruptible character, and aim after an unimpeachable reputation. As far as they

are able they should be the friend and patron of whatever is right, and pure, and true, and lovely (ver. 8, 9; 2 Peter 1:5-8).

9. In the practice of godliness we may expect the blessing and presence of the God of peace, both in life and in death (ver. 9; Heb. 13:20, 21).

10. It is a privilege as well as a duty of Christians to minister by gifts and money to the wants of preachers and missionaries of the gospel (ver. 10, 14-17; 1 Cor. 9:11, 13, 14).

11. Learn from Paul, the persecuted prisoner of Jesus Christ, a lesson of contentment and of its attainment through him who strengthens us (ver. 11-13; John 15:5).

12. Ministers should welcome temporal help from their people not for selfish ends, but for the Lord's sake and the spiritual good of the people (ver. 14-18; 2 Cor. 8:7-9; 2 Cor. 9:8, 9).

13. Gifts to God's servants and for his cause, presented in the spirit of worship, are well pleasing to God (ver. 18; 2 Cor. 9:12-14).

14. Nothing is ever lost in doing good, even in this life (ver. 19; Luke 6:38).

15. Whether Christians reside in palaces, cottages, or dungeons, they should hold fellowship by mutual salutations, kindnesses, and prayers (ver. 20-23; Philem. 10-13, 23).

16. The Lord will have some to honor him in every condition and station in life (ver. 22; Dan. 2:47, 49; Rom. 11:4).

NOTE.

THE LORD JESUS CHRIST (Phil. 3:20). A significant name. *Christ* from the Greek corresponds with *Messiah* from the Hebrew. The Greek *kurios*, *Lord*, is the term used in the Septuagint version of the Old Testament for *Jehovah*, and when thus used is without the article. Likewise in the ten instances of the use of the exact epithet, *The Lord Jesus Christ*, in the New Testament the term *kurios*, *Lord*, is without the article. All these are by Paul except one (James 1:1). *Kurios* is also used without

the article in some other instances where Jesus is meant, for example Phil. 2:11, "and every tongue confess that Jesus Christ is Lord." (See also Luke 2:11; Acts 2:36; 1 Cor. 12:3; Rom. 10:9; Jude 4.) The name therefore appears to be equivalent to *Jehovah Jesus Messiah*, presenting the God-man, the incarnate Christ. Stephen got such a view of Jesus at his martyrdom and Saul of Tarsus at his conversion. See *Bibliotheca Sacra*, April 1902, p. 267 f.

THE EPISTLE TO THE COLOSSIANS

Salutation and thanksgiving.

1 PAUL, ^aan apostle of Jesus Christ by the will of God, and ^bTimotheus *our* brother, ^cto the saints and faithful brethren in Christ which are at Colosse: ^dGrace be unto you, and peace,

1 PAUL, an apostle of Christ Jesus, through the will of God, and Timothy **2** the brother, to the saints and faithful brethren in Christ who are in Colosse:

^a Eph. 1 : 1.

^b Phil. 1 : 1.

^c 1 Cor. 1 : 2.

^d See refs. Rom. 1 : 7.

TITLE. The oldest known form is simply, *To the Colossians*. The longer form of the Common version is implied in the salutation, and was adopted in the Elzevir Greek Testament of 1624.

CHAPTER I.

After greeting the Christian brethren at Colosse (ver. 1, 2), the apostle gives thanks to God for their Christian graces, character, and progress through the ministry of Epaphras (ver. 3-8), and prays for their further advancement in the practical knowledge of God's will, being made fruitful in wisdom and good works, and prepared for the inheritance of the saints in light (ver. 9-12), giving thanks for having been rescued from the power of darkness and transferred into the kingdom of the Son, through whom we have redemption (ver. 13, 14). The apostle passes naturally to the pre-eminence of Christ, as the Head of creation (ver. 15-17), as Head of the church, as having the Divine fullness, and as the reconciler of heaven and earth through his atoning sacrifice (ver. 18-20). The blessings of this reconciliation is theirs, if they continue steadfast in the faith (ver. 21-23); of which reconciliation he is a minister, rejoicing in the midst of suffering, ready to labor for them as for other Gentiles, aiming and striving earnestly to present every man perfect in Christ (ver. 24-29).

1, 2. GREETING COLOSSIAN CHRIS-

TIANS. Compare Paul's salutations in his other Epistles.

1. Paul an apostle of Jesus Christ by, or, through, the will of God. (See Gal. 1 : 1, note, and Eph. 1 : 1,

note.) Contrast with Phil. 1 : 1, where Paul had no occasion to assert his apostolic authority. Here he styles himself *an apostle*, as he had never visited them and had never seen most of them, and it was necessary to speak of some things positively and with authority. **And Timotheus our brother**, literally, *the brother*, in Christ. Doubtless he was well known, at least by reputation. As Paul's helper he may have visited Colosse while they were at Ephesus. Paul associates Timothy with himself in Phil. 1 : 1; 1 Thess. 1 : 1; 2 Thess. 1 : 1; Philem. 1. (See Acts 16 : 1, note.) Notice that the most approved text has *Christ Jesus*, putting emphasis on *Christ*, as also in the salutations of his other Epistles of the imprisonment. The greatness and glory of Christ's person and work were specially in his mind.

2. To the saints, to those separated from the world and set apart to holiness and God's service. (Comp. note on Phil. 1 : 1.) **And faithful, believing, trustful, brethren in Christ**, who had believed on him unto eternal life (1 Tim. 1 : 16). Such persons would be trustworthy, *faithful*, a meaning which many prefer. **At Colosse**. A Phrygian city on the river Lycus, a branch of the Mæander, twelve miles from Laodiceæ, and about one hundred miles

from God our Father and the Lord Jesus Christ.

- 3 ^eWe give thanks to God and the Father of our Lord Jesus Christ, praying always for you, ^fsince we heard of your faith in Christ Jesus, and of the love ^gwhich ye have to all the saints, ^hfor the hope ⁱwhich is laid up for you in heaven, whereof ye heard before in ^jthe word of the truth of the gospel; 6 which is come unto you, ^kas it is in all the world, and ^lbringeth forth fruit, as

Grace to you, and peace, from God our Father.

- 3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in heaven, of which ye heard before in the word of the truth of the gospel; 6 which is come to you, even as it is also in all the world, bearing fruit, and in-

^e See refs. Rom. 1 : 8, 9.

^f Ver. 9; Eph. 1 : 15.

^g 1 Cor. 15 : 19; 2 Thess. 2 : 16.

^h Ps. 31 : 19; 2 Tim. 4 : 8; 1 Peter 1 : 3, 4.

ⁱ Eph. 1 : 13.

^k Matt. 24 : 14; Mark 16 : 15.

^l John 15 : 16; Phil. 1 : 11.

east of Ephesus. (See further in Introduction.) **Grace be unto you, and peace,** etc. (See notes on Gal. 1 : 3 and Phil. 1 : 2.) The words, **And the Lord Jesus Christ**, are wanting in no other Pauline salutation, but are to be omitted here according to the highest critical authorities.

3-8. THANKSGIVING FOR THEIR CHRISTIAN GRACES AND SPIRITUAL PROGRESS THROUGH THE MINISTRY OF EPAPHRAS. These words of appreciation prepare the way for the warnings and arguments against the errors which were threatening the faith and spiritual life of the Colossian saints.

3. We give thanks to God. Omit **and**, according to the best text. Read, **God the Father of our Lord Jesus Christ.** The Father is the fountain of the Godhead, as it were, the background of Deity. (See notes on Eph. 1 : 3, 17.) **Praying always for you.** Thanksgiving was a part of the apostle's prayers, and doubtless both were closely united in his mind. He thanked God whenever he prayed for them, having heard of their faith and love. Notice that the apostle uses the plural *we*, associating Timothy with himself, in these opening verses.

4. Since we heard, rather, *having heard*, **of your faith**, your belief and trust in **Christ Jesus**, in whom faith lives, centers, and rests. This pleasing report Paul had recently heard from Epaphras (ver. 8). On this verse, see note on Eph. 1 : 15. **And of the love which ye have to**, better, *toward*, **all the saints everywhere**,—a love extending *unto* and *among*, all the saints. Faith and love go together. "Faith which worketh by" or, *through*,

"love" (Gal. 5 : 6). "This is his commandment, that we should *believe* on the name of his Son Jesus Christ, and *love* one another" (1 John 3 : 23).

5. For the hope, *Because of the hope*, that which is hoped for, the future blessedness, **which is laid up, stored up, for you in heaven**, being absolutely safe there. This clause is closely connected with the preceding faith and love. Thus the three sister graces are here brought together. Both faith and love are fed and stimulated by hope. They are called forth and conditioned not on earthly things and earthly rewards, but by their hope of blessedness in heaven (Heb. 6 : 18, 19). And Christ, without whom there can be no heavenly blessedness, is there "sitting at the right hand of God" (3 : 1). Back of all he is our hope (ver. 27; 1 Tim. 1 : 1). *In heaven*, literally, *in the heavens*, a Hebrew expression for the whole region and sphere of the upper unseen world. (See note on Eph. 4 : 10.)

Whereof, of which hope, **ye heard before**, formerly, **in the word of the truth of the gospel**, of the glad tidings, of Jesus and the resurrection (Acts 17 : 18). They had in the past already heard the truth announced in the gospel (Eph. 1 : 13; Gal. 2 : 14). Lightfoot thinks that there is a contrast here between the true and genuine gospel as taught by Epaphras and the spurious substitutes as taught by later pretenders.

6. Which gospel word of truth is come unto you, or, *is present in the midst of you*, **as it is**, better, *even as it is also in all the world*, in which it is found and which it is to permeate. *The world* is here viewed as "the

it doth also in you, since the day ye heard of it, and knew ^a the grace of God in truth: as ye also learned of ^a Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your ^o love in the Spirit.

creasing in you also, since the day ye heard it, and knew the grace of God 7 in truth; as ye learned from Epaphras our beloved fellow-servant, who is for us a faithful minister of Christ, who also made known to us your love in the Spirit.

m Titus 2 : 11; 1 Peter 5 : 12.

n 4 : 12; Philem. 23.

o Rom. 5 : 5; 15 : 30; Gal. 5 : 22.

field" (Matt. 13 : 38), of the gospel's workings and triumphs. (Comp. on Rom. 10 : 18.) According to the best text and should be omitted and the clause rendered as follows: *bearing fruit and increasing, as it doth also in you.* The figure is taken from a fruit-bearing tree. The gospel is essentially fruit-bearing, internally and externally. If a person is a Christian he must be a fruit-bearer. This had been exemplified in the hearts and lives of the Colossian believers from the very first. **Since the day ye heard of it**, rather, *heard it*, the gospel message, **and knew**, experimentally, **the grace of God**, in the gift of Christ and salvation, **in truth** as a reality. "*In truth* qualifies the whole preceding expression and suggests a contrast with the doctrines of the false teachers who had crept in among them" (BOISE). The Colossians had experienced the love of Christ and his gracious salvation, and knew their truth not only in their reception, but as realities, essentially different from the doctrines of false teachers, whether Jewish or Gnostic.

7. Also, omitted by the best text. Connect closely with "in truth" (ver. 6). **As ye also learned of, from, Epaphras.** They knew the grace of God in truth just as they had learned from Epaphras. Their own experience and his instructions were in accord. The name Epaphras (4 : 12; Philem. 23) appears to be an abbreviation of Epaphroditus (Phil. 2 : 25; 4 : 18). Both forms were common. They appear to designate different persons in Paul's Epistles. Epaphras was of Colosse, had labored there and in the regions around, and had come thence to Rome (1 : 7; 4 : 12, 13), while Epaphroditus belonged to Philippi, had labored in that region, and had been sent thence to Rome, bringing the church's contribution to Paul. This passage indicates that Epaphras was the first or chief evangelist in planting the gospel at

Colosse. Tradition makes him a pastor there and a martyr. Paul styles him **our dear, beloved, fellow-servant**, serving the same Master, a fellow-servant in publishing the same gospel. This designation shows the relation of Epaphras to Paul and to Christ. It is also applied to Tychicus (4 : 7), but is not elsewhere used. **Who is for you, in your behalf, a faithful minister of Christ**, working and serving faithfully under him. Another reading, preferred by the latest critical authorities, is, *Who for us*, in our behalf, thus indicating that Epaphras had represented Paul at Colosse and preached the gospel there in his stead. But according to either reading this clause gives a further and high commendation to Epaphras.

8. Paul adds a further statement. **Who also declared, made known, unto us your love; in the Spirit**, the Holy Spirit, who shed abroad God's love in their hearts (Rom. 5 : 5), under whose pervading presence love lives and abides. Love also is the fruit of the Spirit (Gal. 5 : 22). As Epaphras preached the gospel for Paul, so he brought back to Paul the report of the Christian love exercised by the Colossians.

9-14. PRAYER FOR THEIR SPIRITUAL PROGRESS AND THANKSGIVING FOR THE REDEMPITIVE WORK OF CHRIST. Prayer and thanksgiving are closely connected in all the introductory passages of the Epistles of Paul's imprisonment at Rome (Eph. 1 : 16; Phil. 1 : 3, 4; Col. 1 : 3, 9, 12; Philem. 4). In ver. 13 and 14 Paul glides into Christ's person and work, the theme of the Epistle and the antidote of the heretical teaching at Colosse.

9. For this cause, in view of their faith and love and hope and the whole report received from Colosse (ver. 4-8). **We also**, Timothy and I on our part, responding to "your love in the Spirit"

Prayer for fruitfulness and growth. Christ's dignity, office, and work.

9 ¶ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire ^a that ye might be filled with ^r the knowledge of his will ^o in all wisdom and spiritual understanding; ^t that ye might walk worthy of the Lord ^u unto all pleasing, ^x being fruitful in every good work, and ^y increasing in the knowledge of God; ^z strengthened with all might, according to his glorious power, ^a unto all patience and longsuffering with joyful

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to ask that ye may be filled with the knowledge of his will, in all spiritual wisdom and understanding; ¹⁰ that ye may walk worthy of the Lord to all pleasing, bearing fruit in every good work, and growing in the knowledge of God; ¹¹ being strengthened with all power, according to the might of his glory, unto all patience and long-

p Eph. 1 : 15, 16.

q Eph. 3 : 14-19.

r Rom. 12 : 2; Eph. 5 : 17.

s 1 Cor. 2 : 12, 13.

t See refs. Eph. 4 : 1.

u 1 Thess. 4 : 1; Heb. 11 : 5; 13 : 15, 16.

x See refs. ver. 6; 2 Cor. 9 : 8.

y 2 Peter 3 : 18.

z Eph. 3 : 16; 6 : 10.

a Prov. 24 : 10; Rom. 5 : 3-6; Eph. 4 : 2.

(ver. 8), **since the day we heard it**, the report of your faith and love (ver. 4), **do not cease to pray for you**, generally and in spirit continuously (comp. note on Eph. 1 : 16), **and to desire**, to ask earnestly, making a specific request.

The main and foundation petition is: **That ye might, may, be filled to your full satisfaction, with the full, or, positive, knowledge of his will**, etc. The word is often rendered, *full knowledge*. "But a full knowledge of God's will is not possible for the finite mind; hence, perhaps we may render it, a *definite* or *positive knowledge*, in distinction from a vague, doubting, hesitating knowledge" (BOISE). Our highest attainment is reached in knowing and doing the will of God. (See Eph. 5 : 17.) The prayer is, that they may be filled **in all wisdom and spiritual understanding**. *Spiritual* should be connected with both nouns, *in all spiritual wisdom*, intelligent perception; *and understanding*, the knowing how, spiritually, to compare, apply, and attain results. The wisdom and understanding are not natural and fleshly (2 Cor. 1 : 12), but are spiritual through the impartations of the Spirit (1 Cor. 2 : 14; 14 : 20; Eph. 4 : 13, 14).

10. Why he prayed that they may be filled with the knowledge of his will. The purpose of being filled was, **That ye might, may, walk worthy of the Lord**, of Christ, **unto all pleasing**, that is, pleasing Christ in everything. (Comp. Phil. 1 : 27.) *To walk* has reference to the whole active life. *Lord*, in Paul's Epistles, usually design-

nates Christ. *To walk worthy*, or, *worthily*, is to live and act in a way corresponding to what Christ is to us and has done for us. *Unto all pleasing*, so as to be *well pleasing* to him in all things "whether present or absent" (2 Cor. 5 : 9), at all times striving "to please him who has called us to be soldiers" (2 Tim. 2 : 4).

This worthy walk is further characterized and described, **Being fruitful in every good work**, or, *In every good work bearing fruit and increasing in the knowledge of God*. By bearing fruit they would glorify God and give evidence that they were Christ's disciples (John 15 : 8; see on ver. 6). In connection with their fruit-bearing they would increase *in the knowledge of God*, which is "life eternal" (John 17 : 3). Some eminent scholars take knowledge as the instrument of their increase, "by the knowledge of God." It seems better to regard the construction as a dative of reference, making a statement *in respect to*. The *increase* is a growth in respect to the spiritual knowledge of God, having reference to a development of that knowledge in the believer.

11. A second element and characteristic of walking worthily: **Strengthened with all might**, etc. Literally, *In all*, every kind of, *power, being made powerful according to the might of his glory*. In moral and spiritual power of will, affection, preception, understanding, and action, they needed to be made powerful, after the pattern and measure of the might of God's glorious majesty. **Unto, in respect to, all patience**,

- 12 ness; ^b giving thanks unto the Father, ^c which hath made us meet to be partakers of ^d the inheritance of the saints
 13 ^e in light: who hath delivered us from ^f the power of darkness, ^g and hath translated us into the kingdom of
 14 ^h his dear Son: ⁱ in whom we have re- 12 suffering with joy; giving thanks to the Father, who made us meet for the portion of the inheritance of the saints in
 13 light; who delivered us out of the dominion of darkness, and translated us into the kingdom of the Son of his
 14 love; in whom we have the redemp-

^b 3 : 15; Eph. 5 : 20.^c Rom. 8 : 29, 30.^d See refs. Matt. 25 : 34; Acts 26 : 18; Eph. 1 : 11.^e Isa. 60 : 19.^f Luke 22 : 53; 2 Cor. 4 : 4; 1 Peter 2 : 9.^g See refs. Eph. 2 : 3-10; 2 Peter 1 : 11.^h Matt. 3 : 17; Eph. 1 : 6.ⁱ Matt. 20 : 28; Eph. 1 : 7.

steadfast endurance under trials and **longsuffering with joyfulness, with joy.** These virtues were needed by Christians in those days of opposition and persecution. And the strength of God in their hearts would enable them to endure all afflictions with joy. (Comp. Rom. 5 : 3.) This is indeed a Christian paradox, to rejoice in suffering and afflictions. "Sorrowful yet always rejoicing" (2 Cor. 6 : 10). Many scholars both in ancient and modern times connect *with joyfulness* with what follows, *with joy giving thanks*, etc. This makes good sense and gives a fitting thought, but by so doing we lose sight of the joyful endurance, which the phrase *with joy* makes emphatic. The peculiarity of Christian endurance is that it is joyful (Rom. 5 : 3), and so it seems better to join "with joyfulness" with the preceding words. (Comp. Acts 13 : 50-52; 1 Thess. 1 : 6; James 1 : 2.)

12. A third element and characteristic of a worthy walk, *Thankfulness.* This goes along with other Christian virtues, and flows out of the glorious and joyous experiences of the Christian life. **Giving thanks unto the Father of the Son,** the author of our salvation and the fountain of our redemption. (See note on ver. 3.) **Which hath made us meet,** rather, *Who made us fit*, by the Holy Spirit through his Son, **to be partakers,** or, *for the portion of the inheritance of the saints in the kingdom of light.* Many ancient manuscripts read *you* instead of *us*. The figure here is of a *portion by lot*. "The inheritance of Canaan, the allotment of the promised land, here presents an analogy to, and supplies a metaphor for, the higher hopes of the new dispensation. . . It is not won by us, but allotted to us" (LIGHTFOOT). The earnest of this allotted inheritance is given us to enjoy here (Eph. 1 : 14). It begins with eternal

life here and is completed hereafter. The portion of the saints is in the realm of light, which is characterized by purity, knowledge, and joy, unmingled with darkness and the spirit and deeds of darkness. "The light is the sphere within which the inheritance of the saints is found, as darkness is the sphere in which those who are outside of the kingdom of God live" (DWIGHT, in "Meyer").

13. Additional grounds of thankfulness are given in what the Father has further done for us. **Who hath delivered,** better, *who delivered*, or, *rescued us*, at the time that he "made us meet to be partakers of the inheritance of light." **From the power,** *the authority*, the tyrannical dominion of darkness. Compare the same words, "power of darkness" from our Saviour's lips (Luke 22 : 53). The word rendered *power*, denotes some kind of authority or dominion, whether lawful or unlawful; here it has the idea of a harsh and tyrannical power. **Darkness** is here opposed to "light," and represents the moral kingdom of spiritual ignorance, delusion, sin, misery, and death. (Comp. Eph. 5 : 8, 11.) Under this dominion man came by the fall. The rescue from this dominion presents one side; the other side is, **And translated, transported, us** at the time of our conversion, **into the kingdom of his dear Son,** rather, *the Son of his love* not only beloved by the Father, but as possessing that love which is the essence of God (1 John 4 : 8). He both embodied his Father's love (1 John 4 : 9, 10), and is also the supreme object of the Father's love (Matt. 3 : 17; 12 : 18). Compare note on "the beloved" (Eph. 1 : 6). Notice that Christ's kingdom already exists and that we are transferred into it and become citizens of it at the moment of regeneration. Thus he brings into view in this and the

demption through his blood, *even* the
15 forgiveness of sins. Who is ^kthe image
of ^lthe invisible God, ^mthe firstborn of
16 every creature. For ⁿby him were all

15 tion, the forgiveness of sins; who is
the image of the invisible God, the
16 first-born of every creature; because
in him were all things created, in the

^k Phil. 2 : 6; Heb. 1 : 6.

^l See refs. John 1 : 18.

^m Ps. 89 : 27; Prov. 8 : 29-31; Rev. 3 : 14.

ⁿ See refs. John 1 : 3.

next verse the great doctrinal *theme*, Christ's person and work, which he proposes to discuss and to use as an antidote for the false doctrines which were threatening the faith and the practice of the Colossians.

14. The mention of the Son leads the apostle to speak further of what we have in Christ. **In whom we have,** literally, *are having*, **redemption**, deliverance through the payment of a ransom as a present and continuing fact. (See note on Eph. 1 : 7.) **Through his blood**, omitted by the best text. This truth is expressed in Eph. 1 : 7 and below in ver. 20. It is as believers are in union with Christ (*in whom*) that they have this redemption. And it consists essentially and primarily in **the forgiveness, the remission, of sins**. In Eph. 1 : 7 (on which see note), *trespasses* instead of *sins*. The latter word has a deeper and more internal meaning than the former. (See note on Rom. 5 : 12.) While redemption begins with the putting away of sin as if never committed, it extends to both body and soul unto an endless existence (Rom. 8 : 23; Titus 2 : 14). "May not this studied precision point to some false conception of *redemption* put forward by heretic teachers? Later Gnostics certainly perverted the meaning of the term, applying it to their own formularies of initiation" (LIGHTFOOT). Redemption is not a mystic deliverance by secret rites from the captivity of the flesh and matter, but the forgiveness and putting away of sin and its penalty from one's spiritual nature. It implies reconciliation through a Father's love and a deliverance from a sense of guilt and of a Father's wrath.

15-20. CHRIST'S ABSOLUTE PRE-EMINENCE. In creation, in the church, and as the reconciler of heaven and earth. The kindred passages to this are Eph. 1 : 20-23 and Phil. 2 : 6-11.

15. Naturally the apostle passes from the redemptive work of Christ to his divine Person. **Who**, referring

back to "the Son of his love" (ver. 13), as he was before his incarnation, still is, and ever will be. In this and the two following verses Christ is presented in his relation to God and the universe. **Who is the image, the likeness**, of the Divine nature and of the absolute moral excellence **of the invisible God** "whom no man has seen at any time or can see" (1 Tim. 6 : 16; John 5 : 37; 1 John 4 : 12). But the Son has declared and manifested him (John 1 : 18; 14 : 9; Heb. 1 : 3). "Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect to his substance, power, and eternity" (ELLICOTT). Christ, the likeness of the invisible God, is seen in creation, in his incarnation, in the revelation of his being, nature, and will (John 1 : 1-4, 14; 14 : 9, 10).

The firstborn of every creature, in relation to the whole creation. He was not created but born *before* every creature, before any created thing came into existence. This meaning seems evident from what immediately follows: that he created all things, was before all things, and the holder together of all things (ver. 16, 17). A king's first-born was heir, and often associated with him in royal titles and authority (Ps. 89 : 27). The expression is an attempt to describe a divine mystery and relationship. He was the first-begotten in reference to all creation, having priority and precedence over the whole creation. It is almost substantially the same title as "the only begotten Son," or according to many ancient authorities, "God only begotten who is in the bosom of the Father" (John 1 : 18). The Son is allied to the creature by his manhood, to the "invisible God" as their Lord and Creator over all by the right of eternal primogeniture.

16. Justifying and explaining the preceding statement. **For by him**, literally, *Because in him*, as compre-

things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or ° dominions, or principalities, or powers: all things were created by him, and for him: 17 ¶ and he is before all things, and by 18 him all things consist. And ¶ he is the

heavens, and on the earth, the visible and the invisible, whether thrones, or dominions, or rulers, or authorities; all things have been created through 17 him, and for him: and he is before all things, and in him all things hold to- 18 gether. And he is the head of the

o See refs. Rom. 8 : 38.

p See refs. 1 Cor. 8 : 6.

q See refs. Eph. 1 : 10, 22, 23.

hending the source, center, and casual element of existence. **Were all things created**, brought into existence. The act of creation rested in him, and all things came forth from him. Hence he could not have been included in the creation. (See last verse.) "The apostolic doctrine of the Logos teaches us to regard the Eternal Word as holding the same relation to the universe which the Incarnate Christ holds to the church. He is the source of its life, the center of all its developments, the mainspring of all its motions" (LIGHTFOOT). Compare, "And gave him to be head over all things to the church" (Eph. 1 : 22). Notice how closely Paul in these later Epistles comes to John (John 1 : 1-4).

The all things created are enumerated and classified. As to locality, **That are in heaven**, plural, *in the heavens*, and **that are in earth**, *on the earth*; in all the regions of the universe. As to their nature, **visible**, such things as can be seen, material things, as sun, moon, stars, the earth, vegetable and animal creation; **invisible**, immaterial and spiritual, as human spirits, and angelic beings in particular. As to the rank of the angelic creation, **Whether they be thrones**, the highest grade, **or dominions**, **or principalities**, **or powers**. Four classes are given, similar to Eph. 1 : 21, on which see note. Such lists as these in Paul's Epistles generally refer to angelic beings. The apostle enumerates them generally without attempting to define their power or to assign their places in the heavenly world. Here as elsewhere he holds to the existence of angels and of angelic orders (2 : 10; Eph. 1 : 21; Rom. 8 : 38). The thought and the order may have been suggested by the speculations of some Jewish and Gnostic false teachers who had been at Colosse. They would dignify angels and put the act of creation and the thing created as far as possible from

God. Paul teaches that all things and the beings of greatest eminence had their creative origin in Christ. In fine, that **all things** (note how he repeats *all things* in these verses) **were**, rather, *have been*, **created**, from the beginning to the present, **by him**, rather, *through him*, as the divine instrument (John 1 : 3, 10; 1 Cor. 8 : 6), **and for him**, or, *unto him*, as the ultimate object or end. "He is the end of creation, containing the reason in himself, why creation is at all, and why it is as it is" (ALFORD). He is the medium and instrument of the Divine energy, the Alpha and Omega, the beginning and the end. All things come from and through him, and tend to him. Comp. Heb. 1 : 2; Rom. 14 : 8; also Rom. 11 : 36, where it is said of God, "For from him and through him and for him, are all things," showing the intimate relation between the Father and the Son. (See also 1 Cor. 15 : 28; Rev. 4 : 11.)

17. An emphatic repetition of Christ's pre-existence and superiority over all things. **And he himself is**, exists, **before all things**, from eternity, a repetition of the thought, "He is the firstborn" (ver. 15). He is the "I am" (John 8 : 58). He was prior to all created existences. **And by**, literally, *in*, **him all things consist**, *stand*, or *hold together*. He is the center of cohesion in the universe. He holds all things together in unity. The thought is akin to that in Heb. 1 : 3, "Upholding all things by the word of his power"; and to that in Acts 17 : 28, "In him we live, and move, and have our being." He is the bond of being and all existence.

18. Passing from nature or the world of creation to the world of grace the apostle presents Christ as head of the church. A parallel is drawn between the two. **And he is**, *himself*, emphatic, possibly with reference to some error of the Colossian church, the

head of the body, the church : who is
 *the beginning, *the firstborn from the
 dead ; *that in all *things* he might have
 19 the pre-eminence. For it pleased the
 Father that *in him should all fulness
 20 dwell : and, *having made peace

body, the church : who is the begin-
 ning, the first-born from the dead ; in
 order that he may become in all things
 19 pre-eminent. Because in him it pleased
 20 all the fullness to dwell ; and through
 him to reconcile all things to himself,

r Rev. 1 : 8 : 3 : 14.

s See refs. Acts 26 : 23.

t Sol. Song 5 : 10 ; John 3 : 31, 35 ; Heb. 1 : 5, 6.

u See refs. John 1 : 14, 16.

x See refs. Eph. 2 : 13-17.

head, the supreme ruling, vital, and sustaining power of the **body**, which is the **church**, in its universal sense. The relation of Christ to the church is here represented as a real and vital union. There is a connection of life, so that the body must be made up of living members, of believers. *The church* is here represented as a spiritual organic unity made up of the whole body of believers in Christ to the end of the gospel dispensation. It is not an organization in the world with officers, laws, and external ordinances. Those belong to local churches. (See on Eph. 1 : 22, 23.)

Who is, or, Seeing he is, the beginning, the origin and source of life (Acts 17 : 15 ; Rev. 3 : 14). He is the beginning to each member in particular and to the spiritual church collectively, not only by the impartation of spiritual life to the soul but of immortal life to the body. Christ as the head and the beginning is closely connected with his resurrection from the dead. His resurrection is a proof and manifestation of his headship, and also a firstfruit, and a pledge that the body shall live also. Hence the apostle adds **The firstborn**, likened to a birth, **from the dead**, from among and from the midst of the dead, coming forth into life. As the son was the firstborn as to the whole natural creation (ver. 15), so he is to the whole church spiritual. He was the firstborn in his resurrection, rising in "the power of an indissoluble life" (Heb. 7 : 16). Others had been raised to die again, but he was raised to die no more. **That in all things**, in nature, providence, and grace, in the universe and in the church, **he himself**, and he alone, **might have the pre-eminence**, that he might in all things *become first*, in dignity and rank, and be supreme.

19. This verse confirms the thought just expressed. The pre-eminence of Christ in all things is grounded on

the indwelling of the divine fullness of him. **For, Because, it pleased the Father**, or, it was pleasing to the Father. This may be grammatically rendered as above, or, *It pleased all the fullness to dwell*. I prefer the former. God the Father seems to be the subject of what follows. But the meaning is the same in either construction. **That in him**, that is, Christ, emphatic, as the central subject of thought. **Should all fulness**, rather, *all the fullness*. The fullness of what? This appears to be answered decisively by 2 : 9 where the same thought is more fully stated : "All the fulness of the Godhead." This affords the only adequate reason and ground for the statement of Christ's supreme and absolute pre-eminence. Lightfoot discusses the word *fulness* with great thoroughness and shows that it was a technical term in Paul's time, in Jewish theological schools, "denoting the totality of the divine powers and attributes." Notice the word **dwell**, implying a permanent abode. This was not to be temporary, but abiding. From eternity he possessed the divine essence and fullness ; but in his incarnation it was not till his work was accomplished in his death and resurrection that the divine fullness in respect to all things took up its permanent and everlasting abode in him as the Head of both nature and grace. And this was the result of the Father's good pleasure, "*It pleased the Father that in him,*" etc.

20. The reconciliation effected through Christ the reconciler. We have here the conclusion of this wonderful sentence, the climax ending in the atoning and reconciling work of Christ. God the Father and Christ the Son, are both engaged in this reconciliation. It is better to follow the Greek in rendering, and put the second clause first, thus : **And by, better, through, him to reconcile all things unto himself**, to God the Father, **having made**

through the blood of his cross, [†] by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, [‡] that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled [§] in the body of his flesh through

having made peace through the blood of his cross; through him, whether the things on the earth, or the things in the 21 heavens. And you also, being in time past alienated, and enemies in your mind in wicked works, yet now has he 22 reconciled in the body of his flesh

y See refs. 2 Cor. 5 : 18.

z Eph. 2 : 1-3, 12, 19.

a See refs. Eph. 2 : 15, 16.

peace through, by means of the **blood of the cross**, the blood which was shed upon the cross. The verb rendered *reconcile* is found in this exact form only here, in the next verse, and in Eph. 2 : 16 (on which see note). It means to change again completely from enmity to friendship, to bring back again to a state of harmony. It implies the race's innocence and fall in Adam, and the reconciliation *through him*, through Christ. Compare the use of the simpler form of the verb in Rom. 5 : 10 and 2 Cor. 5 : 18 (on which see note).

This reconciliation is effected through the *blood* of Christ which he shed in his death upon the cross. As blood represents the life (Deut. 12 : 23), so the whole life of Jesus on the earth was an offering for man, which culminated in the propitiatory sacrifice on the cross (Rom. 3 : 25). By this means through Christ God is said to reconcile *all things to himself*, and this is emphatically repeated and explained, *through him, whether things in earth or things in heaven*. All creation, the whole universe, is affected. The fall marred the harmony of all things. The reconciliation will restore that harmony. Compare Rom. 8 : 19-23, and notice how the whole creation will enjoy the blessed influence of the glorious liberty of the children of God. The apostle speaks by anticipation. The work which is going on the apostle views as an accomplished fact. All things are to be brought together and summed up in Christ (Eph. 1 : 10) in the new heavens and the new earth wherein dwelleth righteousness (2 Peter 3 : 13); and sin, death, the devil and his followers are to be consigned to an everlasting destruction (Rev. 19 : 20; 20 : 10; see note on Eph. 1 : 10).

The repetition "by him" indicates that this harmony of all things in subjection to God results entirely through Christ's mediatorial and atoning work.

The phrase, "having made peace, through the blood of his cross," is immediately connected with the reconciliation, and shows its ground and how it was possible (Rom. 3 : 25, 26). The Father, the God and Author of peace, effected it through the death of his Son (John 3 : 16). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5 : 1).

21-23. THE COLOSSIANS INCLUDED IN THIS RECONCILIATION; ITS PURPOSE AND HUMAN CONDITIONS.

21. And you also, ye Colossians, Gentiles, are included in this reconciliation. (Comp. Eph. 2 : 1.) **That were sometimes, once, alienated**, estranged from God. They are viewed not as originally alienated, but having become so, implying the primitive innocence of the race. (Comp. note on Eph. 2 : 12.) **And enemies to God in your mind**, in respect to your rational powers, manifested not *by*, but *in*, **wicked works** which ye planned, approved, and did. "The seat of the enmity is in that inner man which thinks, reflects, and wills, and its sphere of manifestation is 'in evil works,' which are religiously acts of hostility to God, because morally they are bad" (DR. ALEXANDER McLAREN). **Yet now**, though you were once enemies, **hath he**, God the Father, who is the subject throughout the passage (ver. 19, 20), **reconciled** through the finished work of Christ. (Comp. on Eph. 2 : 13.) The clause is continued in the next verse.

22. In the body of his flesh, his natural body which he had on earth, in distinction from his spiritual body which he now has, and from his mystical body, the church (ver. 18). It is possible that the apostle was aiming at something like the somewhat later Docetic heresy which held that our Lord's body was only a semblance. Jerome relates that some held to this "while the apostles were yet in Judea." **Through death**,

death, ^bto present you holy and unblameable and unproveable in his ²³sight: ^cif ye continue in the faith ^dgrounded and settled, and ^ebe ^fnot moved away from the hope of the gospel, which ye have heard, ^gand which was preached to every creature which is under heaven.

^hWhereof I Paul am made a minis-

through death, to present you holy and without blemish and blameless before ²³him; if indeed ye abide in the faith grounded and steadfast, and not moved away from the hope of the gospel, which ye heard, which was preached in the whole creation which is under heaven; of which I, Paul, became a minister.

^b Eph. 1 : 4; Titus 2 : 14; Jude 24.

^f Rom. 10 : 18.

^c John 8 : 30-32.

^g See refs. 2 Cor. 3 : 6; 1 Tim. 2 : 7.

^d Eph. 3 : 17.

^e John 15 : 6.

his atoning death, which in ver. 20 is brought to view by the words, "through the blood of the cross." (Comp. Heb. 2 : 14, 15.) The object and purpose of this reconciliation through Christ's death: *That he, the Father, might present you as a bride, "a chaste virgin to Christ"* (2 Cor. 11 : 2), "a glorious church" (Eph. 5 : 27), in the day of Christ's appearing (2 Cor. 4 : 14); **holy**, consecrated to God, dying to the world, living to him; **unblameable**, *without blemish*, free from the stains and blemishes of sin; **unproveable**, *blameless*, against whom no charge can be brought (Rom. 8 : 33); **in his sight**, *before him*, in the presence of God. The apostle views them perfect and complete in Christ, "without fault before the throne of God."

23. God has made peace and is effecting reconciliation in order that Christ may have a people holy before God. But this includes personal faith, effort, and activity. God's purpose depends on certain human conditions, **If ye continue in the faith, if indeed, or, Assuming that ye abide in, or rest, upon the faith**, persist in believing, in exercising faith. *If* suggests a doubt, and introduces conditions, the fulfillment of which was assured through grace on God's part, but only through perseverance on man's part. They were to abide in a living faith, **grounded upon the word and love of God, as upon a foundation stone, and settled, steadfast**, upon Christ and his eternal truth (1 Peter 2 : 6-9). This is the positive side of abiding in the faith. The negative side follows: **And not moved away, not constantly shifting**, like one ungrounded and unsettled, **from the hope, arising from and belonging to the gospel**. Compare "Christ in you the hope of glory" (ver. 27). The gospel proclaims peace

and reconciliation, and the hope of a present and eternal salvation in Christ. (Comp. Eph. 1 : 18; 4 : 4).

The mention of *the gospel* leads the apostle to refer to three matters of interest connected with the preaching the gospel as grounds of encouragement to steadfastness: (1) **Which gospel ye have heard**, more exactly, *which ye heard* at your conversion. Through the preaching of Epaphras they had received the gospel and learned by experience its power and were led to lay hold of the hope set before them. (2) **Which was preached to every creature which is under heaven**, rather, *in the whole creation, everywhere, among all nations under heaven*. It thus proved the gospel to be a message fitted for the whole race. Its great success showed that it was not of man, but of God. (Comp. ver. 6.) Paul uses strong and popular language. The converts at Pentecost doubtless carried back to their homes the news of salvation through Jesus the Christ (Acts 2 : 5). The great missionary activities of the apostolic age carried the gospel to all parts of the known world. (3) **Whereof I Paul am made, better, of which I Paul became, a minister**, when the Lord called me to it, "though I was formerly a blasphemer, and a persecutor, and injurious" (1 Tim. 1 : 13). The Colossians had doubtless heard of his former life and his wonderful conversion. He was a living witness to the power of the gospel and to the truth of Christianity. He had "seen the Lord" and "heard the words of his mouth." These three considerations were strong reasons why the Colossians should abide in Christ, exercising faith, "steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15 : 58).

24-29. THE APOSTLE'S JOY IN

24 ter:—^h who now rejoice in my sufferings for you, and fill up ⁱ that which is behind of the afflictions of Christ in my flesh, for ^k his body's sake,
 25 which is the church:—whereof I am made a minister, according to ^l the dispensation of God which is given to me

24 Now I rejoice in my sufferings for you, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for the sake of his body, which
 25 is the church; of which I became a minister, according to the stewardship of God which was given to me for you,

^h Rom. 5 : 3 ; 2 Cor. 7 : 4 ; Eph. 3 : 1, 13.

ⁱ 2 Cor. 1 : 5, 6.

^k See refs. ver. 18.

^l 1 Cor. 9 : 17 ; Eph. 3 : 2.

SUFFERING AND LABOR IN HIS MINISTRY.

24. Paul had presented a complete salvation and a universal gospel preached to all men. Of this he became a minister, which leads him to speak of his joy in the sufferings (this verse) and labor connected with his holy calling. **Who**, omitted by best manuscripts. Render, **Now**, in my imprisonment, as I view the glories of Christ's person, work, and gospel, **I rejoice in my sufferings for you** as Christians, especially Gentile Christians (ver. 27). It may be inferred from Eph. 3 : 1, 13, that his sufferings were those connected with his imprisonment which he endured as an apostle to the Gentiles. (Comp. Phil. 2 : 17, 18.)

And fill up that which is behind, etc., better, *fill up on my part that which is behind*, or, *lacking of fellowship of the afflictions of*, or, *with*, **Christ**. In this difficult passage it should be noted that the word *afflictions* designates outward calamities and tribulations. It evidently does not refer to our Lord's sufferings and death for sin and sinners, and the word is nowhere so applied in the New Testament. The phrase, *That which is behind*, may have the earlier classic sense, that of *time* rather than *quantity*. So Boise, who renders, "*I am filling up in turn those of the afflictions of Christ* (belonging to Christ and such as Christ suffered), *which are left behind*, which come afterward." "There was no deficiency in afflictions or anything belonging to Christ; but afflictions such as he suffered come afterward as the lot of all who follow in his steps" (BOISE). Such Paul experienced, and true Christians experience them now. (Comp. 2 Cor. 1 : 5 ; 2 Tim. 3 : 12.) Or, if we translate, *That which is lacking of the affliction of Christ*, then it may mean either to complete what was wanting in his own suffering for Christ, or in

Christ's sufferings in the person of his followers. (Comp. Matt. 25 : 34-40.) There is a fellowship, a participation of suffering which the Christian experiences with Christ (Phil. 3 : 10); and every Christian has his measure to fill out. In all these he has Christ's oneness, sympathy, and fellowship. "In all their affliction he was afflicted" (Isa. 63 : 9). There is no foundation here for the popish doctrine of indulgence and penances. There is no suggestion or implication that Christ's atoning work was incomplete. "The idea of expiation or satisfaction is wholly absent from this passage" (LIGHTFOOT). "The personal sufferings of Christ are over, but his sufferings in his people still continue. The apostle, in suffering for the sake of the church, felt that he was filling up the measure of those afflictions. . . Filled up what was yet wanting in the Saviour's sympathetic sorrows" (EADIE).

In my flesh,—in his natural body (comp. note on ver. 21), the seat and vehicle in which he was doing his part in filling up his measure of fellowship with Christ's afflictions. And this suffering was borne **for his body's sake, which is the church**. (See on ver. 9.) There is a remarkable contrast between Paul's frail, mortal body in which, and Christ's glorious spiritual body, the church, for which, the sufferings are endured.

25. Whereof I am made, of which I became, a minister. In ver. 23 he designates himself a minister of the gospel, serving in its behalf; here of the church, serving in behalf of its interests. As a servant of Christ he was a servant of both. This ministry was **according to the dispensation**, rather, *the stewardship of God* (from him and under him). Comparing his ministry to that of a steward, his office was according to the conditions and requirements of a steward or

for you, ^mto fulfil the word of God :
 26 ^{even} ⁿthe mystery which hath been hid
 from ages and from generations, ^obut
 now is made manifest to his saints :
 27 ^pto whom God would make known
 what ^{is} ^qthe riches of the glory of this
 mystery among the Gentiles ; which is
 28 ^rChrist in you, the hope of glory : whom

26 to fulfill the word of God, the mystery
 which has been hidden from ages and
 from generations ; but now it has been
 27 manifested to his saints, to whom God
 willed to make known what is the
 riches of the glory of this mystery
 among the Gentiles, which is Christ in
 28 you, the hope of glory ; whom we pro-

m Rom. 15 : 19.

n Rom. 16 : 25, 26.

q Eph. 1 : 7.

o Ps. 25 : 14 ; 2 Tim. 1 : 10.

p 2 Cor. 4 : 6.

r See refs. Rom. 8 : 10.

administrator in the household of God. And this had been **given** him, entrusted to him, **for you**, so far as they represented the household of God, and especially the Gentiles, of which they were a part (ver. 27). On Paul's ministry and stewardship among the Gentiles, see notes on Rom. 15 : 15, 16 and 1 Cor. 4 : 1. Also see note on Eph. 3 : 2. The purpose and object of his ministry was **to fulfil the word of God**, not to bring to pass its predictions, but *to accomplish fully* its design by unfolding its messages fully far and wide throughout the world. (Comp. Acts 26 : 16-21 ; Rom. 15 : 19.)

26. The apostle explains the gospel message as fully unfolded. Namely, **the mystery**, that Christ dwells in and among his saints, Gentiles as well as Jews, **which hath been hid from past ages and past generations.** In the New Testament the word *mystery* does not mean a truth that transcends the understanding, but a secret truth made known by revelation, and when revealed may or may not be easily understood. (See note on Eph. 1 : 9.) The heathen had their mysteries, in which certain rites and doctrines were made known to the initiated. "There is this difference, however, that whereas the heathen mysteries were strictly confined to a narrow circle, the Christian mysteries are freely communicated to all" (LIGHTFOOT). The apostle appears to make the same reference here as in Eph. 3 : 3, 5, 6, to the extension of gospel blessing through Christ Jesus, especially among Gentiles. The scope and plan of the Epistle to the Ephesians enabled him to present this thought more distinctly than in this Epistle. *From ages*, etc., the preposition has a time reference, *since ages* the longer period, and *since generations* the shorter period, *began*, from the beginning of intelligent creation.

This very emphatic expression occurs only here in the New Testament. It is not to be confounded with the expression, "before the ages," *i. e.*, from eternity (1 Cor. 2 : 7), when the divine purpose was formed concerning the mystery. The mystery had, however, been hidden since the beginning of the race. **But now**, in contrast to past ages and generations of concealment, **is made manifest**, better, *it has been manifested* through Christ, the Holy Spirit and preaching, **to his saints** in general, including Gentiles in particular (ver. 27). The fullness of the time had come (Gal. 4 : 4 ; comp. Eph. 3 : 10).

27. To whom God would, *was pleased*, or more exactly, *willed*, to **make known**. God purposed, indeed it was his good pleasure to reveal this to his saints (Matt. 11 : 27). **What is the riches, the wealth, of the glory of this mystery**, belonging to this revelation of universal gospel and of Christ dwelling **among and in the Gentiles.** On the phrase, *the riches of his glory*, see notes on Eph. 1 : 18 and Rom. 9 : 23. This glory of the gospel mystery is wide and far-reaching, connected with the revelation of Christ's person and grace, and with the blessings of salvation here and of its consummation hereafter. The phrase *in the Gentiles*, *in* and *among* them (the Greek *in* including both ideas) shows that these blessings are enjoyed by Jews and Gentiles alike ; and that this divine plan of extending the gospel to all mankind constituted this mystery.

Which mystery is Christ in you, including also the idea of *among you*, in you individually, among you collectively or as a body. In the preceding clause the idea *among* predominates ; in this *in* is the leading thought. Christ was in them by his Spirit ; they were partakers of his nature. As a

we preach, ^a warning every man, and teaching every man in all wisdom; ^b that we may present every man perfect ^c 29 in Christ Jesus: whereunto I also labour, striving ^d according to his working which worketh in me mightily.

claim, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ; to which end I labor also, striving according to his working, which works in me with power.

s Acts 20 : 20, 27, 31.

t 2 Cor. 11 : 2; Eph. 5 : 27.

u Eph. 1 : 19; 3 : 7, 20.

result Christ dwelt in their hearts by faith (Eph. 3 : 17). Christ in you, **the hope of glory**. Christ is the source and ground of hope. Compare "Christ our life" (3 : 4). Hope is rooted in him and rests on him. *Glory*, the future blessedness of the saints—begun here in being made heirs of God and joint-heirs with Christ and consummated in being glorified with Christ hereafter (Rom. 8 : 17; comp. 2 Cor. 3 : 18 and Phil. 3 : 21). The living of Christ in the heart now is a pledge of partaking of his glory hereafter. The experience of his indwelling here by his Spirit is an inspirer of a hope sure and steadfast.

28. Paul's preaching; its theme, method, and aim. **Whom**, Christ, not ritual observances or a doctrine of angels (2 : 16-18), **we** (Paul and his associates), **preach**, or, *proclaim*, Christ among the Gentiles as well as Jews the hope of eternal glory. *We* is emphatic in distinction from false and Judaizing teachers. (Comp. Phil. 1 : 15, 16.) He proclaimed Christ *a person*, not a system of theology first, but Christ first, who is the embodiment of all truth, the center of all promises and of all Scripture; the suffering, the risen and ever-living Christ, the God-man, the incarnate Christ, the head of the church and the Saviour of men. Thus he is set forth in this chapter.

Manner and character of his preaching. **Warning every man**, bringing the severer truths to bear upon the conscience in order to produce conviction and repentance. (Comp. 2 Cor. 5 : 11.) **And teaching every man**, instructing him as to salvation in order to the exercise of faith in Christ, and then to a life of faith and growth in grace. Both the warning and the teaching are necessary not only at the beginning, but also in after Christian life. **In all wisdom**, "in the manifold wisdom of God" (Eph. 3 : 10), in every form pertaining to our eternal salvation and to the kingdom of God. The thrice repeated *every man* emphasizes the uni-

versality of the gospel, and perhaps was intended to oppose the exclusiveness of Judaizing and gnostic teachers. Paul's teaching that the gospel was for all nations and for all men was opposed by growing and differing influences from time to time. The standpoint of attack had changed since he wrote his earlier epistles. "This great truth (the universality of the gospel) for which St. Paul gave his life, was now again endangered by the doctrine of an intellectual exclusiveness taught by the Gnosticizers at Colosse, as before it had been endangered by the doctrine of a ceremonial exclusiveness taught by the Judaizers in Galatia" (LIGHTFOOT).

The aim, **That we may present**, at the last great day, at the judgment seat of Christ (2 Cor. 5 : 10; comp. on ver. 22), **every man perfect**, matured and complete, **in Christ**. (See note on Eph. 4 : 13.) **Jesus** is omitted in the best text. Paul would present his converts at last absolutely and morally complete, not in themselves but *in Christ*, united in him by faith, and having not their own righteousness, which is of law, but that which is through faith in Christ, the righteousness which is of God, upon faith (Phil. 3 : 9; comp. note on Matt. 5 : 48).

29. Paul's individual labor in accomplishing the object of his ministry. **Whereunto**, *For which end*, to present every man perfect in Christ, **I also labour**, as well as preach, *toil with wearisome effort*. Notice how he changes to the singular, referring to his own individual and personal part in this work. *Striving*, *agonizing* in spirit (the same verb as in Luke 13 : 24), with an agonizing earnestness against internal and external obstacles to accomplish this end in view. The figure is taken from the athletic games (4 : 12; 1 Cor. 9 : 25), striving against hindrances to attain the goal. (Comp. Phil. 1 : 27.) **Striving, according to his working**, not according to his own strength, but *according to the measure of the energy of*

Christ, which worketh in me mightily, literally, *in power*, powerfully. Christ wrought in him by his Spirit, which was manifested in preaching the gospel, and also in spiritual and miraculous gifts. Christ was in him not only as "the hope of glory," but as the secret of power, the mainspring of action, and the assurance of victory (Phil. 4 : 13 ; 2 Cor. 12 : 9, 10).

PRACTICAL REMARKS.

1. Our position and mission in the church of Christ is not in ourselves, but through the authority and will of God (ver. 1 ; Acts 3 : 12 ; Gal. 1 : 15, 16).

2. The true saint is a practical Christian, one who is actively devoted to Christ, faithful to his cause, and trustworthy in the affairs of this life (ver. 2 ; Rom. 1 : 7, 8).

3. We should be quick to recognize, rejoice in, and thank God for the piety of others (ver. 3 ; 1 Cor. 13 : 4, 6 ; 1 Thess. 1 : 2, 3).

4. Faith is fundamental in Christian life and character, but it is manifested in love. Faith in Christ and love for Christians go together (ver. 4 ; 1 Cor. 13 : 2, 13 ; 1 John 3 : 14).

5. The hope of the Christian is assured as to the complete salvation of soul and body. Herein is a motive for continual thanksgiving and prayer and the exercise of faith and love (ver. 5 ; Rom. 8 : 24, 25 ; 1 John 3 : 3 ; Heb. 6 : 18, 19).

6. The gospel is not speculation but truth, it brings the true grace of God to our race and bears fruit in the lives of men and for the general good of the world (ver. 6 ; Gal. 5 : 22, 23 ; Titus 2 : 11, 12).

7. The aim of the Christian minister, and of every Christian : To be found faithful. Whatever we do for Christ will be immortal (ver. 7 ; Matt. 25 : 21 ; 1 Tim. 1 : 12).

8. Christian love is more than natural affection. It is the fruit of the Spirit (ver. 8 ; Gal. 5 : 22).

9. The knowledge of God's will is necessary to obedience, and lies at the foundation of Christian character and conduct (ver. 9, 10 ; John 13 : 17 ; 1 John 5 : 20 ; 1 Cor. 2 : 12, 13).

10. The highest aim of the Christian should be to please Christ (ver. 10 ; 1 Cor. 4 : 3 ; 2 Cor. 5 : 9 ; Gal. 1 : 10).

11. The grace and power of God will enable us to unite patience and joy in suffering (ver. 11 ; Rom. 5 : 3 ; 2 Cor. 7 : 4).

12. As opposite as is light to darkness is the condition of the man under grace to his former condition under sin (ver. 12, 13, 21, 22 ; John 3 : 16-21).

13. How glorious and how dear to the Father is the kingdom to which we belong, "the kingdom of the Son of his love." Surely we should be sons of love (ver. 13 ; 1 John 4 : 7, 8, 16-18).

14. Redemption begins with the forgiveness of sins and continues with pardoning mercy through all our present imperfect existence (ver. 14 ; 1 John 1 : 8-10).

15. Christ is the manifestation, the image of the invisible God, the Son of God and heir of all things (ver. 15 ; Heb. 1 : 2, 3).

16. The deity of Christ is evident from his work as creator and sustainer of all things (ver. 16 ; John 1 : 1-3).

17. Christ is the center of the material and spiritual world. Let Christ then in all things be pre-eminent in our affections (ver. 17 ; 3 : 1, 2 ; 2 Cor. 5 : 14, 15).

18. Christ is the life, the strength, and the authoritative will of his people, the sole lawgiver of the church (ver. 18 ; Eph. 1 : 22 ; 5 : 25-27).

19. Christ is a complete, perfect, and almighty Saviour. In all our wants we can go to him (ver. 19 ; Heb. 7 : 25 ; 2 Cor. 12 : 9).

20. How glorious the gospel of reconciliation through the atoning sacrificial blood of the cross. Beyond all human conception is the harmony of all things restored (ver. 20 ; Rom. 11 : 32-36).

21. Reconciliation becomes a personal fact in the experience of the believer. The mind is changed, the understanding enlightened, love takes the place of enmity, and peace fills the soul (ver. 21 ; 2 Cor. 5 : 17 ; Isa. 66 : 12).

22. The religion of Christ is designed to make us holy and fit inhabitants of heaven (ver. 22 ; Eph. 1 : 4 ; 5 : 27).

23. A living faith and holy living are necessary to salvation (ver. 23 ; James 2 : 14 ; Matt. 10 : 22 ; Heb. 10 : 38, 39).

2 FOR I would that ye knew what great ^a conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

x Gal. 4 : 19; Phil. 1 : 30.

2 FOR I wish you to know how great a conflict I have for you, and for those in Laodicea, and for as many as have not seen my face in the flesh; that their

y 4 : 13, 15, 16, Rev. 1 : 11.

24. Suffering for God's cause and people brings us into close relation to the affliction of Christ, and yields triumphant joy (ver. 24; Phil. 3 : 10; Rom. 5 : 2-5).

25. The ministry of the gospel is not a profession but a divine calling (ver. 25; 1 Cor. 4 : 1; 2 Cor. 4 : 1, 2).

26. The gospel message is for all mankind. The only hindrance to universal salvation is unbelief and the enmity of the heart (ver. 26; John 5 : 40; 16 : 9; Rom. 8 : 7, 8).

27. Christ is *for* us as Redeemer and Intercessor, and *in* us through faith and the Spirit as the hope of eternal glory (ver. 27; Heb. 11 : 1).

28. Preaching, its theme, method, and aim. It is a distinctive feature of Christianity that it centers in a person (ver. 27, 28).

29. There are toil and conflict in Christian service. We must strive like wrestlers for the mastery. "If we have not utilized *all* of our Christ-given strength in his service, we have not striven enough" (McLAREN; ver. 29).

CHAPTER II.

The apostle expresses his anxiety for the Colossian and Laodicean Christians, that they may be encouraged, united in love, and advanced into the full knowledge of Christ (ver. 1-3). And this he says, lest any one should lead them astray by specious arguments, though he indeed rejoices in their orderly conduct and their steadfast hope in Christ (ver. 4, 5). He exhorts them to continue in Christ as they at first received him (ver. 6, 7), and warns them against erring teachers who by a false philosophy would lead them away from Christ (ver. 8), whose divine fullness completely supplies all that outward rites symbolize, and whose perfect work abrogates the restrictions of Judaism and overthrows the powers of evil (ver. 9-15). They must not therefore submit to ritual observances, which are but a shadow of Christ, nor worship angels in place of Christ, who as Head

gives oneness, life, and growth to the body (ver. 16-19). But as they had, in their union with Christ, died with him, they should not be subject to the rudiments of this world, to the precepts and teachings of men, which indeed have a show of wisdom, but minister to the desires and conceits of one's carnal nature (ver. 20-23).

1-5. PAUL'S ANXIETY AND STRIVINGS FOR THE COLOSSIANS AND BELIEVERS ADJACENT.

1. **For** introduces an explanation and illustration of his *striving* in general (1 : 29) by his special *strife* in their behalf. The participle in the preceding verse suggests the noun here. **For I would that ye knew what great conflict,** better, *For I wish you to know how great striving, I have for you.* The *strife* was mostly internal, partaking of the nature of wrestling in prayer (4 : 12) and anxious solicitude. This was mostly all that his imprisoned condition would permit. In addition he would exert his influence upon those who in turn would exert theirs on others. **And for them at Laodicea,** a rich commercial city on the river Lycus, about eleven miles west of Colosse. It was at one time the capital of greater Phrygia. Its extensive ruins show its former greatness and importance. The Laodiceans were doubtless exposed to false doctrines and heretical teachers, such as troubled the Colossians. Hence the apostle's anxiety for them. **And for as many as have not seen my face in the flesh.** This lack of personal knowledge of him makes it evident that Paul had not visited those places, since churches had been organized in them. It shows how great had been the apostle's solicitude and strivings, in that it had extended beyond his personal acquaintance, to churches that owed their existence more or less indirectly to him. He knew of them through preachers who had gone out from the great meetings he had held at Ephesus, and they in like manner knew of him (Acts 19 : 10).

2. The aim of his strivings. The

2 that their hearts might be comforted,
^a being knit together in love, and unto
 all riches of ^a the full assurance of under-
 standing, ^b to the acknowledgment
 of the mystery of God, and of the
 3 Father, and of Christ; ^c in whom are
 hid all the treasures of wisdom and
 4 knowledge. And this I say, ^d lest any
 man should beguile you with ^e en-
 5 ticing words. For though I be absent

hearts might be comforted, they being
 knit together in love, and unto all the
 riches of the fullness of the under-
 standing, unto the full knowledge of
 3 the mystery of God, even Christ; in
 whom are all the treasures of wisdom
 4 and knowledge hidden. This I say, in
 order that no one may delude you with
 5 persuasiveness of speech. For though

z 3: 14.

a Eph. 1: 17-19; Heb. 6: 11; 10: 22.

b Eph. 3: 9.

c 1: 19; Eph. 1: 8.

d Ver. 8, 18; 2 Cor. 11: 13; Eph. 4: 14; 5: 6.

e 1 Cor. 2: 4.

f 2 Kings 5: 26; 1 Cor. 5: 3; 1 Thess. 2: 17.

general aim is stated in 1: 28, that he might present every one perfect in Christ. The same idea expanded is here presented. *In order that their hearts might be comforted and encouraged.* The verb has this twofold meaning. They needed to be consoled in trials and sufferings and encouraged in their exposure and conflicts with heretical teachers. *Being*, rather, *they*, the persons whom he would encourage, *being knit together, united in love*, "which is the bond of perfectness" (3: 14). *And unto*, *And entering into*, *all riches of the full assurance*, or, *fullness, completeness of the understanding*. Their union in love would lead to a wealth of assurance which would take possession of their understanding, or to the full and complete understanding that they knew and had the truth (1 John 5: 20). And this would advance *to the acknowledgment, to the full*, or *positive knowledge* (see on 1: 9), *of the mystery of God*. Through their union in love they would come into this full knowledge of the *hidden wisdom*, which is in Christ. *And of the Father, and of Christ*. The text here is uncertain; but the most probable text and rendering, adopted by the latest authorities, are, *the mystery of God, even Christ*, making Christ in apposition to mystery. This accords with what follows in the next verse. How much mystery, *hidden truth*, there had been in Christ, which was now revealed. (Comp. 1: 27; 1 Tim. 3: 16.)

3. *In whom, Christ, are hid* (emphatic) *all the treasures*, better, *all the treasures of wisdom and knowledge are hidden*, are concealed. Christ is the great storehouse of all wisdom

and knowledge, connected with the incarnation and redemption. On wisdom and knowledge, see Rom. 11: 33. In knowing Christ by faith and experimentally we enter into the knowledge of these treasures. Christ is the revelation of the Father and the embodiment of truth (John 14: 6, 7). Such words as *treasures, wisdom, knowledge, hidden*, were familiar to the Gnostics later, and doubtless were used by the false teachers at Colosse. The secrets which they falsely claimed for their systems were surpassed and more than realized by the gospel, and in Christ who was the Eternal Word and the Incarnate Wisdom. They were indeed hidden in Christ but not like the Gnostic mysteries, in order that they might be concealed from the great mass of people, but in order that they might be revealed to humble seekers, even "to babes" (Matt. 11: 25). If they were hidden to any it was to those who are lost and perishing, having been blinded by the god of this world (2 Cor. 4: 3, 4).

4. The reason of the preceding statement. *And this I say*, regarding his anxiety for them and that they might know more of Christ (ver. 1-3). *Lest any man should beguile you*, or, *that no one may reason you aside, delude you*. The verb occurs in the New Testament only here and in James 1: 22. Its idea is that of leading astray and deceiving. *With enticing words, in plausible discourse*, in specious words leading you into error. The noun is found only here in the New Testament, but occurs rarely in classic Greek and several times in ecclesiastical writers. It is used of probable argument as opposed to solid facts and mathematical demonstration; here in a bad sense in connection with the

in the flesh, yet am I with you in the spirit, joying and beholding ^s your order, and the ^hsteadfastness of your faith in Christ.

Exhortations to steadfastness, and warnings against false doctrine.

6 ¹As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: 7 ^hrooted and built up in him, and

I am absent in the flesh, yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith toward Christ.

6 As therefore ye received the Christ, 7 Jesus the Lord, so walk in him; having been rooted and being built up in him,

g 1 Cor. 14 : 40.

h 1 Peter 5 : 9.

i John 1 : 12, 13; 1 Thess. 4 : 1; Jude 3.

k 1 : 23; Eph. 2 : 20-22; 1 Peter 2 : 4-6

preceding verb. There is a plain reference to the deceiving and plausible arguments of the false teachers who were assailing the Colossian Christians and endeavoring to undermine the teaching and influence of the apostle. (Comp. ver. 8, 18.)

5. **For though I be absent in the flesh**, indeed, though I am bodily absent, **yet am I with you in the spirit**, in my spirit. This gives the reason and explanation of his words of caution. He is so present with them spiritually that he sees their exposures to the enemies of truth and their dangers and their need of warning. Yet at the same time he knows that their conduct is right and their trust in Christ firm, so that he can exhort them to continue in the same, **joying, rejoicing**, in what he hears concerning them, **and beholding**, as if actually in view, **your order**, your orderly conduct, **and the steadfastness**, the *firmness*, **of your faith in, toward, Christ**. The *order* refers more to the external state and conduct of the Colossian church; the *firmness* more to its internal state, the firm solidity of their faith in Christ. Lightfoot sees in these two words military figures, and renders them *orderly array* and *solid front* respectively. He supposes that the companionship of Paul with the soldiers of the Prætorian guard (Phil. 1 : 13) suggested the figures. "But neither word has this military sense of itself, but from the context, and here the context suggests nothing of the kind. . . Here the idea of a well-ordered state lies much nearer than that of an army. The apostle rejoices in the orderly arrangement of the Colossian church" (T. K. ABBOTT). One thing is evident, that the church at Colosse was sound in doctrine, belief, and practice.

6-7. CHARGED TO CONTINUE IN THE TRUTH OF CHRIST AS FIRST RECEIVED BY THEM. An appropriate conclusion to the preceding verses.

6. Their past faithfulness to Christ was a joy to the apostle, and also an encouragement that an exhortation to persevere in their course would be realized. **As ye have therefore received**, more exactly, *As ye therefore received* from your teachers at your conversion **Christ Jesus, the Lord**—an emphatic expression, *the Christ, Jesus the Lord*, the Messiah, Saviour, and the Lord over all. (Comp. 2 Cor. 4 : 5; Phil. 2 : 11.) Christ is the embodiment of all truth, and the expression here presents the summary of their whole Christian confession. "Though the reference seems mainly to reception by teaching, the object is so emphatically specified as apparently to require a more inclusive meaning. They received not only the *doctrine of Christ*, but Christ *himself*, in himself the sum and substance of all teaching" (ELLICOTT). **So walk ye in him**, so continue a life of faith and practice as shall agree with his Spirit, life, and teaching. *In him*, in spiritual union with him, as those whose "life is hid with Christ in God" (3 : 3). Since in Christ are the treasures of wisdom and knowledge, to continue in the knowledge of Christ as they had received it at their conversion would insure them against the danger of being led astray by false teachers. The idea, *in him*, is further dwelt on in the next verse.

7. **Rooted**, rather, *Having been rooted*, in him once for all, an accomplished and permanent fact. (Comp. Eph 3 : 18.) **And built**, rather, *and being built up upon* and *in him*, a continuing process still going on. The compound verb here, *building upon*, suggests a

stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

- 8 ¹ Beware lest any man spoil you through philosophy and vain deceit, after ^a the tradition of men, after the

and being confirmed in the faith as ye were taught, abounding therein with thanksgiving.

- 8 Beware lest there shall be any one that is carrying you away as spoils through philosophy and vain deceit, according to the tradition of men, ac-

¹ Ver. 18; Sol. Song 2 : 15; Jer. 29 : 8.

^m 1 Cor. 3 : 18, 19; Heb. 13 : 9.

ⁿ Ver. 22; Gal. 1 : 14.

foundation which most appropriately applies to Christ, who is conceived of both as the ground in which they were rooted and the foundation on which they were building the structure of a Christian character and life (1 Cor. 3 : 11; Eph. 2 : 22; Col. 1 : 23). **In him**, refers to both *rooted* and *built up*. **Stablished**, *being made firm*, still progressing, **in the faith**, in your faith in Christ. Their faith toward Christ had been indeed steadfast (ver. 5), but it needed to be increased in firmness. This goes along with the preceding thoughts. Faith unites us to Christ, and we are rooted and built up and made firm in him. The increase of our faith corresponds with our growth in spiritual life. **As ye have been taught**, *as ye were taught* by Epaphras when you first received the gospel (1 : 7). You were then taught to believe in Christ and accept the truth as it is in Jesus. Your progress consists in being built up in Christ and in being made firm in your faith in him, not in dropping your early lessons in the truth of Jesus Christ for the speculations of later pretenders. **Abounding therein**, in faith, overflowing, as it were, accompanied **with thanksgiving**, literally, *in thanksgiving*, environed by it. Some critical authorities omit *therein*; it is better to retain it. Thanksgiving is, however, the main thought of the clause and is an important accompaniment of a growing Christian life. The apostle makes thanksgiving prominent in his Epistles, and especially in this Epistle (1 : 12; 3 : 15; 4 : 2). Faith was to be abundant, exercised to the full, even overflowing, and attended and surrounded, as it were, with thanksgiving, exercised in a spirit of holy gratitude.

8-15. WARNING AGAINST FALSE TEACHERS, THE ANTIDOTE OF WHOSE TEACHING IS FOUND IN THE GLORIOUS PERSON AND WORK OF CHRIST.

8. A warning toward which all his previous words had been converging.

Beware lest any man spoil you.

This was not a mere improbable supposition, but an actual danger to which they were exposed and which might become a fact in their experience. Translate, *Take heed lest there shall be some one*, pointing to some known person (comp. Rom. 3 : 8; 1 Cor. 11 : 16; Gal. 1 : 7, 9), *carrying you off*, as his prey, leading you from the truth as captives to error, **through philosophy and vain deceit**. It is not philosophy in general, nor in its higher and better Grecian form, that is meant, but a Gnostic theosophy, blended with Judaistic speculation which prevailed among the Phrygians of the first century. This term, *philosophy*, does not occur elsewhere in the New Testament, and was probably used by the false teachers themselves. It is here closely connected with *vain*, or, *empty deceit*. The phrase may be very well expressed by "through philosophy, so called, which is vain deceit." This philosophy was characterized by vain deceit. "What the world calls knowledge is doubtless good, as far as it goes, but it goes not very far. And to the toiling, battling, climbing, aspiring, despairing sons of men who are vainly seeking by purely intellectual processes to work out spiritual problems, there is borne in accents of tenderest compassion the invitation of the great Teacher: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls'" (DR. P. S. HENSON, *Baptist Teacher*, April, 1901).

This false teaching is **after the tradition of men**. The word *tradition* means that which is *handed down*, especially by word of mouth (comp. Gal. 1 : 14), and is often used in a good sense (2 Thess. 2 : 15; 3 : 6; 1 Cor. 11 : 2); but here in a bad sense, with more or less reference to the secret teachings which were

rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily: and ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

cording to the rudiments of the world, and not according to Christ. Because in him dwells all the fullness of the Godhead bodily. And ye are made full in him, who is the head of every rule and authority: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circum-

o Ver. 20; Gal. 4 : 3, 9.

p 1 : 19; John 10 : 30, 38; 1 Tim. 3 : 16.

q 1 : 28; John 1 : 16.

r See refs. 1 : 16-18.

s Jer. 4 : 4; Rom. 2 : 29.

t See refs. Rom. 6 : 6.

handed down in heretical circles. Such sources of knowledge were claimed by the Essenes among the Jews, and later by the Gnostics among the Gentiles, and were communicated by them to their members. But they were but the deliverances, the teachings of men, without any divine authority (Gal. 1 : 1, 11). They were of human origin, but their substance was **after the rudiments**, the elementary principles of the world, of the non-Christian world. (See note on Gal. 4 : 3.) The rudiments, originally denoting the letters of the alphabet, were the worldly A B C principles of the opposing system of this deceitful philosophy, probably combining both Jewish and Gentile errors. **And not after Christ**, who is the center and source of all religious knowledge, and to whom all truth conforms. Jewish and heathen ceremonials, asceticism, and the worshiping of angels were not after Christ, as the apostle goes on to show.

9. Paul gives the reason of the preceding warning and explains the true doctrine which is "after Christ." This empty and deceitful philosophy is not after Christ, **for, or, because, in him**, in him alone, dwelleth continuously, now and forever, **all the fulness of the Godhead, of the divine nature, bodily**, in his glorified body (Phil. 3 : 21; see note on 1 : 19). The word rendered *Godhead* occurs only here in the New Testament and denotes deity, the essential nature of God, while the word in Rom. 1 : 20 denotes divinity, the divine qualities and attributes. The doctrine of angelic mediators held by the Colossian false teachers was a denial of Christ's essential divinity.

10. It was also a denial of their relationship to Christ, and of his Headship over all. It was thus not "after Christ." **And, because** (continued

from the preceding verse), **ye are complete**, better, *made complete, made full, in him*. Ye are filled out of Christ's fullness, and so ye share in his fullness by virtue of your fellowship with him. (Comp. 1 : 9; John 1 : 16; Eph. 4 : 13.) There was nothing wanting in this relation. There was no need of inferior mediators. **Who is the head of all principality and power**, every rule or sovereignty and authority, including the entire angelic world whose mediation the false teachers would have them seek. The clause may be freely rendered: *since he is the head*, etc., suggesting the reason of their entire fullness being in Christ, and the folly of seeking it elsewhere from inferior agencies. (Comp. Eph. 1 : 22, 23.)

11. Glancing back from their present fullness and completeness in Christ to the past, the apostle adds: **In whom also ye are**, rather, *ye were also, circumcised*, when ye were regenerated, at your conversion, **with the, rather, a, circumcision made without hands**, by the Holy Spirit (John 1 : 12; Rom. 2 : 29). They had received a spiritual circumcision in contrast to one in the flesh. Hence, the latter they did not need, and it was absurd for any one to demand it of them. This spiritual circumcision is described and characterized in two respects: First, it consists **in putting off**, a strong word, *in the stripping off*, by the Holy Spirit, **of the body of the sins of the flesh**, rather, *of the body of the flesh*, our fallen, unregenerate nature, the seat of sinful passions. (Comp. on Eph. 2 : 3.) *Of the sins*, omitted by the best text. The words appear to have been added by some copyist, as explanatory. Compare "body of sin" (Rom. 6 : 6), ruled by sin as its master. Second, it is characterized, **by, rather, in, the circumcision of**

12 ^aburied with him in baptism, wherein also ^aye are risen with *him* through ^athe faith of the operation of God, ^awho hath raised him from the dead.
13 ^aAnd you, being dead in your sins and the uncircumcision of your flesh, hath

12 cision of Christ; having been buried with him in your baptism, wherein ye were also raised with him through faith in the working of God, who raised 13 him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you he

^a See refs. Rom. 6 : 3-5.

^z 3 : 1, 2; Rom. 6 : 8-11; Eph. 2 : 4-6.

^y Eph. 1 : 19; 3 : 7.

^z Acts 2 : 24.

^a Eph. 2 : 1 5, 6, 11.

Christ, that circumcision which belongs to Christ, and which is effected through a spiritual union with Christ. That was the true circumcision (Rom. 2 : 28, 29). It cannot refer to the circumcision which Christ underwent, for it is a circumcision made without hands. For the same reason it cannot refer to baptism. Besides, the latter is presented as entirely separate in the next verse. The Colossian believers were no longer in the flesh, under ceremonial observances, but in the Spirit, united with Christ, serving in the newness of the Spirit and not in the oldness of the letter (Rom. 7 : 6; 8 : 8, 9).

12. And this inward change and union with Christ were implied and symbolized in their baptism, which consisted of immersion in and emersion out of water. As in Rom. 6 : 4, baptism is described as a burial and a resurrection, implying a death to sin and a rising to a new, spiritual life. **Buried**, rather, *Having been buried, with him in your baptism*. Closely connected in time with their true circumcision of the heart. Baptism was usually performed immediately upon believing, symbolizing union with Christ, as dead, buried, and risen (Acts 2 : 41; 8 : 12 35-38; 9 : 17, 18, etc.). It was also an open confession of subjection, devotion, and love to Christ, and a profession of faith in him as Saviour and risen Lord (Acts 19 : 5; 22 : 16; Gal. 3 : 25-28; Acts 2 : 38). **Baptism**. Lightfoot prefers the form of the Greek word, *baptismos*, here, which emphasizes the act of dipping as a process; but the weight of evidence is for the usual form, *baptisma*, which rather presents baptism as a completed act, a burial (this clause), and a rising (next clause).

Wherein, in which, referring to baptism. This "seems to me more natural, both grammatically and logically" (BOISE); so also Alford, Ellicott, Lightfoot, and others. But Chrysos-

tom, Meyer, and others, render *in whom*, referring to Christ. But the change here brought into view includes death unto sin and life unto righteousness, and is naturally symbolized by baptism. In the similar passage in Rom. 6 : 4 there is an undoubted allusion to burial and rising as both included in baptism. Both are in the sphere of baptism. The reference to Christ comes more naturally in connection with the following verb, *ye were raised together with him*. The putting on Christ (Gal. 3 : 27) implies a new Christlike life, and presupposes "the putting off of the body of the flesh" (ver. 11). This rising with Christ is effected **through the faith of the operation of God**, better, *through faith in the working of God*, as especially seen in the resurrection. Faith is the medium or means through which the new life is received. Baptism avails nothing without faith. This faith is a belief in the power of God as evidenced by the resurrection of Christ (Eph. 1 : 19, 20). It is only as faith recognizes a risen and living Saviour, that the act of baptism becomes of spiritual significance, and rising with Christ becomes an actual spiritual experience. The words, **who hath raised him from the dead**, are added, as the culminating exhibition of the mighty *working* of God, a pledge that the blessings of life here and hereafter are sure to the believer, that he is a partaker of Christ's life now and of his glory in the resurrection state.

13. Having stated the fact, *ye were also raised with him*, that is, with Christ, the apostle enlarges upon this fact, with special reference to Colossian Christians and to believers generally. Consult the parallel passages, Eph. 2 : 1-5. **You, Colossians, Gentiles, being dead**, or, *when ye were dead*, without spiritual and eternal life, **in your sins**, or, more exactly, *through your*

he quickened together with him,^b having forgiven you all trespasses; ^c blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, ^d nailing it to his cross; and ^e having

made alive together with him, graciously forgiving us all our trespasses; ^f blotting out the bond written in decrees that was against us, which was opposed to us, and he has taken it out of the way nailing it to the cross; de-

^b 2 Cor. 5 : 19.

^c Eph. 2 : 15, 16.

^d Gen. 3 : 15; Ps. 68 : 18; Isa. 53 : 12; Luke 10 : 18; John 12 : 31; Heb. 2 : 14.

trespasses (see note on Eph. 2 : 1), and the **uncircumcision of your flesh**, your degraded and unregenerate condition. There appears to be a contrast to the spiritual circumcision of ver. 11, which suggests here the symbolical sense. "Dead in your trespasses and your alienation from God, of which the uncircumcision of your flesh was a symbol" (T. K. ABBOTT). **Hath he quickened, you, I say, he made alive, together with him**, with Christ, having come into union with him by faith. That the subject *He* refers to God rather than to Christ, is grammatically the most natural. Compare Eph. 2 : 4, a close parallel, where God is the subject of "made us alive." **Having forgiven you, graciously forgiven us, all our trespasses.** *Us* instead of *you* is the best text. Paul hastens to include himself and all believers. This free and gracious forgiveness is connected with the act of quickening of spiritual life; logically, however, it precedes the quickening. (Comp. Eph. 4 : 32.)

14. Blotting out, in connection with their being made alive with Christ, and simultaneously with their forgiveness. The word rendered *blotting out* strictly means *wiping out* or *away*, as of tears (Rev. 7 : 17; 21 : 4); *effacing* or *blotting out* of sins (Acts 3 : 19), or a name (Rev. 3 : 5); *canceling* or *blotting out* a name or a document. **The handwriting of ordinances.** The *handwriting* is strictly a *note of hand*, and more generally, a *bond*, or written obligation. It has reference to the law in its entirety. The Mosaic law was obligatory upon the Jewish race as those who had entered into solemn covenant with God (Exod. 24 : 3; Deut. 27 : 14-26). The Gentiles had a "law written in their hearts, their conscience testifying with it" (Rom. 2 : 14, 15). *Of ordinances; in or by decrees*, as the word means elsewhere in the New Testament. (See note on Eph. 2 : 15.) The law

is here presented as a *bond*, an unpaid obligation, expressed or written in *decrees*. **It was against us**, legally as expressed in these decrees; and **it was contrary, hostile, directly opposed, to us**, like a drawn-up army in battle array.

And in addition to wiping or blotting out the bond, he **took**, he *has taken*, **it** (emphatic) **out of the way, out of the midst**, as an obstacle between us and God, as a barrier to our reconciliation and peace. And more than that, **nailing it to his cross**. Some supposed there is an allusion to an alleged custom of canceling a bond by driving a nail through it and affixing it to some object in a public place; but proof of such a practice seems to be wanting. The reference is rather to the crucifixion. The law, so far as it was against us, was crucified, as it were, with Christ. He was "made sin for us" (2 Cor. 5 : 21), he was "made a curse for us" (Gal. 3 : 13). The bond against us was discharged and canceled; it was removed as a barrier to salvation. Infinite justice and holiness being satisfied, God nailed the law, as it were, to the cross on which Christ had suffered. "In Christ's crucifixion the curse of the law was borne, and its obligatory and condemnatory power, its power as a *bond against us*, was forever extinguished and abrogated" (ELLCOTT). This is true of those who have been *made alive* with Christ (ver. 13). They are "not under law but under grace" (Rom. 6 : 14). They are not, however, relieved from moral obligation. The morality of the gospel is not less than that of the law; its service is that of love, and God-likeness its aim.

15. This verse is difficult of interpretation, growing out of the word rendered **spoiled** in the Common version, and in the Revised version, "having put off from himself." The Greek verb does not occur in any writer before

spoiled *principalities and powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore ^fjudge you ^gin meat, or in drink, or in respect ^hof an

spoiling the rulers and authorities, he made a show of them openly, triumphing over them in it.

16 Let no one therefore judge you in food, or in drink, or in respect of a

e Eph. 6 : 12.

f Rom. 14 : 3, 10, 13.

g See refs. Rom. 14 : 2, 17.

h See refs. Rom. 14 : 5, 6.

Paul, and rarely in any after him. It occurs here, and in 3 : 9, and its noun in ver. 11. It is in the middle voice, and means literally, *to strip off from one's self*. It is so taken by many commentators, and is explained to mean, that Christ having taken our humanity, he by his death stripped away from himself all opposing powers of evil that swarmed, as it were, around him. But it is a serious objection to this view that it necessitates a change of subject from God to Christ. To conceive of evil powers in the light of clothing wrapped around Christ seems far-fetched, and harmonizes poorly with the additional figure of triumphing over them as a conqueror. Others therefore take the verb here to mean *strip off for one's self*, for one's advantage, to *disarm*, to *despoil*. So the Bible Union and the American Revisers render. The **principalities and powers** (ver. 10) are evidently hostile forces and doubtless have reference to the evil angelic powers as connected with the false ideas of certain Colossian heretics. To conceive of disarming these powers of darkness, and despoiling them of their ornaments and regalia is a satisfactory meaning, and in harmony with the rest of the verse. "This view is equally tenable, whether the subject is taken to be God or Christ, and it seems less open to objection than the former" (T. K. ABBOTT).

Made a show of them openly, parading them as his captives, publicly and courageously. In the word *openly*, there seems to be a united idea of *openness* (John 7 : 4 ; 11 : 54) and *boldness* (Phil. 1 : 20). **Triumphing over them in it**, in the cross. At the moment of apparent triumph of his foes in the death of Christ on the cross he triumphed over them as evidenced by his resurrection and glorification. The enemies of God met their defeat in Christ's death, the powers of darkness were conquered, and captivity was led captive (Eph. 4 : 8). The imagery is taken from a Roman

triumph, in which the vanquished were publicly exhibited as stripped of their regalia and armor. (Comp. 2 Cor. 2 : 14.)

Through this section (ver. 8-15) there appears a double reference to the two characteristic errors which were united in the Colossian heresy. The Jewish element, holding to rites and ceremonies of the Mosaic law ; and the Gentile and Oriental element, which held to the importance of angelic influence and mediation in salvation. To these the apostle opposes Christ, whose work is complete, and needs none of these additions. Through his death God has done away the bond that was against us and despoiled all the opposing powers of evil.

16-23. WARNINGS IN APPLICATION OF THE PRECEDING PRINCIPLES. The apostle combats the false teachers on both sides, their ceremonial observances (ver. 16, 17) and their doctrine and worship of angels (ver. 18, 19), both of which were derogatory to the person and work of Christ (ver. 20-23).

16. In view of their high elevation as united with Christ and the Christian liberty they enjoyed, Paul exhorts and warns them against opposing doctrines and practices. **Let no man therefore**, in view of your relation to Christ and of the truths of the preceding verses (ver. 8-15), **judge you**, take you to task and sit in judgment upon you, **in meat, or in drink**, *in eating or in drinking*, as to which you have the right of Christian liberty (1 Cor. 10 : 23-30). The Mosaic law forbade certain kinds of food (Lev. 11 : 1 f.), but not of drink, except certain cases, as the Nazirite (Num. 6 : 3), or priests ministering in the tabernacle (Lev. 10 : 9), or drinking from vessels rendered unclean by the dead bodies of unclean animals (Lev. 11 : 34). The rabbinical traditions went much farther. It is probable that the false teachers, in their asceticism, like the Essenes, went far beyond the requirements of the law.

holyday, or of the new moon, or of the
17 sabbath days: ¹ which are a shadow of
things to come; but the body is of
18 Christ. ² Let no man beguile you of

feast, or a new moon, or a sabbath;
17 which are a shadow of the things to
18 come, but the body is Christ's. Let no

i Heb. 8 : 5 ; 10 : 1.

k Ver. 4 ; Rev. 3 : 11.

Or in respect of an holyday, of an annual *feast*, such as the Passover, Pentecost, feast of Tabernacles, etc. **Or of the, a, new moon,** a monthly observance (Num. 10 : 10 ; 1 Sam. 20 : 5, etc.). **Or of the sabbath days,** rather, *or a Sabbath*, the weekly observance of which was for the most part extremely punctilious and minute, according to Jewish precepts. The yearly, monthly, and weekly observances are here clearly intended. (Comp. Gal. 4 : 10.) The Sabbath as a Mosaic institution is evidently included, and special reference to the rules which ascetic Judaizing teachers were prescribing. The weekly Sabbath, however, was older than Moses, and dates back to creation. Its proper observance is indicated by the words of our Lord: "The sabbath was made for man, and not man for the sabbath" (Mark 2 : 27). This Sabbath rest of one day in seven is needful for both man's physical health and his spiritual well-being. Its requirement is satisfied in the Lord's Day under the new dispensation. Beyond this all holy days are unnecessary and, attended with danger. "That days sanctified by the church destroy the sacredness of the Sabbath is testified to by every Roman Catholic country in the world. And in our American cities there is many an earnest Christian who would shudder at the thought of driving in the park on Good Friday, who has no scruple against a pleasure ride there on Sunday. The Church of England Book of Common Prayer has its table of lessons "for Sundays and other Holy Days," and consistently there is nothing in all the book which indicates that Sunday is different from any other Holy Day except that the bans of matrimony must be published 'three several Sundays.' In the organ of the English high church party, which I have read weekly for years, I have seen frequent exhortations to the strict observance of the holy days appointed by the church, but not a line have I seen, so far as I remember, urging a better observance

of the Lord's Day. So it has always been; so will it always be; any human institution elevated to the rank of a divine ordinance will destroy the ordinance by the side of which it is placed. Where infant baptism is universally practised, believer's baptism is unknown. The Puritans understood this principle, and their love for the Sabbath forbade all holy days" (H. G. WESTON, *The Commonwealth*, December 15, 1898).

It may be noted that the two points, eating and drinking and the observance of days, are the same as those mentioned in Paul's other Epistles, as connected with Judaizing errors. As elsewhere, so here, Paul speaks from the high position of Christian liberty, and he would not have any one sit in judgment on a believer and condemn him in these respects.

17. This verse involves the reason of the preceding injunction. **Which** observances just referred to **are a shadow**, "an image cast by an object and representing the form of that object" (THAYER'S "N. T. Lex."), **of things to come.** These ordinances of the old dispensation were but shadows, unsubstantial in themselves, indicating a body which cast the shadow. (Comp. Heb. 10 : 1.) They were but types and resemblances of the blessings of Christ's kingdom and the gospel dispensation. They were not the real substance, **but the body**, that of which the other is the shadow, **is of Christ**, belongs to him. The reality and substance of the old dispensation is found in the new. The types and shadows had their fulfillment in Christ. When Paul speaks of *the things to come*, he is speaking from the standpoint of the Old Testament, and from it views the future blessings of the new covenant. The Epistle to the Hebrews is an expansion and beautiful exhibition of the thought here briefly expressed (Heb. 8 : 5 ; 10 : 1, etc.).

18. The apostle turns to the Gentile element of the Colossian error. **Let**

your reward in a voluntary ¹humility and worshipping of angels, intruding into those things ^mwhich he hath not seen, vainly puffed up by his fleshly 19 mind, and not holding the Head, ⁿfrom which all the body by joints and bands having nourishment ministered,

one defraud you of the prize, delighting in humiliation and worship of the angels, taking his stand on things which he has seen, vainly puffed up by 19 his fleshly mind, and not holding fast the head, from whom all the body, through the joints and bands supplied

l Ver. 23.

m Ezek. 13 : 3 ; 1 Tim. 1 : 7.

n See refs. Eph. 4 : 15, 16.

no man beguile you of your reward, rob you of your prize. The verb thus rendered means to *act as an umpire against one* in awarding the prize. Its noun is used of an athletic prize in Phil. 3 : 14, with reference to salvation or "the crown of life" (Rev. 2 : 10). The false teachers, against whom Paul would warn the Colossians, could not, however, act as umpire ; for Christ is the umpire or judge. But they could render the Colossians unworthy and defraud them of salvation by the tendency of their teaching. And this they were doing, not consciously, however, by their false doctrines. No names are mentioned, but their character is portrayed in the four clauses that follow.

In a voluntary humility. A difficult phrase. Literally, *willing in humility*. "This may mean, Let no one of *purpose* rob you of your prize"; or it may mean "*desiring*" or "*seeking to do it in humility*"; or it may be used as a Hebraism, "*having pleasure*" or "*delighting in humility*." We cannot suppose there was any purpose in these teachers to rob the Colossians of their prize ; but they might unintentionally do it by leading them to *seek* the prize in humiliations, etc. *Having pleasure, or, delighting in humility*, is perhaps implied ; but the Hebraism is a very strong one and without a parallel in the New Testament, though supported by several examples in the Septuagint (1 Sam. 18 : 22 ; Ps. 112 : 1, etc.). *Humility* is treated elsewhere, except in ver. 23, as a virtue. Here it is a false humility which assumed that God is too high and unapproachable to be worshiped directly, and inculcated the **worshipping** and mediation of **angels**. This is the spirit of saint worship now. In addition it is probable that these false teachers had false notions as to the power of angels, according them too great power.

Intruding into those things

which he hath not seen. *Not* is omitted in the best texts, according to the highest critical authorities. More literally, *entering upon things, stepping and standing conceitedly upon the things he had seen* in visions and pretended revelations, *dwelling upon them* and making a show of them. Closely connected with this is the idea of *reaching into* subtle and curious speculation about what he had seen in visions. The words are descriptive of a fanatical dreamer. This is the second trait.

Vainly puffed up by his fleshly mind. Self-conceited he prides himself in his intellectual ability, but his mind is under the control of his fleshly, carnal nature which dominates in the unregenerate state. His conceit was *vain*, empty, without ground or reason, closely connected with his false humility. This third trait is descriptive of intellectual arrogance.

19. A fourth trait. Not holding fast the Head, Christ (ver. 17 : 1 : 18), as no one could who taught and practised the worship of angels and the like. (Comp. use of the verb in Acts 3 : 11.) The figure of the head points to Christ as the source of spiritual life to all the members of his body, the church, as well as supreme sovereign and Lord. (See on Eph. 1 : 22).

From which, or, whom, since the head refers to a person. What follows involves a reason for holding fast the head, and shows the error of those who do it not. **All the body**, including all the members, **by joints and bands, through the connections and ligaments, muscles, etc.** (See note on Eph. 4 : 16.) **Having nourishment ministered, being supplied with nourishment**, a present participle implying that this process is continually going on. **And knit together.** All the parts are united together in dependence on the head. The same word rendered **compacted** in Eph. 4 : 16, on which see. The present participle

and °knit together, increaseth p with the increase of God.

20 Wherefore if ye be °dead with Christ from ° the rudiments of the world, why, as though living in the world, are ye
21 °subject to ordinances: °Touch not;
22 taste not; handle not (which all are to perish with the using); °after the

with nourishment, and knit together, increases with the increase of God,

20 If ye died with Christ from the rudiments of the world, why, as if living in the world, do ye subject yourselves to
21 decrees, Handle not, nor taste, nor
22 touch (which are all to perish with the using), according to the precepts

o 1 Cor. 12 : 12-27.

p 1 Cor. 3 : 6.

q 3 : 3; Rom. 6 : 2-11; see refs. 7 : 4, 6.

r Ver. 8.

s Ver. 16; Gal. 4 : 9, 10; 5 : 1-4; Heb. 13 : 9.

t 1 Tim. 4 : 3-5.

u Isa. 29 : 13; Titus 1 : 14.

again indicates the continuing and growing process. Thus the body, the church spiritual, **increaseth with the increase of God, groweth the growth of God**, that which God requires, supplies, and approves. The church in all its members is united with God through Christ, and not through angelic and inferior creatures. Lightfoot calls attention to the discoveries of modern physiology which throw additional light on the apostle's language: "The volition communicated from the brains to the limbs, the sensation of the extremities telegraphed back to the brain, the absolute mutual sympathy between the head and the members, the instantaneous paralysis ensuing on the interruption of continuity, all these add to the completeness and life of the image."

20. From the intruding teachers the apostle turns to their doctrines and precepts and makes an application to the Colossian believers, founded on their spiritual death with Christ. Omit **wherefore**, according to best authorities. A new application begins. **If ye be dead**, rather, *if ye died, with Christ*, when ye were regenerated and renounced the world (ver. 11, 13), as symbolized and professed in your baptism (ver. 12). **From the rudiments, away from the non-Christian and ritualistic principles, of the world.** (See note on ver. 8.) They had died at their conversion to all religious systems apart from Christ. They were no longer under the power of these rudiments; the dissolution was complete. (Comp. Rom. 7 : 4.) **Why, as though living in the world**, as if your life were in the realm of its thoughts and principles, and ye had not died with Christ, **are ye subject to ordinances**, better, *do ye subject yourselves to decrees*. The argument is similar to that in Rom. 6 : 2 in regard to continuing in sin.

"Your life is hid with Christ in God" (3 : 3). A worldly and ritualistic life was unsuited to them and unbecoming. Why then act like a worldling and allow any such system to be imposed upon them? Why subject themselves to the decrees of a formal ritualistic and worldly religion? Why turn again to the weak and beggarly elements? (Gal. 4 : 9.) In doing so they would not only act inconsistently, but they would be censurable and their deeds condemnable. Many prefer the passive, *why are ye subject*; but most prefer the middle, *why do ye subject yourselves*. The latter seems to be the more natural in this connection.

21. Examples of these rudimental decrees: As when they say, **Touch not; taste not; handle not**. Without the parenthesis, reverse the order of injunctions, *Handle not this, neither taste that, nor touch the other*. There is a climax of prohibitions, the strictest being the last. The application of these prohibitions was probably to articles of food and drink and to like things (ver. 16). They were doubtless exaggerations of the Mosaic law, and are given as specimens of the decrees enjoined by these Colossian false teachers. The form is the same as some rabbinical precepts. Their modern use as a motto in temperance reform at the present day is a most remarkable instance of exegetical perversion and misapplication. "The precepts of ancient false teachers are not needed in any way in carrying on one of the most important moral reforms of our time" (BOISE).

22. These ordinances or decrees enjoin abstinence in various ways from things, **which all are to perish with the using**, destined to *corruption in their consumption*; they are merely material, not moral and spiritual, and their end is dissolution in

commandments and doctrines of men? 23 • Which things have indeed a show of wisdom in π will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

π Matt. 23 : 27, 28.

23 and teachings of men? All which, having a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, [ministering] to the satisfaction of the flesh.

y Ver. 18.

the course of their natural use. (Comp. 1 Cor. 8 : 8.) This clause is parenthetical and thrown in to show that these objects deserve no such place in religion as these teachers give them. And these injunctions are **after**, or, *according to, the commandments and doctrines, teachings, of men.* (See Matt. 15 : 2, 8, 9; Mark 7 : 5-7, 14-23.) The Mosaic ritual had had its day and was fulfilled in Christ. The false teachers had gone beyond the law both in spirit and in deed. They would enjoin precepts no longer obligatory, especially upon Gentiles; and like the Pharisaic instructors, they had added the traditions and commandments of men. Notice that the question which begins with ver. 20 ends here. Why do ye who died with Christ subject yourselves to decrees . . . the precepts and teachings of men? The mere asking of the question suggests its answer. It is equivalent to a strong affirmation. Surely ye should not do this, so inconsistent and so contrary to Christ (ver. 8).

23. The character of these rudimentary decrees further described. **Which things, Which kind of things**—all such decrees as are after the precepts and teachings of men. **Have indeed a show of wisdom, are having a reputation indeed,** though not a reality, *of wisdom.* They were outwardly plausible with an apparent reasonableness. "It was characteristic of Jewish thought at the time to attempt to throw a glamour of philosophic fitness over Pharisaic doctrine and practice" (MOULE). **In will worship,** which one devises and prescribes for himself, *self-imposed worship,* instead of being devised and prescribed by Christ. **And humility,** so called and regarded by the false teachers, but really a false humility, as in ver. 18, as practised by ascetics. **And neglecting, an unsparing severity, of the body,** through ascetic abstinence and mortification of the body, based on the false idea that matter is the seat of sin.

Not in any honour, or, true value

to the body; its true honor being its consecration to the Lord (Rom. 12 : 1; 1 Cor. 6 : 13). But these ascetic practices treated the body with contempt and brought dishonor upon it. They were *for*, they contributed **to the satisfying of the flesh**, of the carnal nature, they ministered *to the full satisfaction* of many sensuous and corrupt natures feeding their religious conceit and pride (ver. 18). Similarly Alford, Meyer, Ellicott, and T. K. Abbott. "The words suggest that the observation of such precepts was supposed to bring honor, and in contradicting this Paul, with abrupt and sharp irony, declares that the only honor would be such as satisfied the carnal nature, and that their boasted *unsparing treatment of the body* was in very truth *the full satisfaction of the flesh*" (T. K. AB-BOTT). This appears to be the most natural and best interpretation of this very difficult passage. The Revised version renders, "*Not of any value against the indulgence of the flesh*"—these prescribed remedies have no real value in checking this indulgence, they have no substantial and lasting efficacy against bodily indulgences. This interpretation is open to certain difficulties: (1) In giving the Greek word for "honor" the sense of real "value," a very rare meaning of the word. (2) In translating the preposition meaning "for" by the word "against," a very doubtful meaning in this connection. (3) In giving the word "flesh" its physical instead of its ethical meaning which is most fitting here. (4) The word rendered "the satisfying" means *repletion, the full satisfaction* of the flesh, and finds its full sense in the self-righteous pride and vanity of these ascetic teachers. The observances contributed not to holiness nor to true worship, but rather to gratifying the impulses of a worldly carnal mind.

PRACTICAL REMARKS.

1. We should be interested in Christians everywhere, whether known or un-

known to us, giving them our prayers, our sympathy, and help (ver. 1; Matt. 6: 10; John 17: 20).

2. Unity, love, and settled views of truth and clear conceptions of God, as the Father and Son, are the best safeguards against error (ver. 2; 1: 23; Eph. 3: 17).

3. All wisdom and knowledge flow out from and center in Christ (ver. 2, 3; John 1: 4, 9; 1 Cor. 1: 24, 30).

4. Our theology is determined by our views of Christ (ver. 3-5; Matt. 22: 42; John 7: 40-42).

5. We must guard against false doctrines and false teachers, firmly, but gently, in a conciliatory spirit, but also in the love of the truth (ver. 4, 5; 2 Cor. 6: 11, 12; 7: 2).

6. As we received Christ as our Saviour and Lord, so our hearts, conduct, and lives should be conformed to him (ver. 6; John 6: 67-69).

7. A constant growth of Christian character is insured by a continuous offering of our hearts and lives to Christ (ver. 7; Eph. 3: 17-19).

8. Every age has its false teachings of human philosophy, the speculations of men, which tend to corrupt the word of God and tarnish his glory (ver. 8; Mark 7: 6-8).

9. Christ is the test of truth. Our doctrine and practice must be "according to Christ" (ver. 8, 9; Eph. 4: 20-24; Gal. 2: 14, 20).

10. In Christ is God's fullness and through Christ our fullness. We can continue full of his blessing and grace only as we are united in him in a living union (ver. 10; 1 John 1: 3, 4).

11. A new heart is essential to personal godliness. Rites, ceremonies, and ordinances are nothing without it (ver. 11; Gal. 6: 14, 15).

12. Baptism is significant of a dead past and a living present and future. It is expressive not only of the new birth, but also of the whole Christian life, including a glorious resurrection (ver. 12, 13; Rom. 6: 4-6).

13. Justification, the forgiveness of sins, and the beginnings of a new life are inseparable (ver. 13; Rom. 3: 25; Eph. 1: 7).

14. In the cross the law received its death as a means and method of salvation (ver. 14; Eph. 2: 13-15).

15. In the cross death and hell were vanquished, and the obstacles to reconciliation between God and the sinner were removed (ver. 15; Rom. 3: 26; 2 Cor. 5: 18).

16. The law as a covenant of works has no claims on the Christian. We are no longer under its rites, ceremonies, and institutions, but under the gospel as a covenant of grace and a law of love (ver. 16; Rom. 6: 14; 1 John 4: 19).

17. All that was substantial and abiding in the law is in the gospel. The law, with its rites and ordinances, was but a shadow and was fulfilled in Christ (ver. 17; Rom. 3: 31).

18. An apparent humility, a religious pride, speculations on the unseen, and the worship of saints or angels are often found united in false teachers (ver. 18; Acts 17: 21, 22).

19. Not holding fast to Christ as Saviour and Lord, as teacher and the truth, is fatal to one's religion (ver. 19; Eph. 4: 17, 24).

20. A ceremonial religion is inconsistent with true Christianity (ver. 20; John 4: 24, 25; Rom. 14: 17).

21. No one has authority to appoint rites and ordinances in the church and make them binding on the human conscience (ver. 21; Gal. 1: 8, 9).

22. There is much will worship in the world, self-imposed and not commanded of God. It unites an apparent humility with a show of wisdom (ver. 23; Isa. 1: 12).

23. All such false doctrines and practices bring no true honor to God or men, and tend to self-righteousness, conceit, and the satisfying of a fleshly mind. "All these professed methods of overcoming evil are opposed to 'any true honor' and right use of the body; and though they have 'the appearance of wisdom' in devotion, humility, and subjugation of the body, they do in fact only serve 'to the satisfying of the flesh,' the carnal element: and thus they increase the evil which they profess to overcome. Asceticism is, after all, but another form of carnality" ("Annot. Par. Bible," ver. 23.)

Exhortations to practical holiness; and to the discharge of relative duties.

3 IF ye then ^abe risen with Christ, seek those things which are above, where ^aChrist sitteth on the right hand 2 of God. Set your affection on things above, ^bnot on things on the earth.

3 IF then ye were raised together with Christ, seek the things above, where Christ is, sitting on the right hand of 2 God. Set your mind on the things above, not on the things on the earth.

^a See refs. 2 : 12, 13.

^a See refs. Eph. 1 : 20.

^b Prov. 23 : 5 ; 1 John 2 : 15-17.

CHAPTER III.

Paul passes from the doctrinal and polemical portion of the Epistle to the ethical portion. As the Colossian believers, having died to sin, had risen to a new spiritual life, he exhorts them to conform their lives to this high ideal, in setting their affections on things above, being thus partakers of a hidden heavenly life (ver. 1-4); in putting to death all the sinful thoughts, words, and actions of their former state (ver. 5-11); in putting on the garments of their renewed nature, kindness, forbearance, forgiveness, and love (ver. 12-14); in having the peace of Christ rule their hearts, the word of Christ guide their teaching, exhortations, and worship, and in doing all in the name of Christ with thankfulness (ver. 15, 17); and in practising these principles of godliness in the family, be they wives, husbands, children, fathers, servants, or masters (ver. 18-25; 4 : 1).

3 : 1-25 ; 4 : 1-6. EXHORTATIONS TO CONFORM TO THEIR NEW RISEN LIFE. We here pass from the doctrinal and polemical portion of the Epistle to the ethical. Nothing more is said about false and heretical teachers; and there is no more controversy regarding false doctrines. From their spiritual union with the risen Christ the apostle enforces private, social, family, and other Christian duties, in various relations in life.

1-4. THEY ARE TO CONFORM THEMSELVES TO THEIR NEW LIFE: IN SETTING THEIR MINDS ON THINGS ABOVE. The first verse forms a transition from the controversial to the practical. The first words, "If then ye were raised together with Christ," connects this paragraph with what goes before, and the general exhortation, "Seek the things above," as a summary of the precepts that follow.

1. If ye then, as a matter of fact.

There is no doubt expressed or implied. The fact of their risen life is assumed, and the thought may be expressed, *Since then ye, be risen*, rather, *were raised, together with Christ*, at your conversion and as symbolized in your baptism. That this resurrection was a spiritual one, experienced in their regeneration, seems evident from the exhortations which follow, all relating to their new spiritual life. It is also contrasted with their death from the rudiments of the world (2 : 20), and is connected with faith and with deliverance from sins (2 : 12, 13). As respects the Father, they were raised together with Christ, in his eternal purpose, as the elect of God (ver. 12; Eph. 1 : 4); as respects the Son, at the time of his resurrection; as respects the Holy Spirit, at the time of their regeneration; as respects themselves, actually at their conversion (ver. 11, 13) and symbolically in their baptism (ver. 12).

Seek those things which are above, seek *habitually* the things that are spiritual and heavenly and which pertain to eternal life. Seek "treasures in heaven" (Matt. 6 : 20, 23), "the prize of their heavenly calling" (Phil. 3 : 14), and to "sit in heavenly places" (Eph. 1 : 3). **Where Christ sitteth on the right hand of God**, rather, *where Christ is, seated on the right hand of God*. Christ is the center of the spiritual world, exalted and sharing the throne with the Father. What a motive! As united to Christ and risen with him they surely will wish to seek the things that pertain to the place and kingdom where he is. His exalted position will surely draw their minds up above the low things of earth to the things of a reigning and triumphant Christ.

2. The thought emphasized and expanded. **Set your affection on things above**, *Mind* habitually the things above, heavenly things. Not

3 ^c For ye are dead, ^d and your life is hid
4 with Christ in God. When Christ *who*
is ^e our life, ^f shall appear, ^g then shall
ye also appear with him in glory.
5 ^h Mortify therefore ⁱ your members

3 For ye died, and your life is hidden
4 with Christ in God. When Christ, our
life, shall be manifested, then will ye
also with him be manifested in glory.
5 Put to death therefore your members

^c See refs. 2 : 20.

^d John 10 : 28-30; 2 Tim. 1 : 12; 1 Peter 1 : 3-5.

^e See refs. John 1 : 4.

^f Matt. 25 : 31; 2 Tim. 4 : 8; 1 Peter 5 : 4; 1 John 3 : 2.

^g John 6 : 39, 40; Phil. 3 : 21; 1 Thess. 4 : 16, 17.

^h Rom. 8 : 13; Gal. 5 : 24.

ⁱ Rom. 6 : 13.

only seek, but have your mind upon and care for these things. **Not upon the things on the earth**, worldly pursuits, possessions, and pleasures, with special reference to the lower tendency of earthly things (ver. 5-9; comp. Phil. 3 : 19). We may use the world without abusing it. But it must be secondary, and made subservient to the higher and heavenly interests of the soul.

3. Reason for the injunction just given. **For ye are dead**, rather, *ye died*, to sin and the world at your conversion when ye became united with Christ by a living faith (2 : 11, 12, 20). Thus death is an accomplished fact. **And your life**, your real spiritual life which ye have by virtue of your union with Christ. This is none other than eternal life, the true life of the soul which comes from knowing God through Jesus Christ (John 17 : 3). **Is hid**, *has been and is hidden*, beyond the reach of death, and concealed as to its glory and full development **with Christ in God**. It is a continuing fact. The uncreated Christ in God brings to view the channel, source, and union on which this life depends. "In him was life" (John 1 : 4). "With thee is the fountain of life" (Ps. 36 : 9). Christ "who is in the bosom of the Father, he" alone hath "declared him" (John 1 : 18). Whoever is with Christ, therefore, is "in God," since the Father was in him, and he in the Father (John 17 : 21, 22). His life is in union with Christ's life, and while it is already begun, it is largely concealed from others and from himself. "It doth not yet appear what we shall be" (1 John 3 : 2). "The world knows neither Christ nor Christians, and Christians do not even fully know themselves" (BENGEL). Since, therefore, the life of believers is hidden with Christ in God, their minds should be directed toward divine things, as the ruling object of their efforts and aims.

4. Enlargement of the thought of the

preceding verse. The apostle views the manifestation of our hidden life with Christ's manifestation at his second coming. **When Christ who is our life**. An emphatic advance on the preceding statement. Our life is not merely *hidden with Christ*, but Christ *is our life*, our life is in him, and apart from him we can have no higher spiritual life (1 John 5 : 12). He is the Word by whom all existence has been spoken into existence and sustained (1 : 16, 17; John 1 : 3). The apostle also includes himself and believers generally with his Colossian readers, by changing "*your*" to "*our* life." Many ancient documents, however, have "*your*," but critical authorities more generally prefer "*our*." **Shall appear**, more exactly, *shall be manifested*, in glory at his second coming (1 Peter 5 : 4; Acts 1 : 11). He is now hidden from our sight. **Then shall ye also appear, be manifested, with him in glory**. Their hidden life will then be brought into view. As they are partakers of Christ's life (2 Peter 1 : 4) their manifestation must be *with him*. As their life is hidden with him in God, it can only be manifested in all its glory, when Christ himself shall be manifested in glory, in the effulgence of his visible and spiritual presence at his second coming (Rom. 8 : 17, 18; 1 John 3 : 2). It limits the idea too much to style this life the resurrection-life. The believer already has it and enjoys its beginning; its full enjoyment will be Christ in the future glorified state. "Now I know in part, but then shall I know even as also I am known" (1 Cor. 13 : 12).

5-11. IN PUTTING TO DEATH ALL OF THE SINS OF THEIR UNREGENERATE STATE. Thus negatively would they conform to the high ideal of their new life.

5. **Mortify therefore**, better, *Put to death therefore*, in view of the fact that ye died and were raised together

which are upon the earth: * fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, 6 which is idolatry: † for which things' sake the wrath of God cometh on the 7 children of disobedience: ‡ in the which ye also walked some time, when 8 ye lived in them. § But now ye also

which are on the earth; fornication, uncleanness, passion, evil desire, and 6 covetousness, which is idolatry; on account of which things the wrath of God 7 comes on the sons of disobedience; in which things ye also once walked, 8 when ye lived in these things. But

k See refs. Eph. 5 : 3-6.

l Rom. 1 : 8; Rev. 22 : 15.

m See refs. 1 Cor. 6 : 11.

n See refs. Eph. 4 : 22-31.

with Christ (ver. 1, 3), **your members**, the old man, your carnal self, **which are upon the earth**, in opposition to "the things above" (ver. 2). The word rendered *members* usually designates parts of the human body, as hand, foot, eye, etc. But evidently it does not here refer to literal members, from the explanatory words that follow, "fornication, uncleanness," etc., and from the fact that Paul never represents the body and its members as evil in themselves. It must be used in a figurative and spiritual sense, with reference to our fallen, unregenerate nature. (Comp. on 2 : 11.) Also the phrase, "I behold another law in my members" (Rom. 7 : 23; Gal. 5 : 17, 24). That the apostle "has not in mind the life of the ascetic, and does not approve of it, may be seen clearly enough in 2 : 23, and from the tenor of the whole Epistle. Paul elsewhere exhorts that *the members* be used as *instruments of righteousness* (Rom. 6 : 13); thus showing that the members themselves *per se* are not to become dead, but only in their evil tendencies, only as it respects their misuse" (BOISE).

The apostle mentions certain grosser, and also some more subtle, sins in oppositional relation to *members*. As if he had said, I mean, such as, **fornication, uncleanness** (Gal. 5 : 19), **inordinate affection, passion** (Rom. 1 : 26; 1 Thess. 4 : 5), **evil concupiscence, evil desire, evil longings**, a more general word than *passion*. "The same vice may be viewed as a *passion* from its passive, and a *desire* from its active side" (LIGHTFOOT). These four words describe the unchaste and voluptuous side of heathen life. **And, the, covetousness**, the well-known *grasping greed* and *avarice*, common in the Gentile world, and a trait also of the Pharisees (Luke 12 : 15). **Which is**, or, *since it is*, **idolatry**, an idolatrous regard for whatever constitutes riches; setting one's affections upon wealth, serving

and trusting it as the god he worships. The connection of covetousness and sins of impurity (Eph. 4 : 19, note) may be explained from the fact that they both proceed from the same source, a *selfish greed* which turns away from God to lower things of sense (Rom. 1 : 28, 29; comp. note on Eph. 5 : 3).

6. For which things' sake, or, *on account of which things*, the sins just enumerated. This has almost its exact parallel in Eph. 5 : 6, on which see note. The words, **on the children, sons, of disobedience**, are omitted by a few ancient documents. The evidence, however, seems to me to be in favor of their retention.

7. In the which (neuter) sins, or, *Among whom* (masculine), the children of disobedience, **ye also walked some time, ye also**, as well as the other Gentiles, *once walked*. The pronoun may be grammatically either masculine or neuter. While the verb *walked* in the sense of *conduct, action*, is most commonly used in the Epistles to the Colossians and the Ephesians of things, not of persons (4 : 5; Eph. 2 : 2, 10; 4 : 17; 5 : 2), yet if the words "sons of disobedience" are retained in the text, the reference is most naturally to them (masculine). This is decidedly favored by Eph. 2 : 3. An apparent tautology at least is also avoided. See next clause. **When ye lived in them**, rather, *in these things*, in these sins. The verb *walked* denotes single past acts of conduct; *lived* expresses a continued state, condition in life. From the living acts issues the walking. The whole refers to the period before they died with Christ (ver. 3). And whether the relative be regarded as masculine or neuter, the same thing is expressed or implied. They had lived in a state of sin, and had conducted themselves like Gentiles, showing plainly that they were sons of disobedience.

8. But now, in your present con-

put off all these: anger, wrath, malice, blasphemy, ^o filthy communication out of your mouth. ^p Lie not one to another, ^q seeing that ye have put off the old man with his deeds; and have put on the new man, which ^r is renewed in knowledge ^s after the image of him that created him: where there is

now, do ye also put off all these, anger, wrath, malice, railing, foul speech out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, who is being renewed unto knowledge, according to the image of him who created him; where can be

o Eph. 4 : 29 ; 5 : 4.

p Lev. 19 : 11 ; Eph. 4 : 25.

q Eph. 4 : 22, 24.

r Rom. 12 : 2.

s Eph. 4 : 23, 24.

dition, in contrast to the past, **ye also**, as well as other believers. In the preceding verse Paul compares them with the heathen from whom they had separated; in this, with believers whom they had joined. **Put off**, or, *away*, at once and entirely, **all these**, without exception, including the grosser sins already mentioned, and others which he proceeds to enumerate. In Christ they were ideally and professedly dead to all these; they are now to conform themselves to their profession. **Anger**, the more settled passion; **wrath**, the more sudden outburst. (See note on Eph. 4 : 31.) **Malice**, or, *badness*, which lies deeper down in the heart, out of which spring wrath and anger, or into which these may subside. **Blasphemy**, *railing*, or, *slander*. **Filthy communication**, *foul and abusive speaking*. The Greek word thus rendered occurs only here in the New Testament. It means, literally, *foul talking*; from this is derived the idea of *abusive language*, to which the *railing* gives vent. "The word can only mean 'abuse' when the abuse is 'foul-mouthed.'" And thus we may suppose that both ideas, 'filthiness' and 'evil-speaking,' are included here" (LIGHTFOOT). **Out of your mouth**, with reference to *railing* and *foul speech*. The other three nouns, "anger, wrath, malice," designate the evil emotions out of which proceed railing, foul and abusive speech. The sins of uncleanness are brought into view in the last verse; those that show a want of love in this.

9. A charge against an additional heathenish sin. **Lie not one to another**, discontinue once for all this habit formed in heathenism. Lying is characteristic of the heathen everywhere. Since the apostle warns his readers against this sin only in this Epistle and in that to the Ephesians

(4 : 25. on which see note), it may have been specially prevalent in the province of Asia. Christ is the truth, and truthfulness is an essential characteristic of true Christianity. The Colossian believers must stop lying *among themselves*. This was the place to begin, and the result would be truthfulness everywhere and among all classes. **Seeing that ye have put off**. Here we have the motive or reason for breaking off at once the habit of lying. Since ye have put off **the old man**, your former condition and relation in your unregenerate state (Eph. 4 : 22, note), **with his deeds, his practices**, including the sins enumerated, and especially all forms of deception and falsehood.

10. **And have, and having, put on the new man**, your present condition with its changed modes of feeling, thoughts, and actions. This new man was formed in them at regeneration, and it is still being formed after Christ. **Which new man is renewed, is being renewed** by the Holy Spirit, progressive sanctification. **In**, rather, *unto*, the attainment of the **full knowledge**, of God, the gospel, and divine things. (See note on 1 : 9.) **After, or, according to, the image of him, of God, that created him**, the new man. Their renewal, according to God's image, will correspond with their knowledge of God. (Comp. 2 Cor. 3 : 18.) Some see here an allusion to the creation (Gen. 1 : 26, 27). The Father, Son, and Holy Spirit were concerned both in the original creation and in the creation of the new man. The three persons of the Godhead are one in essence, and there is a unity in their purposes and operations.

11. The apostle adds the fact of the oneness of all true believers in Christ. Since all were being renewed after one image, they would necessarily be one in their spiritual state and likeness.

neither ^tGreek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: ^ubut Christ is all, and in all.

- 12 Put on therefore, ^vas the elect of God, ^wholy and beloved, ^xbowels of mercies, kindness, humbleness of mind, 13 meekness, longsuffering; ^yforbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do

no Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

- 12 Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long- 13 suffering, forbearing one another, and freely forgiving each other, if any one have a complaint against any, even as the Lord freely forgave you, so also do

^t See refs. Rom. 3 : 29; Gal. 3 : 28; Eph. 6 : 8.

^u Gal. 6 : 14; Eph. 1 : 23.

^v Rom. 1 : 6, 7; 1 Thess. 1 : 4; 1 Peter 1 : 2. ^w Rom. 8 : 29, Eph. 1 : 4. ^x Eph. 4 : 32; Phil. 2 : 1.

^y Matt. 18 : 21, 22.

Where, in which state of the renewed man, **there is neither**, rather, *where there can be no*, **Greek and Jew**, no distinction of race and nation, as Gentile and Jew. **Circumcision and uncircumcision**, no distinction on ritual grounds and ceremonial observances. **Barbarian**, no distinction on account of the want of civilization and culture, not even of the rudest of nations, the lowest of savages, as then represented by the **Scythian**. **Bond, free**, no distinction on the differences of social conditions, such as exist between bondmen and freemen. (Comp. Philem. 16.) **But Christ is all**, including all things and all persons. He is over all things (Eph. 1 : 21); in him all things subsist (1 : 17); and he is the head of the body, the church (1 : 18). All believers are alike in him, and hold the same relation to him. He is the Saviour and elder Brother to them all. All earthly distinctions fade away into nothing before him. **And in all**, dwelling by his spirit in all alike. Believers are all in vital union with him, and his spiritual presence and life are in them all (comp. Gal. 3 : 28), and especially the last clause, "For ye are all one in Christ Jesus."

It is possible that Christ is here set forth as everything in the new life in contrast to the views of the Colossian false teachers, whose systems were exclusive on its Jewish side with reference to Gentiles and on its Gnostic side with reference to barbarous and more uncultured nations.

12-14. IN PUTTING ON THE GRACES OF THEIR RENEWED NATURE.

12. Put on therefore, as a garment woven from within. Having put on the new man, make it an accom-

plished and practical fact in your lives in being clothed with these virtues, clothed as a plant is clothed with beauty. **As the elect, the chosen ones, of God.** (See Eph. 1 : 4; 1 Thess. 1 : 4.) **Holy**, set apart and consecrated to God, **and beloved**, upon whom God has set his love. The fact that they were God's elect, holy and beloved, was a strong motive for putting on these Christian virtues. **Bowels, a heart**, the seat of the emotions, **of mercies, of compassion**, feelings of tenderness and pity. **Kindness**, benevolent and endearing treatment of others. (See on Eph. 2 : 7.) **Humbleness of mind, humility**, unselfish views of one's self and of one's dependence upon God. (See on Eph. 4 : 2.) **Meekness**, gentleness and submission under ill-treatment and trial. **Longsuffering**, slow to avenge one's wrongs and retaliate. On the last two words compare on Eph. 4 : 2.

13. How the preceding exhortation is to be obeyed. By **forbearing one another**, exercising a patient spirit and avoiding resentful feelings. (See on Eph. 4 : 2.) **And forgiving one another**, exercising favor and being gracious to one another. (See on Eph. 4 : 32.) **If any man have a quarrel**, rather, *a complaint, against any*. The Revised version puts a semicolon here, and connects **even as** with the words that follow. So also T. K. Abbott.

Even as Christ, or according to many of the best documents, *as the Lord, forgave, freely forgave, you, so also do ye*. He forgave freely, entirely, and forever. Compare Eph. 4 : 32, "As also God in Christ forgave you," and see note. Paul makes

14 ye. And above all these things ^aput on charity, which is the ^abond of perfect-

15 ness. And let ^bthe peace of God rule in your hearts, ^cto the which also ye are called ^din one body; ^eand be ye thankful.

16 Let the word of Christ ^fdwell in you richly; in all wisdom teaching and admonishing one another ^gin psalms and hymns and spiritual songs, singing

14 ye; and over all these put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to which ye were also called in one body; and be thankful.

16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; with psalms, hymns, spiritual songs, in grace sing-

^a John 13 : 34; Rom. 13 : 8; 1 Cor. 13; 1 Peter 4 : 8.

^a 1 John 4 : 7-12.

^b Rom. 14 : 17, Phil. 4 : 7.

^c 1 Cor. 7 : 15.

^d Eph. 4 : 4-6.

^e Ver. 17; 2 : 7.

^f Deut. 6 : 6-9; Jer. 15 : 16.

^g See refs. Eph. 5 : 19.

Christ our example and rule of action (1 Cor. 11 : 1).

14. And above, rather, over, all these virtues—the figure of a garment is continued (ver. 12). **Put on charity, love,** the fundamental and all pervading grace. (See on 1 : 4; 1 Cor. 13 : 13.) **Which is the bond,** the band which unites and holds together all those graces and virtues which make up perfection. However virtuous a person may appear, yet without love he is selfish and so far wanting perfection. "Love binds the virtues into a harmonious whole, not as if they could exist without it, for it might be called by a different figure—the root of all; but the figure of clothing here adopted required that its relation to the other virtues should be put into a different aspect" (T. K. ABBOTT). "Love is to be the girdle that is worn over all the graces, binding them together, and completing the spiritual attire" (Annot. Par. Bible").

15-17. IN HAVING CHRIST RULE IN THEIR HEARTS, WORDS, AND DEEDS.

15. And let the peace of God, rather, *of Christ*, according to the best manuscripts. It is the peace which Christ gives. "My peace I give to you" (John 14 : 27). He is the "Prince of peace" (Isa. 9 : 6), the "Lord of peace" (2 Thess. 3 : 16). The immediate reference is to peace among themselves. **Rule in your hearts.** The figure used in the verb rendered *rule* is that of an umpire or judge in a contest, and here the general idea is that of the peace of Christ controlling the emotions as the ruling principle in their hearts. And so it would govern their words and actions (next two verses). **To the which peace, also ye are,** better, *ye were also, called.* At your conver-

sion. It was God's design that you should be called to possess this peace **in one body**, as you now actually are, being members of the spiritual church, the mystical body of Christ. (Comp. Eph. 2 : 16; 4 : 4.) "As ye were called as members of one body, so let there be one spirit animating that body" (LIGHTFOOT).

And, suggesting and introducing an important addition, **be ye, or, become thankful,** grow in the spirit of gratitude to God who called you. This will increase with the increase of the peace of Christ. The two will mutually act upon each other. (Comp. on Eph. 5 : 4.) Thankfulness implies the peace of God, and this peace governing the heart is productive of peace among themselves, and of unity of feeling, desire, and purpose.

16. Let the word of Christ, that proclaimed by him, his teachings, the gospel (1 Thess. 1 : 8), **dwell habitually in you,** individually and collectively as a church. **Richly,** in a large measure and fullness as exhibited in the following results. So that **in all wisdom,** in every kind of Christian wisdom, given by the Lord (Eph. 1 : 17). Join this to what follows, not to the preceding clause, **in all wisdom teaching and admonishing one another.** (Comp. note on 1 : 28.) Mutual instruction, exhortation, and warning are to be exercised by them. We catch a glimpse of the simple forms of worship and services in the apostolic churches. These mutual exercises were evidently not confined to public services.

Another result of the word dwelling richly in their hearts. This clause should be separated from the preceding by a semicolon. **In psalms and**

- ^b with grace in your hearts to the Lord.
 17 And ¹ whatsoever ye do in word or deed, *do all* in the name of the Lord Jesus, ² giving thanks to God and the Father by him.
 18 ¹ Wives, submit yourselves unto your own husbands, ^m as it is fit in the Lord.
 19 ^a Husbands, love *your* wives, and be not ^b bitter against them.
 20 ^p Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

- ing in your hearts to God. And whatsoever ye do, in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him.
 18 Wives, submit yourselves to your husbands, as is fitting in the Lord.
 19 Husbands, love your wives, and be not
 20 bitter toward them. Children, obey your parents in all things; for this is
 21 well pleasing, in the Lord. Fathers,

h 4 : 6. *i* 2 Chron. 31 : 20, 21; Prov. 3 : 6; 1 Cor. 10 : 31. *k* 1 : 12; Rom. 1 : 8; Eph. 5 : 20.
l Eph. 5 : 22-24. *m* Eph. 5 : 3. *n* Eph. 5 : 25, 28, 29, 33. *o* Eph. 4 : 31. *p* See refs. Eph. 6 : 1-3.

hymns and spiritual songs, the several forms of sacred music among early Christians. (See note on these words in Eph. 5 : 19.) **Singing with grace**, rather, *in grace* given you from God in his spiritual power and presence, *singing in your hearts*, in heart-praise as well as vocal song, **to the Lord**. Whether private or public singing is engaged in, it is to be worship and praise from the heart to God.

17. And, in addition to the injunctions of the preceding verse, **whatsoever**, in everything, **in word or deed**, a very emphatic and complete expression (1 Cor. 10 : 31). The Christian is to be wholly and absolutely devoted unto the Lord (Rom. 14 : 7, 8). **Do all, things, in the name**, in and through his name as his disciple, as dependent on him, and in the spirit of those who bear his name as their Lord and Master. (Comp. on Eph. 5 : 20.) **Giving thanks to God and the Father**. Omit *and*, according to the best manuscripts, *to God the Father*. **By**, or, *through*, **him**, as the medium, the Mediator of our thanks as well as of the Father's gifts (Eph. 5 : 20; Rom. 1 : 8). Notice how Paul enforces thankfulness in this Epistle at the end of his exhortations (1 : 12; 2 : 7; 3 : 15; 4 : 2). It is a keynote of the Epistle. "O God, who is a Christian, if all our words and actions are to be a sacrifice of praise offered to God through Jesus Christ, as our Priest, Pontiff, Mediator; with him as God's true victim; in him as God's temple; on him as God's altar; after him as our law and model; under him as our Master and King; in his spirit, purposes, motives, disposition, aim, as he is our head" (QUESNEL).

18-25; 4 : 1. IN PRACTISING THE

PRINCIPLES OF GODLINESS IN THE FAMILY. The Christian home is noticed as a special place for Christian living, and the exercise of godliness in domestic and social relations.

18. Wives, submit yourselves, loyally recognize, **your own husbands** (*own* omitted by the best text), as the divinely appointed head of the family and leader in the marriage relation. The submission is not that of a servant, but that of devotion and love. **As is fit**, *as was fitting*, under nature, and still *is fitting*, under grace **in the Lord**, in his service and for those who are spiritually in union with him. (See note on Eph. 5 : 22-24.)

19. Husbands, love, cherish a Christian love, hallowed by the gospel, toward **your wives** (1 Peter 3 : 7; see note on Eph. 5 : 25 f.). **And be not bitter, show no bitterness, against, toward, them**. The verb denotes the exercise of an irritable temper and a cross mode of treatment. The husband's headship is not for the exhibition of domination and superiority, but for guidance in love, wisdom, and peace.

20. Children, obey your parents, the mother equally with the father (Prov. 1 : 8; 6 : 20). Disobedience to parents was a common sin among the heathen. **In all things**. The parents addressed are those in the Lord (ver. 18), Christians. In the Christian family no conflict would be expected between duty to parents and duty to God. God's claims are forever supreme (Matt. 10 : 37). **For this is well pleasing to God**, who is the source and soul of all that is "right" (Eph. 6 : 1; see note) among all his creatures. **Unto the Lord**, rather, according to the best

21 ^a Fathers, provoke not your children *to anger*, lest they be discouraged.

22 ^r Servants, obey in all things *your* masters ^aaccording to the flesh; not with eyeservice, as menpleasers; but in

23 singleness of heart, fearing God. And whatsoever ye do, do *it* heartily, as to

24 the Lord, and not unto men; ^tknowing that of the Lord ye shall receive the reward of the inheritance: ^ufor ye

provoke not your children, that they be not discouraged. Servants obey in all

things your masters according to the flesh; not with eye-service, as menpleasers, but in singleness of heart,

23 fearing the Lord. Whatever ye do, work heartily, as to the Lord, and not

24 to men; knowing that from the Lord ye will receive the recompense of the inheritance. Ye are servants of the

q See refs. Eph. 6 : 4.

r See refs. Eph. 6 : 5-7.

s Philem. 16.

t Eph. 6 : 8.

u 1 Cor. 7 : 22.

text, *in the Lord*, in his service, and as those in spiritual union with Christ.

21. Fathers, addressed to them as heads of families in the government and education of children. The same exhortation would apply to mothers and to any others performing these duties. **Provoke not your children to anger.** *Do not irritate them*, by unwise, unloving, despotic treatment; by undue exactions, impulsive, ill-chosen words, unreasonable commands, and the outbursts of an uncontrolled temper. **Lest they be discouraged**, and *lose heart* in trying to do what is right, and to win the approbation of parental love. (Comp. on Eph. 6 : 4.)

22. Servants, bond-servants, or slaves. (See note on Eph. 6 : 5.) **Obey in all things, in everything.** The command is absolute, as in ver. 20, yet guarded by the concluding words, "fearing the Lord." The apostle takes for granted that between Christian servants and masters there would be no conflict as to human and divine claims. The same exceptions would exist in the relations both of children and servants. **Masters according to the flesh**, as to their bodies and to earthly things, implying that the relation of master did not extend to spiritual and heavenly things. (See on Eph. 6 : 5.) **Not with eyeservice as menpleasers**, serving not from motives of duty and love, but only for inspection and a selfish desire merely to please men (Eph. 6 : 6). **But in singleness, in honesty and sincerity, of heart.** (See on Eph. 6 : 5.) **Fearing God**, rather, according to the best text, *the Lord*, revering Christ with holy, loyal reverence as the true Lord and Master. Let your tasks be performed, not merely to men, but as servant of Christ, your spiritual and heavenly Master. Illus-

trate by the little maid of Naaman's wife, and Gahazi, Elisha's servant (2 Kings 5 : 2, 3, 20 f.).

23. And whatsoever ye do, ye may be doing, at any time in your daily service, **do it heartily, from the soul**, or, as we say, *do it from the heart*, just the opposite of eye-service. **As to the Lord**, as if ye were doing it to and for the Lord, and **not unto men**. They are ever to keep in view that they are serving Christ in their daily tasks. "This does not admit of any debasing obedience, or of any yielding to sinful requirements" (BOISE). Christian duty extends to the whole Christian life, and always bears a relation to Christ as Lord. (See note on ver. 17; comp. Eph. 6 : 6.)

24. The exhortation enforced. Knowing, equivalent to, *Because you know*, giving the motive for such sincere and hearty service. **That of, or, from, the Lord ye shall receive the reward, the full recompense, of the inheritance**, which consists in the inheritance which is promised to the saints (1 : 12). "There is a special point in the word, inasmuch as slaves could not be inheritors of an earthly possession" (T. K. ABBOTT). The slave is the Lord's freedman (1 Cor. 7 : 22); a son also, and an heir of God (Rom. 8 : 15-17; Gal. 4 : 6, 7). The master and slave in these respects stand on a level before Christ. (See on Eph. 6 : 8.)

For, omitted in the best text. **Ye serve, or, Ye are servants of, the Lord Christ.** He is your master; he has redeemed and purchased you, and he will most surely recompense those who serve him. Many, however, take the verb as an imperative, *Serve the Lord Christ*, introducing a solemn and impressive injunction in connection with the next verse. This seems to me preferable. It was natural for the

25 serve the Lord Christ. But [†]he that doeth wrong shall receive for the wrong which he hath done: and [†]there is no respect of persons.

25 Lord Christ. For he that does wrong will receive again for the wrong he did: and there is no respect of persons.

z 1 Thess. 4 : 6.

y See refs. Acts 10 : 34.

apostle to sum up what he had said by an exhortation to serve the Master Christ in their human service. And the connection with what follows seems clear, natural, and intelligible.

25. But, rather, For, according to the best text. *For*, introducing the reason for the last exhortation, **he that doeth wrong**, whether master or slave, "bond or free" (Eph. 6 : 8), **shall receive back, be requited, for the wrong which he hath done, which he did.** Some refer this to the master, as an encouragement to the servant. Others apply it to the servant, enforcing faithfulness to Christ in faithful service to his master. It seems better to regard the application as general, as above, with reference to both servant and master. So Jerome, Lightfoot, and many others. It is very probable that Paul had the case of Onesimus in mind, since he wrote to Philemon about this time. **And there is no respect of persons** with the Lord Christ, who is "both their master and yours" in heaven. (See note on Eph. 6 : 9.) The Divine Master is an impartial judge. He respects neither the person of the rich man, nor of the poor, neither of the master nor of the servant, above the other. No partiality will be shown by the Judge at the day of final retribution. All will be tried by the same standard, and each one will receive the things done in the body (2 Cor. 5 : 10).

PRACTICAL REMARKS.

1. Heavenly aims, giving direction to all our earthly pursuits, are alone consistent with our risen Christlike life (ver. 1-5; Rom. 6 : 2 ; 8 : 11 ; John 14 : 1, 2).

2. A gospel paradox: The Christian is dead, yet alive (ver. 1, 2; Gal. 2 : 20).

3. The new life of the believer is secure with the unseen Christ (ver 3; 2 Tim. 1 : 12; John 10 : 28, 29).

4. The believer's spiritual life begins in union with Christ here, and will be consummated with the manifested glorious Christ hereafter (ver. 4; 1 Thess. 4 : 17, 18; 2 Thess. 1 : 10).

5. Of all evil passions covetousness most dethrones Christ from the soul (ver. 5; Eph. 5 : 3, 5).

6. The putting to death of our evil propensities is necessary to the development and growth of our new life (ver. 5, 7; Mark 9 : 29-38; 1 Cor. 9 : 27).

7. Holiness is as essential to the divine nature as love. Justice is inseparable from holiness; and the divine wrath is the natural expression of holiness in its antagonism against sin (ver. 6; Rom. 1 : 18; 2 : 8, 9).

8. The remembrance of a past sinful life should awaken penitence, and lead to the crucifixion of the old man and his deeds (ver. 7; 1 Peter 4 : 3).

9. Purity and truthfulness are the fruits of the religion of the Bible. Lying and lewd talk are heathenish and unbecoming the Christian (ver. 8, 9; Eph. 4 : 25-32).

10. The Christian has undergone a radical change in regeneration; but his growth in sanctification is dependent to a certain extent on himself, in putting off the old man, and putting on the new (ver. 10; 2 Peter 3 : 18).

11. All believers are in their spiritual state so united to Christ as to necessitate their oneness in him (ver. 11; Eph. 4 : 4).

12. Christian graces and virtues are the garments of the new man—the clothing and adornments of the believer's soul (ver. 12, 13; Isa. 52 : 1; 61 : 10; Rom. 13 : 12-14).

13. The Christian girdle is love, which keeps the garments of grace and virtue in their places (ver. 14; Rom. 13 : 10; 1 Cor. 13 : 1).

14. The regulator and ruling principle in the Christian soul is the peace of Christ. Gratitude is its natural product (ver. 15; Phil. 4 : 7).

15. The doctrine of Christ should pervade our hearts, enrich our understandings, mold our worship in prayer, teaching, admonition, and song (ver. 16; 1 : 28; Eph. 5 : 19, 20).

16. "The word of Christ is the word of

- 4 MASTERS, ^a give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.
2 ^a Continue in prayer, and ^b watch in

- 4 MASTERS, render to your servants that which is just and equitable; knowing that ye also have a Master in heaven.
2 Persevere in prayer, being watchful

^a Lev. 19 : 13; Eph. 6 : 9.

^a See refs. Luke 18 : 1.

^b Matt. 26 : 41.

truth, and therefore we must believe it; the word of precept, and therefore we must obey it; the word of salvation, and therefore we must love it; the word of promise, and therefore we must rejoice in it" (PENDLETON). (Ver. 16, 17.)

17. Do all in the name of Jesus, not in our own name; as his representative, by his authority as the Lord, in dependence on his power, and in faith in him; not of compulsion, but from gratitude (ver. 17; Acts 3 : 12, 16; Rom. 7 : 25).

18. In the family, Christianity has most signally displayed its power of refining, ennobling, and sanctifying earthly relationships (ver. 18-25; 1 Peter 3 : 1-10).

19. The reciprocal duties of wives and husbands are fashioned after the likeness of Christ and the church (ver. 18, 19; Eph. 5 : 22-33).

20. The reciprocal duties of children and parents: implicit, reverential obedience and tender, inspiring authority (ver. 20, 21; Eph. 6 : 1-4).

21. The reciprocal duties of servants and masters: faithful, unselfish obedience and just, fair treatment (ver. 22-25; Eph. 6 : 5-8; Philem. 8).

22. Order and government are in the nature of things and it is the will of God that some should command and others obey; for the highest good and the best interests of all (ver. 18-25; Rom. 13 : 1, f.).

23. The believer should perform all his domestic duties as one who lives a new risen life, in union with the risen Christ (ver. 1, 17-25).

24. The Christian brotherhood lies at the basis of all domestic relations among Christians. Their duties as Christians do not interfere with, but rather help, their duties as members of the family (ver. 18-25).

CHAPTER IV.

Having concluded his exhortation to Christian masters (ver. 1) the apostle enforces upon the Colossians, constancy

in prayer, especially for himself and his work, and a wise conduct in action and speech toward the unconverted (ver. 2-6). In conclusion, he refers them to Tychicus and Onesimus, the bearers of the Epistle, for further matters regarding himself (ver. 7-9); sends greetings from several Jewish and Gentile brethren (ver. 10-14), with his own salutations to divers persons with a message relating to the church at Laodicea and another to Archippus (ver. 15-17), and closes with an autograph benediction and request (ver. 18).

1. This verse ought not to have been separated from the preceding chapter, as it concludes the enforcement of duties in the Christian family. **Masters**, or, *lords*, who according to Roman law and custom had absolute right over their slaves, **give**, or, *render on your part*, indicating that there were reciprocal duties between masters and *bond-servants*. **That which is just and equal**; in a Christian spirit exercise *justice* and *equity*, according to God's law and the principles of the new life you are now living. This was strong and strange language in those days, when under Roman law slaves were regarded as chattels, and the power of life or death was in the master's hand, and he could do with as he liked. But Paul was sowing seed which in due time was to do away with human slavery. **Knowing**, introducing a reason of the exhortation; **that ye also**, as well as your bond-servants, **have a Master**, in whose hands ye are and to whom ye are accountable, the one **in heaven**. As ye would have him treat you, so do ye to them (Matt. 7 : 2). Learn also from Christ your Master to be masters like him. (Comp. on Eph. 6 : 9.)

2-6. CONSTANT PRAYER. WISE CONDUCT TOWARD THOSE WHO ARE NOT CHRISTIANS. Exhortations both as to the inner and outer life.

2. Continue, give constant attention to, **persevere**, in prayer, includ-

3 the same ^c with thanksgiving; ^d withal praying also for us, that God would ^e open unto us a door of utterance, to speak ^f the mystery of Christ, ^g for which I am also in bonds; that I may make it manifest, as I ought to speak.
5 ^h Walk in wisdom toward ⁱ them that are without, ^k redeeming the time. Let

3 therein with thanksgiving; at the same time praying also for us, that God may open to us a door for the word, to speak the mystery of Christ, for the sake of
4 which I am also in bonds, that I may make it manifest, as I ought to speak.
5 Walk in wisdom toward those without,
6 buying up the opportunity. Let your

^c 3 : 15; Phil. 4 : 6.

^d See refs. Rom. 15 : 30-32; 2 Thess. 3 : 1.

^e 1 Cor. 16 : 9; 2 Cor. 2 : 12.

^f 1 : 26; Matt. 13 : 11; 1 Cor. 4 : 1; Eph. 6 : 19.

^g Eph. 3 : 1; 6 : 20; Phil. 1 : 7.

^h See refs. Matt. 10 : 16; James 3 : 13, 17.

ⁱ Mark 4 : 11; 1 Cor. 5 : 12, 13; 1 Thess. 4 : 12.

^k See refs. Eph. 5 : 16.

ing the ideas of continuance and earnestness in its exercise. It amounts to "Pray without ceasing" (1 Thess. 5 : 17), with added fervor (Acts 1 : 14; 6 : 4; Rom. 12 : 12; comp. note on Eph. 6 : 18). **And watch in the same, in it.** Prayer must be attended with effort and with wakefulness of heart and mind. It must not be engaged in carelessly, listlessly. We must not weary in it, nor from force of habit pray mechanically; but wakefully and watchfully, in readiness for the assaults and devices of the tempter, or for the summons of the Judge. **With, literally, in, thanksgiving,** in the spirit of thankfulness, and as a natural result, with thanksgiving (3 : 15, 17). "Thanksgiving is the feather that wings the arrow of prayer—the height from which our souls rise most easily to the sky" (McLAREN).

3. In connection with his exhortation to prayer the apostle asks prayers for himself. **Withal, At the same time, praying also for us**—Paul, Timothy (1 : 1), and other helpers in his work,—as well as for yourselves and others. (Comp. Eph. 6 : 19.) The object of the prayer was not for the personal benefit of himself and fellow-workers, but for the promotion of their work. **That God would open unto us a door of utterance,** rather, *a door for the word*, for a favorable reception of the preached gospel; that a full opportunity might be given to preach it, and that all hindrances might be removed. One of these hindrances was his imprisonment. The same figure is used in 1 Cor. 16 : 9; 2 Cor. 2 : 12; Acts 14 : 27. The open door would give opportunity to **speak the mystery of Christ**, the great doctrines of Christ proclaimed alike freely to both Jew and Gentile (1 Cor. 2 : 2; see on 1 : 26). **For**

which mystery I am also, in addition to other sufferings, **in bonds,** literally, *I have been bound*. It was indeed on account of "the hope of Israel," the Messiah, and the preaching of the free admission of the Gentiles through him, that Paul was imprisoned (Acts 22 : 21, 22; 26 : 6, 7; 28 : 20; comp. notes on Eph. 6 : 19, 20).

4. A further design of having an open door for speaking the mystery of Christ. **That I may make it manifest, make known the mystery** and what it is, **as I ought to speak, as it is necessary that I speak**, in discharging my obligation to Christ (1 Cor. 9 : 16; Rom. 1 : 14, 15). The carrying out of this design is general, and need not be limited to his prison preaching, or to his defense before his judges. He would discharge the obligations of his commission from Christ in speaking concerning the mystery of Christ (presenting it and showing plainly what it is) in his prison preaching, before his judges, and after his release. He would so present it as one who could not conscientiously do otherwise (Acts 4 : 20).

5. From his exhortation to prayer the apostle turns to wise conduct toward those outside the church. **Walk in wisdom, practical Christian good sense** (Matt. 10 : 16; Eph. 5 : 15) **toward them that are without** the fold of Christ (1 Thess. 4 : 12). Believers were those "within" (1 Cor. 5 : 12). This mode of expression was derived from the Jews, who so designated the heathen. **Redeeming the time**, literally, *Buying up for yourselves the opportunity*, seizing the right time, the right act, and the right word for the cause of God and the good of the unbelieving. Comp. note on Eph. 5 : 16, where is added a reason, "Because the days are evil."

your speech *be* alway ¹with grace, ^mseasoned with salt, ⁿthat ye may know how ye ought to answer every man.

Personal commendations and greetings.

7 °All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant 8 in the Lord: ^pwhom I have sent unto you for the same purpose, that he

speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my affairs will Tychicus make known to you, the beloved brother, and faithful minister and fellow-servant 8 in the Lord: whom I sent to you for this very purpose, that ye may

† Eccl. 10 : 12 ; see refs. Eph. 4 : 29. ^m Mark 9 : 49, 50 ; Luke 4 : 22. ⁿ See Luke 20 : 20-40 ; 1 Peter 3 : 15.
o Eph. 6 : 21. ^p Eph. 6 : 22.

6. Still referring to their conduct toward those without. **Let your speech,** your conversation and discourse, **be alway,** absolutely, at all times, and under all circumstances, **with,** or, *in,* **grace,** in a kind and gracious, or Christian spirit, **seasoned,** *made savory,* **with salt.** The figure is taken from the culinary art. As food is seasoned with salt and made pleasant and palatable, so let your speech, especially to those who are without, be not insipid nor coarse, but pleasant, pure, wholesome, and salutary. (Comp. Mark 9 : 49, 50.) **That,** as a consequence, **ye may know,** remembering and practising this wise rule of discourse, **how ye ought,** or, *how it is necessary,* **to answer every man,** according to the character, purpose, spirit, and need of each inquirer. Thus in the very best way they would be able to state the truth of Christ and to give a reason for the hope that was in them (1 Peter 3 : 15, 16). Paul illustrates this in his own practice. He became all things to all men (1 Cor. 9 : 22). "His discourses and answers at Athens, and before Felix, Festus, and the Jews at Rome, supply the best illustrations" (T. K. ABBOTT).

7-9. REFERS THEM TO TYCHICUS AND ONESIMUS FOR FURTHER PARTICULARS REGARDING HIMSELF.

7. **All my state,** *my affairs,* everything relating to me, **shall Tychicus declare,** *make known to,* **you.** Tychicus was of the province of Asia, and probably belonged to Ephesus. He appears to have been well known to the Colossians. His name was not a common one, but it occurs on inscriptions and coins belonging to Asia Minor. (Further, see note on Eph. 6 : 21.) The various relations which Tychicus sus-

tained to Paul is expressed by three designations: **the beloved brother,** well known and beloved, **and faithful minister,** or, *servant,* one faithful in the Lord's service, **and fellow servant,** *fellow bond-servant,* of Christ. **In the Lord,** belonging to all three designations. It was through his union with Christ and by his life and work in the service of Christ that he held these relations to the apostle. The designation of *fellow-servant* is not given to Tychicus in Eph. 6 : 21. It is, however, given to Epaphras in this Epistle (1 : 7, see note). Paul thus treats alike both of these faithful servants of the Lord. He puts Tychicus on a level with Epaphras, who was highly esteemed at Colosse. Both were noted for active, unselfish service, and Paul equally honors both. Both appear to have been ministers of the Lord Jesus.

8. **Whom I have sent,** or, in a free rendering, *whom I send,* with this Epistle. Literally, *whom I sent,* viewing the sending as in the past from the time of the reception of the latter. (See on Eph. 6 : 22.) **For the same purpose,** *for this very thing in view,* as implied in the preceding verse and explained in the clauses that follow. **That he might know your estate,** rather, according to the most approved reading, *That ye may know our estate,* my condition and that of my fellow-workers. This is the same as Eph. 6 : 22. But we must not suppose here an alteration made to conform to that passage. It is most natural that Tychicus should be sent and it is implied that he was sent with the letter to make known fully the affairs of the apostle (ver. 7). The mission of information is also confirmed by the next verse. Most naturally follows, *and that*

might know your estate, and comfort
 9 your hearts; with ⁹ Onesimus, a faithful and beloved brother, who is *one of you*. They shall make known unto you all things which *are done here*.
 10 ¹⁰ *Aristarchus my fellow-prisoner saluteth you, and ¹⁰ Marcus, sister's son to Barnabas, (touching whom ye received*

know our condition, and he may com-
 9 fort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They will make
 10 known to you every thing here. Aristarchus my fellow-prisoner salutes you, and Mark, the cousin of Barnabas, concerning whom ye received commands

q Philem. 10.

r Acts 19 : 29; 20 : 4; 27 : 2; Philem. 24.

s Acts 12 : 12; 15 : 37; 2 Tim. 4 : 11.

he may comfort your hearts. The knowledge of Paul's condition, the mild treatment he was receiving as a prisoner, the success attending his labors, and the prospect of a speedy release, all which Tychicus would make known to them, would tend to comfort and encourage them. (Comp. on Eph. 6 : 22.)

9. Associated with Tychicus is **Onesimus**, the bond-servant or slave of Philemon, mentioned only here and in the Epistle to Philemon. He was not known as a Christian at Colosse, but rather as a runaway slave. He had been converted under Paul's ministry and had become an earnest, active Christian, and was sent back to his master with one of the most beautiful and appropriate letters ever written (Philem. 10 : 12). The apostle, however, most delicately omits all reference here to his social condition as a slave, and describes him as *the faithful and beloved brother*, so known and so esteemed by Paul and the Christians at Rome. As a believer in Christ he is regarded as a brother of Tychicus, of the Colossians, and of Philemon himself (Philem. 16). Though not a minister he is on a level with Paul and his fellow-workers as a brother, faithful and beloved. **Who is one of you, who belongs to your city, a Colossian; and, indeed, belongs to you as a fellow-Christian. They shall make known.** Notice the tact and delicacy of the apostle in uniting together Tychicus and Onesimus in this mission of information. **All things which are done here**, more exactly, *All the things here*, that are going on in connection with his work and of Christ's cause at Rome. This includes more than "all my state" (ver. 7), "and our estate" (ver. 8), namely, all pertaining to the Lord's work. This would include the conversion of Onesimus and "the furtherance of the gospel" among various classes at Rome (Phil. 1 : 12).

10-14. GREETINGS FROM VARIOUS JEWISH AND GENTILE BRETHREN THEN AT ROME.

10. Aristarchus. A Thessalonian (Acts 20 : 4), who accompanied Paul on his last journey to Jerusalem, and was with Paul at Cæsarea and went with him to Rome (Acts 27 : 2; Philem. 24). **My fellow-prisoner**, literally, *a fellow-captive*, taken in war. In Philemon he is mentioned with others as "a fellow-worker," while Epaphras is spoken of as "a fellow-prisoner." In Rom. 16 : 7, Paul speaks of Andronicus and Junipus as fellow-prisoners. As Paul was now in prison the most natural meaning is, that these several brethren had been sometime in prison with him. Even when Paul wrote his second Epistle to the Corinthians (A. D. 57), he had been "in prisons more frequent" (2 Cor. 11 : 23). Ramsay regards Paul as a man of distinction, a Roman citizen, and of some hereditary property. Such a person as a prisoner was allowed in the way of personal attendants two or more servants or slaves. Ramsay supposes that Aristarchus, Luke, and others were thus with Paul in his imprisonment, and on his voyage to Rome ("St. Paul the Traveller and the Roman Citizen," pp. 314-316). In perfect harmony with this view Aristarchus may be designated in one place as a fellow-worker and in another as a fellow-prisoner; for he would be both.

Marcus, sister's son, rather, *cousin, to, of, Barnabas*. He first appears in the Acts (12 : 12, 25) as John Mark, the former being his Hebrew home name (Acts 13 : 5, 13), the latter his Latin name, more generally used in his intercourse with Gentiles. And then he comes to be styled only Mark in Acts and the Epistles (Acts 15 : 39; 2 Tim. 4 : 11; Philem. 24; 1 Peter 5 : 13). He probably was converted through the instrumentality of Peter, who calls him "my son" (1 Peter 5 : 13). By many he is sup-

commandments: if he come unto you, receive him); and Jesus, which is called Justus; [†] who are of the circumcision: these only *are my fellowworkers* unto the kingdom of God, which have been a comfort unto me.

12 ^u Epaphras, who is *one of you*, a servant of Christ, saluteth you, always ^z labouring fervently for you in pray-

11 (if he come to you, receive him), and Jesus, who is called Justus, who are of the circumcision. These only are my fellow-workers for the kingdom of God, who have been a comfort to me.

12 Epaphras, who is one of you, a servant of Christ Jesus, salutes you, always striving for you in his prayers, that ye

[†] Acts 10 : 45.

^u 1 : 7; Philem. 23.

^z Rom. 15 : 30.

posed to be the nameless young man who followed Christ on the night of his betrayal (Mark 14 : 51, 52). He accompanied Paul and Barnabas on their first missionary journey (A. D. 45), as far as Perga of Pamphylia, whence he returned against their will to Jerusalem (Acts 15 : 38). Some six or seven years later this gives rise to the sharp contention of the two missionaries. Paul refuses to take Mark on his second journey, after which Barnabas takes him to Cyprus (Acts 15 : 36-39). His relationship (*a cousin*) largely explains why Barnabas was more ready than Paul to overlook Mark's offense. But this difference was not permanent (1 Cor. 9 : 6), and now about ten years later we find Mark as "a co-laborer" with Paul at Rome (Philem. 24). The commendation in this verse is very significant. **Touching whom ye received commandments**, doubtless referring to some previous message sent from Rome to the churches of Asia in reference to Mark. These commandments were doubtless of a friendly commendatory character, and might be summed up in the clause that follows: **If he come unto you, receive him**, give him a hospitable reception. "The Pauline churches, which were aware of the estrangement, might not be very ready to give a very hearty welcome to Mark" (2 Tim. 4 : 11.) (T. K. ABOTT.) He is fully restored to Paul's confidence.

11. **Jesus**, the Greek form of Joshua, a common Jewish name (Acts 7 : 45; Heb. 4 : 8), **who is called Justus**, a Latin name, meaning *righteous*, a common surname among Jews and proselytes, as Lightfoot shows, "denoting obedience and devotion to the law." It occurs also in Acts 1 : 23 and 18 : 7. This Jesus is only mentioned here, and is the only one in this context which does not occur again in Philemon. He

probably was not very prominent in the church, but a valuable helper of the apostle. **Who**, Aristarchus, Marcus, and Jesus, **are of the circumcision**, converts from Judaism. **These only of the circumcision are my fellowworkers**, the majority of the Jewish Christian workers were acting as described in Phil. 1 : 15, 16. Abbott and some others connect these words with the following, thus: Of those of the circumcision, these only are my fellow-workers, **unto, for, the kingdom of God** in and among men here and hereafter. **Which, who, have been, are, a comfort unto me**. The word rendered *comfort* occurs only here in the New Testament, but elsewhere it is commonly used of consolation in general. "His heart, often wounded by Judaistic opposition, was especially *consoled* by the loving loyalty of these Jewish Christian friends" (MOULE).

12. The apostle conveys greetings from three eminent Gentile Christian workers. **Epaphras . . . saluteth you**. (See on 1 : 7.) **Who is one of you**, a Colossian. He was also the founder of their church. **A servant, bond-servant or slave, of Christ Jesus**. Paul frequently styles himself thus (Rom. 1 : 1, note), and Timothy once in connection with himself (Phil. 1 : 1), and Epaphras, but no others. The title appears to be descriptive of their entire consecration to Christ and his absolute ownership of them as ministers and missionaries of the gospel. Epaphras was also closely associated with Paul as "a fellow-prisoner" (Philem. 23), either for a time serving with the apostle an enforced captivity, or perhaps voluntarily sharing his captivity. (See on ver. 10.) **Always labouring fervently, agonizing** (1 : 29, note), *wrestling* like Jacob with the angel (Gen. 32 : 24, 28), **for you in his prayers**. The struggle

ers, that ye may stand [†]perfect and
13 complete in all the will of God. For I
bear him record, that he hath a great
zeal for you, and them *that are* in Laod-
14 icea, and them in Hierapolis. [‡]Luke
the beloved physician, and [§]Demas,
greet you.

may stand perfect and fully assured in
13 all the will of God. For I bear him
witness, that he has much labor for
you, and those in Laodicea, and those
14 in Hierapolis. Luke the beloved phy-
15 sician, and Demas, salute you. Salute

y 1 : 9; see refs. Matt. 5 : 48; 1 Cor. 14 : 20; Heb. 5 : 14. z 2 Tim. 4 : 11. a 2 Tim. 4 : 10; Philem. 24.

was inward, intensely taking hold on God. His fervent wrestlings with God for the Colossian church may have had much to do in inducing the apostle to write this letter to them. The burden of his prayers: **That ye may stand firm**, the idea of standing *firm*, or, *fast*, is in the verb. (Comp. Eph. 6 : 11, 13, notes.)

Perfect and complete, rather, *fully assured*, according to the most approved text. The prayer was that they might stand complete and fully assured **in all the will of God**, *in everything willed by God*, in every detail of his will. In other words, that they might stand fast without wavering in the sphere of what is willed of God, fulfilling it completely and fully persuaded regarding it. Compare the prayer in 1 : 10. Such interest and prayers in their behalf would act as an additional motive to steadfastness.

13. Confirmation of what he had just said of Epaphras. **For I bear him record**, *I testify in respect to him, that he hath a great zeal*, rather, according to a more approved reading, *he has great labor*, toil, inward struggle, **for you**. The word translated *labor* is rare, not found elsewhere in the New Testament except in Revelation. It is often used for struggle in battle and corresponds with the wrestling of Epaphras' prayers (ver. 12; comp. 2 : 1). **And them that are in Laodicea, and them in Hierapolis**. These two cities stood on opposite sides of the valley of the river Lycus, about six miles apart and about twelve miles from Colosse. It seems probable that Epaphras bore a similar relation to the churches in these three places as missionary and evangelist. Doubtless their condition, dangers, and relations to those without were similar. (See on ver. 15; comp. 2 : 1; Rev. 3 : 14.)

14. **Luke, the beloved physician**, or, *Luke the physician*, characterizing his profession, he being well-known as such at Colosse, *the beloved*,

descriptive of his tender and loving disposition. Without doubt the writer of the third Gospel and named also in Philem. 24 and 2 Tim. 4 : 11. At Laodicea there was a great medical school, which may have had attractions for him. It has been noted that Luke first joined Paul soon after an attack of his constitutional malady (Acts 16 : 10; Gal. 4 : 13, 14), and so he may have joined him and afterward may have been with him in a professional capacity. Further on Luke, see my "Commentary on the Gospel of Luke," pp. 5, 6. "From the manner in which he is separated from the group in ver. 10 it is clear that he was a Gentile. This is fatal, not only to the tradition that he was one of the Seventy (which indeed is hardly consistent with the preface to his Gospel), but also to the conjecture that he was the author of the Epistle to the Hebrews" (T. K. ABBOTT). Yet it might be possible that Luke acted as the mouthpiece of Paul in writing to the Hebrews.

Demas, probably a contraction of Demetrius. He is mentioned in Philemon 24 among the "fellow-workers" of Paul and last in 2 Tim. 4 : 10, as "having loved the present world" and having deserted the apostle as a prisoner, going to Thessalonica, which perhaps was his home. As he is mentioned here without any note of commendation it has been thought that Paul already saw signs of defection in his Christian conduct. The omission appears significant. Yet this was about five years before his desertion of the apostle to escape the hardships and dangers of the imprisonment and final trial. Very likely Paul saw certain weaknesses in his character, and occasional inconsistencies in his life.

15-18. SALUTATIONS AND DIRECTIONS IN REGARD TO THE LAODICEANS AND TO ARCHIPPUS. The salutation with his own hand.

15. **Salute the brethren which**

15 Salute the brethren which are in ^bLaodicea, and Nymphas, and ^cthe
16 church which is in his house. And
when ^dthis epistle is read among you,
cause that it be read also in the church
of the Laodiceans; and that ye like-
wise read the *epistle* from Laodicea.

the brethren in Laodicea, and Nym-
phas, and the church in their house.
16 And when this letter has been read
among you, cause that it be read also
in the church of the Laodiceans, and
that ye also read the one from Laod-

b 2 : 1.

c Rom. 16 : 5 ; 1 Cor. 16 : 19.

d 1 Thess. 5 : 27.

are in Laodicea, an important commercial city, on the river Lycus, the capital of Greater Phrygia, about forty miles east of Ephesus and twelve miles from Colosse. This direction as well as that in the next verse implies the close relations existing between the brethren at Colosse and those in Laodicea. **And**, especially, **Nymphas** (masculine), or, *Nympha* (feminine). The Greek word may be either masculine or feminine, and was doubtless the name of a prominent brother or sister in Laodicea. It has been observed, however (Abbott), that the feminine name would be in the Doric dialect of the Greek, and the occurrence of such a form here is highly improbable. **And the church**, or, *congregation*, in his, *her*, or, *their*, **house**, according to different manuscript authorities. While these different readings are not of great importance, the weight of evidence appears to me to be in favor of *their house*, probably of Nymphas and his family. But Meyer thinks the plural *their* refers to "the brethren in Laodicea and Nymphas," who were a church distinct from that of Laodicea, but in filial relation to it, and meeting in the same place. But analogous to a Christian assembly meeting at the house of Nymphas may be mentioned that Aquila and Priscilla had such, both in their house of Ephesus (1 Cor. 16 : 19) and at Rome (Rom. 16 : 5), and that Philemon had such in his house at Colosse (Philem. 2 ; comp. Acts 12 : 12). As the early Christians had no houses of worship, different assemblies of the same church were often compelled to meet in separate places. Separate buildings for public worship seem not to be traced earlier than the third century. Bingham, ("Antiquities," VIII., 1, 13) shows that in the first century special rooms were set apart for worship, but gives no instances of separate buildings. Nymphas was perhaps wealthy, owning a large house, and he and his family being

Christians gave their large room for worship and the breaking of bread. Christians at this time were permitted to assemble because of the fact that in the Roman Empire they were regarded as a Jewish sect. Julius Cæsar and Augustus gave special exemptions to Jews, legally authorizing their communities and giving them right to establish societies (Joseph., "Antiq.," XIV., 10, 8.)

16. Directions concerning this letter and that to the Laodiceans. **And when this epistle**, literally, *the epistle*, evidently referring to this one, as in Rom. 16 : 22 ; **is**, *has been*, **read among you**, by you and in your hearing. **Cause that it be read also . . . Laodiceans**. This implies that the needs and dangers of the two churches were similar. **And that ye likewise**, or, *also*, **read the one from Laodicea**, the one sent to Laodicea, and from thence forwarded to you. It is implied in 2 Cor. 1 : 1 that sometimes a letter might be sent around to neighboring churches. It is a natural inference that two letters were written at the same time and sent by the same messenger. It would seem that Tychicus the bearer of this Epistle came by way of Laodicea, leaving an epistle there, and thence to Colosse. It has been noted that Hierapolis is not mentioned in this charge, and that perhaps lukewarmness had already begun at Laodicea (Rev. 3 : 15).

As to the Epistle to the Laodiceans, whether it has been lost, or is the same as that to the Ephesians, will probably never be positively decided. A brief Latin Epistle to the Laodiceans is extant consisting of Pauline phrases, but it is without doubt a forgery. Lightfoot, in a very thorough discussion of the subject, shows at least that the epistle from Laodicea was possibly the Epistle to the Ephesians. Very weighty textual authorities omit "in Ephesus" in Eph. 1 : 1. Whence it

17 And say to ^eArchippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 ^eThe salutation by the hand of me Paul. ^eRemember my bonds. ¹Grace be with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

17 ica. And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, that thou fulfill it.

18 The salutation of me, Paul, with my own hand. Remember my bonds. Grace be with you.

^e Philem. 2.

^f See refs. Acts 20 : 28 ; 1 Tim. 4 : 1-6.

^g 1 Cor. 16 : 21 ; 2 Thess. 3 : 17.

^h Heb. 13 : 3.

ⁱ Rom. 16 : 20 ; Heb. 13 : 25.

may be conjectured that the Epistle to the Ephesians was used as a circular letter, having a blank to be filled with different names, after "to the church in —." In harmony with this supposition is the absence of personal references in the Epistle in contrast to those in the Epistle to the Colossians. Tychicus could thus have had both letters. The letter to the Ephesians he could first take to Ephesus where was the most important church in Asia, and for which it was primarily designed, thence it would come to Laodicea, another important church, and thence to Colosse. The similarities and the differences of the two epistles favor this view, that to the Colossians being more special and local, that to the Ephesians being more general. See introduction to the Ephesians.

17. And say to Archippus. Notice that the following exhortation to him is through the Christian brethren, constituting the church at Colosse (1 : 2). Archippus appears to have been a member of Philemon's family at Colosse, perhaps a son, and is styled by Paul, "our fellow-soldier" (Philem. 2). He may have acted as pastor of the church during the absence of Epaphras. The admonition through the church is significant. It implies a certain authority in the church, as also the admonition itself recognizes a certain authority and responsibility in Archippus as pastor or teacher. The church is thus reminded that he as well as they have responsibilities and duties. Both should faithfully carry out the teachings of this Epistle. Lightfoot thinks that it is probable that Archippus was pastor at Laodicea. But this hardly seems the most natural supposition, especially as he is named in connection with the church in the house of Philemon (Philem. 2). **Take heed, or, look, to the ministry, the service,** whether

of pastor, teacher, or deacon, we are not informed, but probably that of pastor (Philem. 2). **Which thou hast received, better, didst receive, in the Lord;** as living in the Lord and engaged in the service of the Lord. (Comp. Acts 20 : 24 ; Titus 1 : 5.) **That thou fulfil it,** in no respect deficient in performing it (2 Tim. 4 : 5). "The admonition reminds us, indeed, of the admonitions to Timothy and Titus. If Archippus was a young man, and recently appointed to his office, it would be a natural reminder of its greatness and its difficulty; and there is no need to suppose that a covert censure on his previous laxity is implied" (T. K. AB-BOTT).

18. The salutation by the hand of me Paul. The Epistle appears to have been written by an amanuensis, and Paul adds this verse to attest its genuineness (Gal. 6 : 11), according to his usual custom (2 Thess. 3 : 17). **Remember my bonds.** A brief and touching reminder. His hand was chained to the soldier who kept him, and the chain would rattle as he took the pen. It would remind him and them what he had suffered and was suffering in behalf of the Gentiles (ver. 3 ; Eph 3 : 1), and his love for them. It was an appeal to their sympathy and prayers, and a motive to faithfulness and sacrifice. **Grace be with you,** the favor of the Lord Jesus. (See on Gal. 1 : 3 and Eph. 6 : 24.) This short form of benediction occurs elsewhere only in the later Epistles (1 Tim. 6 : 21 ; 2 Tim. 4 : 22 ; comp. Titus 3 : 15). **Amen,** omitted in the best text.

The subscription is true to fact, but is of no authority. The oldest manuscripts have simply to the *Colossians*, the same as the title. Some later authorities add *By Tychicus and Onesimus*. The subscriptions in their longer form are ascribed to Euthalius of the

fifth century, a date later than our oldest manuscripts.

PRACTICAL REMARKS.

1. Employers and employees have their reciprocal rights and duties under the gospel. Were these faithfully regarded an almost ideal state of society would exist (ver. 1; John 13:14; Eph. 6:9; 1 Tim. 6:2).

2. Prayerfulness, watchfulness, and thankfulness should ever characterize the Christian (ver. 2; Phil. 4:6).

3. Like Paul we should ask the prayers of our brethren, and like him we need not the intercession of departed saints. Christ is our all-sufficient intercessor (ver. 3:4; Phil. 1:11; Heb. 7:25).

4. Our friends can do us no greater kindness than to pray that we may ever exemplify the spirit and life of Christ (ver. 4; Acts 4:13; 26:22, 26).

5. The Christian should be a gospel object-lesson to the world. The world judges concerning religion not so much from the professions of Christians as from their lives (ver. 5; Eph. 5:15-17).

6. We need grace in our lives, if we would manifest grace with our tongues (ver. 6; Prov. 25:11; James 3:6-11).

7. In Tychicus we have an example of brotherly and faithful service done for Christ (ver. 7, 8; Acts 20:4; 2 Tim. 4:12; Titus 3:12).

8. In Onesimus we have an example of

the transforming and uniting power of the gospel (ver. 9; Philem. 10-15).

9. In Aristarchus, Marcus, and Justus, we have representatives of true Jewish Christianity, broad-minded, sympathetic, active, and missionary (ver. 10, 11; Acts 26:22, 23).

10. In Epaphras we see a devoted minister of the gospel, abundant in labors and prayers for the complete salvation of men (ver. 12, 13; 1:28, 29).

11. To fully understand and do the will of God is necessary to Christian maturity (ver. 12; Matt. 12:50; 1 John 2:17).

12. In Luke we see the Christian physician, ministering to the souls as well as to the bodies of men (ver. 14; 2 Tim. 4:11; 2 Cor. 8:18).

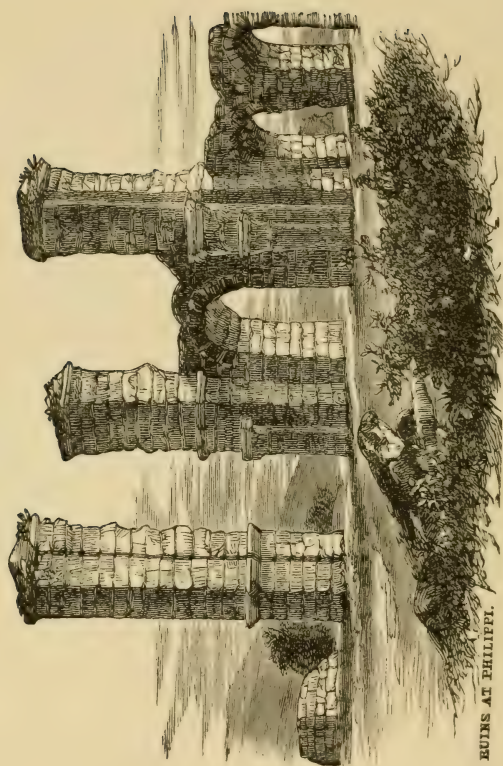
13. In Demas we witness an inconsistent, superficial, and worldly-minded Christian (ver. 14; Gal. 5:7).

14. In Nymphas we have a representative of a large-minded Gentile Christian, who opened his house to the church (ver. 15; Rom. 16:5).

15. In the churches of Laodicea and Colosse we see the brotherly courtesy which should exist between sister churches (ver. 16; 2 Cor. 8:19).

16. The duties of the ministry are so numerous, and the temptation to unfaithfulness are so many that constant watchfulness is necessary (ver. 17; Acts 20:28).

17. The "bonds" of Paul teach us that the gospel is worth living for and dying for (ver. 18; Acts 18:24).



RUINS AT PHILIPPI.

FIRST EPISTLE TO THE THESSALONIANS

Thanksgivings, commendations, and prayers.

1 PAUL and ^aSilvanus and ^bTimotheus unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: ^cGrace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you, and peace.

^a Acts 17 : 4, *Silas* ; 1 Peter 5 : 12.

^b Acts 16 : 1, 2.

^c Rom. 1 : 7: Eph. 1 : 2.

TITLE. In the oldest manuscripts the title is simply, *To the Thessalonians 1*. The fuller address is in ver. 1.

CHAPTER I.

This chapter and the two that follow treat of personal matters. After the introductory address and greetings of Paul and his companions (ver. 1) they express their thanksgiving to God for the manner in which the Thessalonians had received the gospel (ver. 2-10).

1. ADDRESS AND SALUTATION.

1. Paul, without the title "apostle"; so also in 2 Thessalonians and in the Epistles to the Philippians and Philemon. In these friendly Epistles there was no need that Paul should assert his apostleship. **Silvanus**, so styled by Paul (2 Thess. 1 : 1 ; 2 Cor. 1 : 19 ; 1 Peter 5 : 12), but Silas by Luke in the Acts (16 : 19, etc.). The one name appears to be the contraction of the other. Silas was a Jew of the Jerusalem church (Acts 15 : 22, 27, 32), a Roman citizen (Acts 16 : 37), a companion and associate preacher of the Apostle Paul in his second missionary journeys (Acts 17 : 4, 10, 14 ; 18 : 5). **Timotheus, Timothy** (Acts 16 : 1-3 ; see note on Phil. 1 : 1). Paul associates Silas and Timothy with him here, because they labored together in Thessalonica (Acts 17 : 4 ; 18 : 5), and were preaching the gospel now at Corinth. Timothy is named last, since he was a youth and because Silas was an older associate of Paul.

Timothy at most was only a beginner in preaching or teaching. **Unto the church.** Paul made the churches and the membership prominent. He writes not to the officials, but to the churches (Gal. 1 : 2), the *congregation* of the saints, including pastors and deacons. (See note on Phil. 1 : 1.) **Thessalonians**, mostly Gentile converts (Acts 17 : 4). Thessalonica, about one hundred miles southwest of Philippi, was the metropolis and chief commercial city of Macedonia. (See Introduction.) **In God the Father and (in, omit) the Lord Jesus Christ.** This form of address connected with *the church* occurs only in First and Second Thessalonians. The church is in fellowship with God ; it finds its ground and its element of being in him as the Father and the Christ (John 17 : 21-23). It is made up of a spiritually renewed membership. Their spiritual union with God the Father, distinguished them from heathen assemblies. Their union with Christ Jesus marked them as distinct from Jewish synagogues or other Jewish assemblies. (See note, p. 260.)

Grace be unto you and peace.

This shortest of Paul's salutations occurs in this his earliest Epistle. The words that follow, **from God our Father**, etc., are not found in the best text. They, however, occur in 2 Thess. 1 : 2. The Greek (*grace*) and the Hebrew (*peace*) salutations are here united (Phil. 1 : 2 ; see note on Gal. 1 : 3).

2 ^aWe give thanks to God always for you all, making mention of you in our
3 prayers; ^eremembering without ceasing ^fyour work of faith, ^gand labour of love, and ^hpatience of hope in our Lord Jesus Christ, in the sight of God
4 and our Father: knowing, brethren
5 beloved, ⁱyour election of God. For

2 We give thanks to God always for you all, making mention of you in our
3 prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, before God and our
4 Father: knowing, brethren beloved by
5 God, your election; because our gospel

d Rom. 1 : 8, 9.

e 2 : 13.

f 2 Thess. 1 : 11.

g Heb. 6 : 10.

h Rom. 8 : 25; Gal. 6 : 9.

i 2 Thess. 2 : 13.

The sum and fullness of gospel blessings are in these two words.

2-10. THANKSGIVING IN BEHALF OF THE THESSALONIANS.

2. We give thanks to God always for you all. Paul usually begins his Epistles with thanksgiving to God. (See note on Phil. 1 : 3.) *We*, Paul and his two associate workers. See 2 : 18 where the apostle distinguishes himself from his helpers. See also, 3 : 5 and 5 : 27, where the singular number occurs. It seems evident from these passages that Paul writes or dictates this Epistle, but associates with himself Silas and Timothy as those who are one with him in spirit, in all he has to say or do. Notice that he gives thanks *for you all*. There were no profane or wicked persons among them. **Making mention**, mentally, not necessarily in actual spoken words, literally, *making a remembrance to ourselves, of you*. **In**, or, *upon*, that is, *at the time of, our prayers*. Upon all occasions of their prayers the Thessalonian brethren came to their minds and were thus included in their petitions.

3. The reason of their continual thanksgiving in behalf of the Thessalonians. **Remembering without ceasing, unceasingly** (Rom. 1 : 9), **your work of faith**, an active living faith such as James requires (James 2 : 17, 18); **and labour, toil, of love**, toiling for others, Jesus Christ and his cause; **and patience of hope**, more exactly, *endurance of the hope of our Lord Jesus Christ*. This hope is a living hope, producing steadfastness and endurance amid trials and sufferings. It is the hope in distinction from all other hopes, in that it is fixed on Christ as its object, expecting his manifestation. The hope of our Lord's second coming seems especially prominent (ver. 10 : 2 : 19). First faith, which rests on the past, then love, which acts in the

present, and lastly hope, which looks toward the future. **In the sight of, before, God and our Father**, who is also our Father by regeneration and adoption. Or it may mean, before our God and our Father, a spiritual relationship existing both as to God and Father. Notice Paul groups faith, love, and hope, the sum of Christian graces and the producer of Christian activities. (Comp. 1 Cor. 13 : 13.) All this amid sufferings in the presence of God, who witnesses and approves, and as their Father watches over and cares for them. Notice also that *hope* comes in after faith and love. It is prominent here and throughout the Epistle. (Comp. Col. 1 : 4, 5.)

4. The ground of their thanksgiving is summarized in one short sentence. **Knowing**, feeling assured of, **brethren beloved, your election of God**, rather, *beloved of God, your election*. Paul did not doubt their election. Why he was assured of it is told in the next two verses. Paul recognized their spiritual brotherhood in Christ. *Beloved of God*, a perfect participle in the original, a love existing in the past and realized in their own experience in the present. *Your election*, pointing to the fact that they had been and now were beloved of God, and selected from the mass of mankind unto salvation to be his people and to engage in his service. (See 2 Thess. 2 : 13.) The noun *election* occurs seven times in the New Testament (Acts 9 : 15; Rom. 9 : 11; 11 : 5, 7, 28; 2 Peter 2 : 10). The doctrine of election is assumed in this passage. For its scriptural representation as it is related to individuals, see Eph. 1 : 4; comp. Acts 9 : 15; 1 Peter 1 : 2; Rom. 11 : 5-7. God's foreknowledge and man's free agency in their relation to election are recognized in Scripture. (See Rom. 8 : 28-30, notes, and Practical Remarks, ver. 29, 30.)

*our gospel came not unto you in word only, but also in power, and ¹in the Holy Ghost, ^mand in much assurance: as ⁿye know what manner of men we were among you for your ⁶sake. And ^oye became followers of us, ^pand of the Lord; ^qhaving received the word in much affliction, ^rwith joy of the Holy Ghost: so that ye were examples to all that believe in Mace-

came not to you in word only, but also in power, and in the Holy Spirit, and in much fullness; even as ye know what manner of men we became to-ward you, for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an example to all that believe in Macedonia and in

k 2 : 13; Mark 16 : 20; 1 Cor. 2 : 4, 5; 4 : 20.

l Heb. 2 : 4; 1 Peter 1 : 12.

m Col. 2 : 2; Heb. 2 : 3.

n 2 : 1-11.

o See refs. 1 Cor. 4 : 16.

p Matt. 16 : 24; John 8 : 12.

q 2 : 14; Acts 17 : 5.

r John 14 : 16-18; see refs. Acts 5 : 41.

5. The election of the Thessalonians was known to Paul from his success in preaching the gospel among them (this verse), and the results of it in their lives (ver. 6). **For, or, because, our gospel,** the good news about Jesus Christ, which we preached, called in 2 : 2 "the gospel of God." (See on 2 Thess. 2 : 14.) **Come not unto you in word only,** in mere human utterances and logical force, **but also in power,** in the spiritual energy and force that attends divine truth, **and in the Holy Ghost,** accompanied by the Holy Spirit who was consciously present with them, resulting in the conviction and conversion of their hearers. Power is associated with the Holy Spirit in this and other passages. Paul's preaching at Corinth was "in demonstration of the Spirit and of power" (1 Cor. 2 : 4; comp. Acts 1 : 8; John 15 : 26). **And in much assurance,** in the full conviction and confidence of the truth of their message. (Comp. Col. 2 : 2.) The Improved version translates *in much fullness*, a meaning that is quite suitable wherever the word occurs in the New Testament (Col. 2 : 2; Heb. 6 : 11; 10 : 22). The gospel came filled with blessings and in its full effect upon the hearers. This meaning has much to commend it. The word does not occur elsewhere, except in ecclesiastical writers.

What the apostle had just said corresponds with and is confirmed by what the Thessalonians knew of him and his fellow-workers. **As ye know what manner of men,** in character and behavior as preachers, **we were,** *we became*, through Divine help, **among you, or, toward you,** according to some of the oldest and best manuscripts. **For your sake, on your ac-**

count, out of love and for your salvation. The first twelve verses of the next chapter form a vivid commentary on this verse.

6. **And ye, on your part (emphatic), became followers,** better, *imitators, of us,* in your reception of the word and in your example to others. **And of the Lord,** in like manner, who as a son receiveth the word from the Father in much affliction and with joy (Heb. 12 : 2, 3; John 17 : 8; 15 : 20). **Having received, in that ye accepted, the word,** a welcome and willing reception (see on 2 : 13) **in much affliction,** as described in Acts 17 : 5-9. Persecution continued after the apostle was driven out from Thessalonica (2 : 14; 3 : 3-5). So also it was given the Philippian to suffer in behalf of Christ (Phil. 1 : 29, 30, see note). **With joy of the Holy Ghost,** proceeding from and inspired by him. Paul to the Corinthians affirms of the churches of Macedonia, "that in much trial of affliction was the abundance of their joy" (2 Cor. 8 : 2). Note Paul's joy in tribulations (2 Cor. 6 : 10; Rom. 5 : 3), and Christ's joy (John 12 : 23; 15 : 11). In this hearty reception of the gospel, with its trials and its joys, by the Thessalonians, the apostle saw an additional evidence of their election (ver. 4).

7. As a result the Thessalonians, who imitated Paul and his associate workers, became themselves a pattern to be imitated by others. **So that ye were,** rather, *ye became, examples,* the preferable text is singular, *an example, or, pattern,* of Christian character and activity. As a whole they became a pattern; in this they were a unit, a remarkable church. **To all that believe,** to the whole body of believers, or Christians. Faith in Christ is an

8 donia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also ¹in every place your faith to God-ward is spread abroad; so that we
9 need not to speak any thing. For they themselves show of us ²what manner of entering in we had unto you, ³and how ye turned to God from idols to

8 Achaia. For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth; so that we have no need to
9 speak anything. For they themselves report concerning us, what manner of entrance we had to you, and how ye turned to God from idols, to serve a

¹ Rom. 1 : 8; 2 Thess. 1 : 4.

² 2 : 1, 13.

³ Mal. 1 : 11; Gal. 4 : 8.

essential characteristic of a Christian. **In Macedonia and in Achaia**, the two Roman provinces in which nearly the whole of Greece had been divided. The principal churches at this time outside of Thessalonica were at Philippi and Berea in Macedonia, and at Corinth and Athens in Achaia. Paul was now at Corinth and had been at Athens (3 : 1); Timothy and Silas had traversed Macedonia (3 : 6; Acts 17 : 5). So they knew what influence the church at Thessalonica was having upon the churches and Christians generally in these provinces.

8. This verse gives the proof of the faithful and earnest manner in which the Thessalonians received the gospel as described in ver. 6 and 7. **For**, in confirmation of what has just been said, **from you sounded out**, rather, *has sounded forth*. The English word, *echo*, is derived from the verb in the original. **The word of the Lord**, the revealed will of God, the gospel of Christ, *has sounded forth*, as of a trumpet, echoing the report thereof, **not only in Macedonia and Achaia** (see note, last verse), **but also in every place**, or, *everywhere*, in general, popular language, **your faith to God-ward is spread abroad**, literally, *has gone forth*, keeping up the figure with which this sentence began. Perhaps the apostle had in mind Ps. 19 : 4, which he quotes in Rom. 10 : 18, "Their sound went out into all the earth, and their words to the end of the world." From the important geographical and commercial position of Thessalonica the news could easily be carried in every direction, far and near. Paul was now at Corinth, a great world-center of commerce and trade, and he was in a position to hear from all parts of the Roman Empire. **So that we need not**, literally, *have no need*, a phrase used by Paul only in this Epistle (4 : 9; 5 : 1),

to speak any thing, concerning the circumstances of your conversion and your faith toward God. That there was no need is further shown in the next verse.

9. The way in which the Thessalonians became examples, etc. There has indeed been no need that we should say anything. **For they themselves**, the people in Macedonia and Achaia and in every place, throughout the household of faith, **show of us**, *report concerning us* (Paul, Silas, and Timothy), **what manner of entering in, of access, we had unto you** in preaching the gospel. Instead of waiting to receive the news from us we found them spreading the report of you already. Thus Aquila and Priscilla, who had lately come from Rome to Corinth (Acts 18 : 2), may have heard the news at Rome and elsewhere, and reported it to Paul.

So much concerning Paul and his associates. **And now concerning the Thessalonians**, their "faith toward God" (ver. 8). **How ye turned to God**, how ye were converted. The fact of their conversion is assumed; the manner is described. **From idols**. The Thessalonian converts were mostly Gentile,—some Jews, but many "devout Greeks" (Acts 17 : 4), who had been more or less inclined to idolatry (2 : 14), or who had been idolaters; and besides these, converts from heathenism. Literally, *from the idols*, or, as the word means, *the images, phantoms*, and according to a Hebrew conception, *the vanities, the nothings* (Isa. 44 : 9, 10; 1 Cor. 8 : 4). It is implied that these false gods were the ones they had once served, *been bondmen to*, under the absolute control of. **To serve the living**, or, more exactly, *a living, and true God*, a God living and true,—an emphatic contrast of a living, true, genuine, and real God to the dead and false

10 serve the living and true God; and γ to wait for his Son from heaven, α whom he raised from the dead, *even* Jesus, which delivered us α from the wrath to come.

10 living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the coming wrath.

γ 4 : 16, 17; Acts 1 : 11; 3 : 21; Phil. 3 : 20.

α Acts 2 : 24.

α See refs. Luke 3 : 7.

gods, which indeed are not God (John 17 : 3; 1 John 5 : 20; Isa. 45 : 5, 16, 18-22; see on Gal. 4 : 8).

10. In the preceding verse Paul speaks of the conversion of the Thessalonians, in the language of the Hebrew faith, to the service of the one true God. In this verse he makes prominent the Christian idea of Jesus, the risen Christ, the Saviour whose return is to be looked for. The Thessalonians turned, or *were converted*, to God to serve . . . and to wait, implying patience, trust, hope, and expectation, for his Son from heaven, whither he had ascended (Acts 1 : 9-11). We catch a glimpse of Paul's teaching at Thessalonica (Acts 17 : 2, 3; see also 5 : 9, 10; 2 : 15). This word *wait for* occurs only here in the New Testament. The return of Christ, who is living in heaven, was prominent in Paul's teachings and in the minds of his readers (Phil. 3 : 20; 1 Cor 1 : 7; comp. especially John 14 : 1-3). It is the leading thought in this verse. That the Thessalonians thought the advent was near seems evident. It appears to have been Paul's expectation also, but with certain conditions. (See 2 Thess. 2 : 1-5.)

Whom he raised from the dead, —the proof that Jesus is the Son of God (Rom. 1 : 4), the Saviour of men, both Lord and Christ (Acts 2 : 33, 36; 5 : 31), of his judgeship (Acts 17 : 31), and of his whole gospel message (1 Cor. 15 : 3, 4, 13, 14). **Jesus, which delivered us**, rather, *who delivers*, the one delivering us, doing a present and continuing work. The deliverance is in progress, but not yet fully accomplished. (See Rom. 5 : 9, 10.) Thus Jesus, the one known in the flesh, who died and lay in the grave, who was raised from the dead, and now is in heaven, but soon to return, is the Deliverer (Rev. 1 : 18; Rom. 7 : 24, 25; Heb. 9 : 28), **from the wrath to come**, *from the anger that is coming*, the punishment that is coming upon sin and the finally impenitent (Eph. 5 : 6; Col. 3 : 6). **On wrath and anger**, see note on Eph. 4 : 31. "The

Divine justice is never for a moment weary or asleep; but, at however slow a pace, and by whatever secret and circuitous paths, continually advances, nearer and still nearer its object" (J. LILLIE, "Bible Union Preliminary Revision of Thessalonians").

In these last two verses we catch a glimpse of two objects the apostle had in view in writing this Epistle: (1) That the Thessalonians should flee from idolatry and its pollutions; (2) that in the service of God they should patiently wait for the return of the risen Christ who would bring them final deliverance.

PRACTICAL REMARKS.

1. A true church is not one merely in form, but one whose members are in spiritual union with Christ, and thus children of God the Father (ver. 1; Phil. 1 : 1; 1 John 5 : 20).

2. Prayer should be exercised in a spirit of thankfulness. We can always find reason for thanking to God (ver. 2; Col. 2 : 7; 4 : 2).

3. The three Graces, Faith, Hope, and Love, are essential to a Christian life and its activities. Let us see to it that we have an actual faith, a laboring love, and a patient hope (ver. 3; James 2 : 14-17; 1 Cor. 13 : 4-8; Rom. 8 : 24, 25).

4. It is possible for us and for others to know our election to salvation by the inward power of the Spirit and the fruit of Christian living (ver. 4, 5; Matt. 7 : 16-19; Rom. 8 : 29; Eph. 1 : 4, 5, 11).

5. The piety of the individual Christian is generally determined by the manner in which the gospel is first received by him and the Christian life begun (ver. 5; 1 Cor. 2 : 4, 5; Heb. 6 : 11, 12; Ezek. 33 : 32).

6. Much affliction—trials, crosses, or persecution—and joy in the Holy Spirit are criteria of the Christian life (ver. 6; Rom. 5 : 3-5; 2 Tim. 3 : 12).

7. So follow Christ as to be an example to all believers (ver. 6, 7; 1 Tim. 4 : 12).

Paul's ministry and the gospel's reception at Thessalonica.

2 FOR ^byourselves, brethren, know our entrance in unto you, that it was **2** not in vain. But even after that we had suffered before, and were shamefully entreated, as ye know, at ^cPhilippi, we were bold in our God ^dto

2 FOR yourselves, brethren, know our entrance to you, that it has not become **2** vain. But after we suffered before and were shamefully treated, as ye know, in Philippi, we were bold in our

^b 1 : 5, 9.

^c Acts 16 : 22-24.

^d Acts 17 : 2-9.

8. All churches, especially those in cities and centers of population, should send their influence abroad through their faith in God and their evangelical and missionary efforts (ver. 8; Phil. 2 : 15, 16).

9. True conversion is a real, radical change from the service of sin to the service of God, and carries along with it its own evidence (ver. 9; Rom. 6 : 17, 18, 22).

10. It becomes the Christian to wait and patiently hope for the Lord's return from heaven. Whether he calls us by death or returns personally while we still live, we should be watchful and ready. Our faith and joy in him should be abiding, since he "bore our sins in his own body on the tree," and so "delivers us from the coming wrath" (ver. 10; Rev. 22 : 20; 1 Peter 2 : 24).

CHAPTER II.

Paul continues to associate Silas and Timothy with himself. He reminds the Thessalonians of the nature of their ministry and their conduct when they first came among them (ver. 1-12), and expresses thankfulness for their sincere and hearty reception of the gospel, and their constancy amid persecution (ver. 13-16); and tells them how earnestly himself and Timothy had longed to visit them (ver. 17-20).

1-12. PAUL'S MINISTRY AND CONDUCT AT THESSALONICA. Corresponding with 1 : 5; comp. 1 : 9. Their ministry was bold and effectual (ver. 1, 2), with no impurity of purpose or method, not as men-pleasers (ver. 3, 4), nor with personal ambition (ver. 5, 6), but with gentleness and love (ver. 7, 8) and self-denying labor (ver. 9) accompanied with holy and blameless conduct (ver. 10), and fidelity like a father (ver. 11) exhorting them to walk worthy of God (ver. 12). It is possible that the apostle may have had in view certain accusa-

tions of the Jews at Thessalonica and Berea (Acts 17 : 5, 13), in thus characterizing his ministry. If so, then this paragraph would be of the nature of a defense.

1. The apostle appeals to the Thessalonians themselves, in proof of the fact that their ministry among them was successful. *For* takes us back to 1 : 9 (where the same word, *entering in*, or, *entrance*, occurs), in order to develop the thought expressed in 1 : 5. The manner of our first preaching the gospel among you is favorably reported not by others alone, **For ye yourselves, brethren, know our entrance in unto you, that it was not in vain**, rather, *that it has not been vain*, it has not *proved empty* of great and blessed results. You yourselves know that our ministry among you has been eminently successful and attended with permanent fruit (ver. 13, 14). Compare "in vain" (3 : 5; 1 Cor. 15 : 10; Phil. 2 : 16).

2. Their courage and confidence in preaching the gospel to them. **But even after that**, etc. Omit *even*, according to the best text. More exactly, *But having suffered before and having been outrageously treated, as ye know, in Philippi*. They had come to Thessalonica wounded and suffering from the stripes they had received (Acts 16 : 22, 23, 40). Their treatment had been unlawful and insolent. The magistrates in scourging them, being Romans, committed a criminal offense (Acts 16 : 37-39). But notwithstanding the injury and violence they had suffered they were nothing daunted. **We were bold, courageous, outspoken, confident, in our God**, the only sure ground of reliance. And well they might be, for in the jail at Philippi, Paul and Silas had been enabled to sing praises to God at midnight, while their feet were fast in the stocks (Acts

3 speak unto you the gospel of God with much contention. ^aFor our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God ^tto be put in trust with the gospel, even so we speak: ^snot as pleasing men, but God, ^hwhich 5 trieth our hearts. For ⁱneither at any

God to speak to you the gospel of God 3 in much conflict. For our exhortation is not of error, nor of uncleanness, 4 nor in guile; but even as we have been approved by God to be intrusted with the gospel, so we speak; not as pleasing men, but God, who proves our 5 hearts. For neither at any time used

e 2 Cor. 2. 17; 4. 2; 2 Peter 1. 16.

f 1 Cor. 9. 17; 1 Tim. 1. 11, 12, Titus 1. 3.

g Gal. 1. 10.

h Jer. 17. 10.

i Ver. 3; Acts 20. 33.

16 : 25). And God had turned their shame into honor (Acts 16 : 39). God in the earthquake and in their deliverance had shown himself to be *their God*. And so with the consciousness of God's presence and Spirit they were courageous, confident, and fearless, **to speak . . . the gospel of God**, the message of good news which God had entrusted to them and put into their mouths. Well might they be "bold in God." And this they did **with much contention**, *amid much conflict*, much outward vexations and dangers. The Jews so opposed and persecuted them that it became necessary for them to depart by night to Berea (Acts 17 : 5-10).

3. The reason of their boldness and confidence is found in the character of their ministry. **For our exhortation**, our words of admonition, instruction, and encouragement. Compare "word of exhortation" (Acts 13 : 15). "Teaching" was addressed more to the understanding; "exhortation" more to the feelings. **Was not**, better, *is not*, referring to the ordinary preaching of their ministry. **Of deceit**, *from error*. Their preaching was not *out of error*, not from a delusion (2 Thess. 2 : 11), but it was the product of truth. Compare "word of the truth" (Col. 1 : 5). **Nor of uncleanness**, *nor out of impurity*, referring here to moral uncleanness of the spirit, impure and sordid motives, such as covetousness, selfishness, and the fruits of the carnal mind (2 Cor. 7 : 1; 1 Tim. 6 : 5). **Nor in guile**, in the use of deceit, craft, fraud, and tricks to win our way and gain the purpose of our preaching. "Not walking in craftiness, nor handling the word of God deceitfully" (2 Cor. 4 : 2). Certain opposers of Paul at Corinth charged him with craftiness (2 Cor. 12 : 16). Doubtless the same charge was brought against him elsewhere. "To sum up the verse: Our doctrine is true, our

motives pure, and our conduct straightforward" (G. G. FINDLAY). This verse treats Paul's ministry negatively as to its truthfulness, its motives, and its methods.

4. **But**, more positively, **as we were allowed**, rather, *as we have been approved*, **of God**. The verb means *to test* (last clause of this verse), and then *to approve* as the result of the testing. On the divine side Paul had been chosen from his conversion for his ministry among the Gentiles (Acts 9 : 15), but from the human side he had been tried and proved, accounted faithful to be put into the ministry (1 Tim. 1 : 12). **To be put in trust with**, or, *to be entrusted with*, **the gospel**, as stewards of the mysteries of God (1 Cor. 4 : 1) and ambassadors on behalf of Christ (2 Cor. 5 : 20). **So we speak**, as becometh persons under such a solemn responsibility. "He that hath my word let him speak my word faithfully" (Jer. 23 : 28). **Not as pleasing**, or, *seeking to please*, **men, but God**. This was customary with the apostle. "If I were still pleasing men I should not be Christ's servant" (Gal. 1 : 10). **Him who trieth**, or, *proves*, **our hearts**, *searches* our thoughts, feelings, and motives, to see if any evil thing is within us (Ps. 139 : 1, 23, 24). God is described in the Old Testament as the one who tries the heart (Jer. 11 : 20). With this sense of being under the searching eye of God, Paul and his companions could not be men-pleasers and unfaithful to the trust that God had committed to them. In their ministry they exhibited sincerity of heart and loyalty to God. Acting upon such principles they had been bold and confident in preaching the gospel at Thessalonica (ver. 2).

5. These principles in the conduct of their ministry are applied negatively in this and the next verse. Such was our ministry among you. **For**

time used we flattering words, as ye know, nor a cloak of covetousness; 6 ^kGod is witness: ^lnor of men sought we glory, neither of you, nor yet of others, ^mwhen we might have been burdensome, ⁿas the apostles of 7 Christ: but ^owe were gentle among you. Even as a nurse cherisheth her 8 children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of

we flattering words, as ye know, nor a cloak for covetousness: God is witness; nor from men sought we glory, neither from you, nor from others, though able to claim authority, as 7 Christ's apostles. But we became gentle in the midst of you, as a nurse 8 cherishes her own children; so, being affectionately desirous of you, we were well pleased to impart to you, not only the gospel of God, but also our own

^k Rom. 1 : 9.

^l John 5 : 41, 44; 12 : 43.

^m See refs. 1 Cor. 9 : 4, 6, 12-18; 2 Cor. 12 : 14; Philem. 8, 9.

ⁿ 1 Cor. 9 : 1, 2, 4-11.

^o 1 Cor. 2 : 3, 9, 22, 2 Tim. 2 : 24.

neither at any time used we flattering words, or, *flattering discourse*, we were frank and truthful and did not seek to be men-pleasers, as ye know. Nor a cloak, *any pretext for, covetousness*, with selfish and mercenary motives. This corresponds with "uncleaness," the impure motives of ver. 3. (Comp. Acts 16 : 16; Phil. 1 : 17.) God is witness, who tries our hearts (ver. 4). Notice that in regard to flattery the apostle appeals to the Thessalonians, but as to covetousness he appeals to the omniscient God, who alone could know of any selfish desire of a covetous spirit. (See notes on Eph. 5 : 3 and Col. 3 : 5.) The *outward* act of the lips was known to them, but the *inward* motions of the heart only to God. (Comp. Ps. 12 : 2.)

6. They did not seek to gratify their ambition. **Nor of men sought we glory, neither of you, nor yet of others.** In this he was truly Christ-like (John 5 : 41, 44). **When we might have been burdensome**, literally, *of weight*, a doubtful expression, referring either to their right to be supported by the churches, or to exercise authority—*when we might have claimed authority, as the apostles of Christ*. The former meaning is in harmony with ver. 9; but the latter sense agrees better with the immediate context, and is preferred by the majority of scholars. *Apostles*, meaning *envoys, messengers, or missionaries*, is here used in the wider sense of the word, so as to include Silas and Timothy. (See note on Gal. 1 : 1.) There had been no special demand for using their apostolic authority among the Thessalonians. They had labored simply as the missionaries of Jesus Christ.

7. Positively their labors among

them had been unselfish and all together of love. **But**, so far from being selfish, ambitious, and authoritative in preaching and conduct, **we were gentle among you, we became gentle in the midst of you**, as a teacher surrounded by his pupils or a mother by her children. Instead of *gentle*, Westcott and Hort adopt the reading *babes*, which is best sustained by external evidence. *We became as babes, childlike*, among you. But internal evidence is rather against it. It seems very improbable that Paul should have referred to himself under the two very different figures of the babe and a nursing mother in two successive clauses. The difference in the original between the two words is in a single letter; and the change from the one word to the other can be very well accounted for. There is also much ancient authority for the common reading *gentle*; and it is preferred by Tischendorf, Alford, and many others. The contrast which the apostle here makes is not merely with flattery and selfishness, but with seeking glory and claiming authority.

As a nurse, a nursing mother, cherisheth her children, as she would foster with tender love and care her own children. Compare with this verse 2 Tim. 2 : 24: "A servant of the Lord must not strive, but be gentle toward all." Also Matt. 23 : 37: "As a hen gathereth her chickens under her wings." Compare also Paul's own language in Gal. 4 : 19.

8. The thought of the preceding verse is expanded in this. Having become gentle as a fostering mother in watchful, careful care and love, **so being affectionately desirous of you**, while thus *yearning lovingly* toward you, **we were willing, or, well**

God only, but also **our own souls**, because ye were dear unto us. For ye remember, brethren, our labour and travail; for **labouring night and day**,⁹ because we would not be chargeable unto any of you, we preached unto you the gospel of God. ¹⁰Ye are witnesses, and God *also*,¹¹ how holily and justly and unblameably we behaved ourselves among you that believe: as ye

souls, because ye became dear to us. 9 For ye remember, brethren, our labor and toil; working night and day, in order not to burden any of you, we preached to you the gospel of God. 10 Ye are witnesses, and God, how holily and righteously and blamelessly we behaved ourselves toward you that believe; as ye know how we dealt with

p See refs. 2 Cor. 12 : 15.

q See refs. Acts 20 : 34; 2 Cor. 11 : 9.

r 2 Cor. 12 : 13, 14.

s 1 : 5.

t Acts 24 : 16; 2 Cor. 7 : 2; 2 Thess. 3 : 7.

pleased, to impart to you, not the gospel of God only, but also our own souls, our lives, our very selves, our all—all things pertaining to us. Notice that they were not merely *willing*, but that they were actually *well pleased* to sacrifice themselves for the Thessalonians. Compare Phil. 2 : 17 : "But even if I am poured out on the sacrifice and ministry of your faith, I joy, and rejoice with you all." Where in human society can we find affection to be compared with this Christian love? (Comp. also 2 Cor. 12 : 14, 15.) And why? **Because ye were dear, became dear, beloved, unto us.** As they became God's children, beloved of God in Christ, they became inexpressibly dear to Paul and his associates.

9. Paul reminds the Thessalonians of the self-sacrificing love in preaching the gospel to them. **For, in confirmation of what we have just stated, ye remember, brethren, our labour and travail**, our hard *labor* and wearisome *toil*. The reference is to manual labor, and the two words are used to indicate the intensity and toilsomeness of the apostle's work (2 Cor. 11 : 27; 2 Thess. 3 : 8). Paul was a tent-maker by trade, and by hard labor earned his subsistence. (See Acts 18 : 3, note.) Doubtless here, in the commercial city of Thessalonica, he found much to do. Omit **For. Labouring**, or, *working, night and day*, the Jews usually beginning their day with the evening. His industry was unceasing, working by night as well as by day, teaching, reasoning, and preaching in the synagogue on the Sabbath and at other times and places as he had opportunity. Most of his converts were doubtless poor. Yet Jason had his house, in which the apostle lodged (Acts 17 : 5-9), and there were "the first women not a few" among his converts.

But he preferred to work incessantly, **because, rather, in order not to, be chargeable, to burden any of you.** He would show his unselfish and disinterested love. None could charge him with mercenary motives, or with preaching the gospel for gain. See how he explains and defends his conduct, in this particular, in 1 Cor. 9 : 16-18; 2 Cor. 11 : 9-12. Under such convictions **we preached, we heralded**, at our entrance among you, **the gospel of God.** (See on ver. 2.) This great gift Paul in his ministry had gratuitously bestowed upon them. This ministry had been purely a labor of love.

10. The apostle passes from his particular personal sacrifices in preaching the gospel at Thessalonica to a general survey of his ministry there. He appeals to them, **Ye are witnesses**, as to his own external acts, and to **God**, who knew his inner as well as his outer life. Both are more closely combined here than in ver. 5, where the two are appealed to separately. **How holily**, or, *piously*, not the usual word for holy, referring here to his pious disposition and conduct toward God. **Justly, righteously**, with more reference to just or righteous conduct toward his fellow-men. **Unblameably**, as to blameless conduct before both God and men. (Comp. 3 : 13 and 5 : 23.) "Perhaps it is safer to say that *holily* and *righteously* form the positive side of a compound idea of holy purity and righteousness, whether toward God or toward men, while *unblameably* states, on the negative side, the general blamelessness in both aspects and relations" (ELLIOTT). **We behaved ourselves among you, we became** in spirit and conduct *toward and in reference to you, that believe.* The preceding verse brought to view Paul's occupation, in which he must have been asso-

know how we exhorted and comforted and charged every one of you, as a
 12 father doth his children, "that ye would walk worthy of God, *who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it *not as the

each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, that ye should walk worthy of God, who is calling you into his kingdom and glory.

13 And for this cause we also thank God without ceasing, that when ye received the work of God heard from us, ye received not the word of men, but,

u 4:1; see refs. Eph. 4:1.

x 1 Cor. 1:9; 2 Thess. 2:13, 14; 2 Tim. 1:9.

y 1:2-5.

z See refs. Gal. 4:14.

ciated with unbelievers. In this verse we see his behavior among and toward believers.

11. He appeals to their knowledge, **As ye know**, in proof of his behavior toward them, as stated in ver. 10. **How we exhorted**, or, *How we behaved ourselves, exhorting* to activity and duty. **And comforted**, *encouraging*, the weak, the doubting, and the afflicted amid opposition and persecution. **And charged**, or, *testifying* solemnly. Earnestly enforcing his message on their hearts and consciences. (Comp. Gal. 5:3.) **Every one of you**, *each one of you*, singly and individually. None were overlooked in his exhortations and admonitions. He dealt with each one according to his needs. He dealt faithfully and with strong, loving interest, **as a father doth his children**. In ver. 7 Paul compares himself to a nursing mother, gentle and tender in his love; here to a father, manly, faithful, and strong in his interest and counsels.

12. The substance of his exhortation and the purpose for which the exhortation was given. **That ye would, should, walk worthy of God**, that ye conduct yourselves worthily, as those having such a God and as his servants—the high ideal of Christian living. "Walk" is a common figure for the conduct of life. (Comp. Eph. 4:1, and note.) **Who hath called**, according to the preferable text, *who is calling*, present and continuing till its object is accomplished (3:24). "In Paul's Epistles the gracious work of calling is always ascribed to the Father" (ELLIOTT). (See Rom. 8:28, 30.) **Unto his kingdom**, of the Son (Col. 1:13), of Christ and God (Eph. 5:5), which is to be established in its final glory at his appearing (2 Thess. 1:7-10). **And glory**,

God's glory, attending the consummation of his kingdom, implying a participation in that glory which Christ had with him before the world began (John 17:5, 22, 24). This high calling of God is a great, strong, and ever-present motive for an active, Christian, consecrated life.

13-16. **HOW THE THESSALONIANS RECEIVED THE GOSPEL**. The apostle praises God that they had received the gospel as the word of God (ver. 13); otherwise they would not, like the churches of Judea, have endured the persecutions which had come upon them (ver. 14, 15). The Jewish persecutors thereby filling up the measure of their sins and ripening fast for judgment (ver. 16). As ver. 1-12 correspond with 1:5, so these verses with 1:6.

13. **And for this cause**, referring to what precedes, especially the last clause. And since God is calling you to such a high destiny. This thought is fundamental in this Epistle (1:4). **We (emphatic) also**, as well as the others who have heard of your Christian walk (1:8, 9), **thank God without ceasing**, an emphatic repetition of 1:2, where *we* is unemphatic. The apostle and his associates had special reason for renewed thanksgiving when they considered such fruit of their zealous labors. **Because**, better, *that* introducing the ground of their thanksgiving: **Having received**, professedly through the senses, judgment, and faith (Gal. 1:9; Col. 2:6), **the word of God**, the gospel message, **which ye heard, orally, of us, ye received it, ye accepted**, or, *embraced*, heartily and by an inner experience. Two words are rendered *received*. The latter is stronger than the former. The first is objective, having more reference to the external reception of the gospel; the

word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers ^a of the churches of God which in Judæa are in Christ Jesus: for ^b ye also have suffered like things of your own countrymen, ^c even as they have of the Jews: ^d who both killed the Lord Jesus, and ^e their own prophets, and ^f have per-

as it truly is, the word of God, which ¹⁴ also works in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus; because ye also suffered the same things from your own countrymen, as they have from the ¹⁵ Jews: who both killed the Lord Jesus and the prophets, and drove us out,

^a Gal. 1 : 22.

^b Acts 17 : 1-8, 13; 2 Cor. 8 : 1, 2.

^c Heb. 10 : 33, 34.

^d Acts 2 : 23; 3 : 15; 5 : 30; 7 : 52.

^e Matt. 23 : 34-37; Luke 11 : 48-51.

^f Acts 17 : 5, 13; 18 : 12; 22 : 21, 22.

second subjective, referring more to the inner approval and acceptance. **Not as the word of men,** etc., more exactly, *Ye received not men's word, but even as it truly is, God's word.* Their message was God's message; God was speaking through them. So he spake through prophets of old (Jer. 1 : 4), and through John the Baptist (Luke 3 : 2). Comp. Gal. 4 : 14, "Ye received me as an angel of God, as Christ Jesus."

Which, referring not to God, but to God's word. Paul is magnifying the word. **Effectually worketh also,** literally, *Which also shows itself operative,* displaying its active working, **in you that believe.** Such fruit of God's word was in harmony with, and a proof of, their having received and accepted the gospel in the heart. It was a fruit of their present faith, *in you believing.*

14. For introduces the proof of the working of God's word within them, in that they endure persecutions the same as the Judean churches did. (See 1 : 6.) **Ye, brethren, became followers, imitators, of the churches of God which, located, in Judæa, are, spiritually, in Christ Jesus.** (See on 1 : 1.) **For,** in *that*, or, *because*, explaining wherein the imitation consisted, **ye suffered like things, the same things** (according to the best text), **of your own countrymen,** the Gentiles in Thessalonica and vicinity, **even as they,** the members of the Judean churches, **did of the Jews.** In that these Jewish churches were in Christ they were distinguished from all other religious assemblies in Judea. Notice the order of the words *Christ Jesus*, common with Paul when he views him as the risen and exalted Saviour and official head of his people on earth (Eph.

1 : 4; Col. 1 : 1; 2 : 6; comp. Acts 2 : 36; Rom. 8 : 1). The beginning of their sufferings from their own countrymen is indicated in Acts 17 : 5-9. There is perfect harmony between Luke and Paul. Luke records that the Jews were the instigators of the persecution who of themselves could not carry it out except through the Gentiles. Paul, looking more at the results speaks of the persecutors as their "own countrymen," especially the Gentiles, but also including Hellenist Jews, who had become citizens of the free city of Thessalonica.

15. The apostle takes a quick glance at what Christian Jews had suffered from their countrymen, beginning with the crucifixion of the Lord Jesus. The question has been often asked, Why did Paul here use such severe language respecting the Jews? The best answer is, that the Jews were the prime instigators of the persecutions at Thessalonica, and generally elsewhere, wherever the apostle preached. **Who both killed,** or, *Who also,* in addition to persecuting Christians in Judea, **slew the Lord Jesus,** "crucified the Lord of glory" (1 Cor. 2 : 8), whom "God made both Lord and Christ" (Acts 2 : 36), "Ye denied the Holy and Righteous One . . . and the Author of life ye killed" (Acts 3 : 14). **And their own,** rather, according to the best text, **And the prophets,** the Old Testament prophets, exhibiting the same spirit against them as against Christ. The killing of the Lord Jesus is here put first as the culmination of the murders which the Jews had carried on against the ancient prophets. So Christ represented his death (Luke 11 : 47-51; 20 : 9-16). So also Stephen (Acts 7 : 52). The crucifixion of Christ was the climax of Jewish persecution. The converted persecutor, Paul, keenly

secuted us; and they please not God, 16 and are contrary to all men: ^hforbidding us to speak to the Gentiles that they might be saved, ^jto fill up their sins alway: for the wrath is come upon them to the uttermost.

and please not God, and are hostile to 16 all men; hindering us from speaking to the Gentiles that they may be saved, in order to fill up their sins always; and the wrath came on them to the utmost.

g Esther 3 : 8.

h Luke 11 : 52.

i Rom. 10 : 13-15.

j Gen. 15 : 16; Matt. 23 : 32.

knew their rage and their terrible crime. **And have persecuted us**, better, *and drove us out*, as they did at Thessalonica and Berea (Acts 17 : 5, 13). Earlier than this Paul had been compelled to leave Jerusalem (Acts 9 : 28-30). Compare "the perils from my countrymen" (2 Cor. 11 : 26). **And they**, omit *they*, and place a comma between this and the last clause, **and please not God, and are contrary, or, hostile, to all men**. In their opposition to Paul and the gospel they were at war with both God and men. As the following verse shows, it was their opposition to Paul and his associates as missionaries to the Gentiles. The hatred of the Jews toward other nations was well known. Tacitus, the Roman historian, a generation later, speaks of their animosity against all others.

16. In what respect the Jews were displeasing to God and hostile to all men. **Forbidding**, or, *hindering, us from speaking to the Gentiles*. When Paul stated in his defense before the Jewish multitude at Jerusalem that the Lord had said, "Depart; for I will send thee far hence to the Gentiles," they cried out in rage, "Away with such an one from the earth: for it is not fit he should live" (Acts 22 : 21, 22). Still later he speaks of himself as "the prisoner of Christ Jesus for you Gentiles" (Eph. 3 : 1, note). Here was the secret of their bitter opposition. Rather would they leave the Gentiles to perish than have the gospel offered them on equal terms with themselves. In thus opposing the salvation to the Gentiles they were hostile to all mankind and displeasing to God. Compare a like spirit long before this in Jonah (Jonah 1 : 1-3).

This last step in the development of their opposition to God and men filled up the full measure of their sin, and opened the door for the breaking forth of the divine punishment. **To fill up their sins alway, at every time**, till the consummation is reached (comp.

Acts 7 : 51), expressive of the divine purpose in the order of Providence. Literally, *To the end that they may fill up*, in the past and present the measure, the full number, of their sins. Compare Gen. 15 : 16, "The iniquity of the Amorites is not yet full"; and Matt. 23 : 32, "Fill ye up the measure of your fathers" (note). After the death of Christ time was given the Jews for repentance (Acts 3 : 19, note). Jerusalem enjoyed special opportunities till the death of Stephen; Judea, till the death of James the brother of John (Acts 12 : 2). And the whole nation was allowed in the Divine forbearance forty years till wrath came upon them to the uttermost in the destruction of Jerusalem and the Jewish State, A. D. 70.

For the wrath is come. Literally, *And the anger of God came upon them unto the end*, the extreme limit of that anger, bursting forth in its full and final force upon them. The apostle's words are prophetic. To his vivid eye the accomplishment of the Divine judgments upon the Jewish people is, as it were, already past. "Paul appears to look back on that which is still impending (in the Divine purpose) as an accomplished fact" (BOISE). He would see in the State of Judea, after the death of James the brother of John, forbodings of future evils and coming wrath; and he reads the signs of the times (Mark 13 : 48). Jerusalem fell after the most terrible siege recorded in history; and ever since the Jewish people have been without a home and without an altar.

17-20. PAUL'S LONGINGS TO SEE THEM AGAIN. The line of thought in regard to his visiting the Thessalonians is continued to the end of the next chapter. For convenience we consider the rest of this chapter by itself. His great success among them intensified his desire.

17. But we, brethren. Paul and his associates contrast themselves with the Thessalonians (ver. 13). Such a

17 But we, brethren, being taken from you for a short time ^kin presence, not in heart, endeavoured the more abundantly ^lto see your face with great desire. Wherefore we would have come unto you, even I Paul, once and 18 again; but ^mSatan hindered us. For ⁿwhat is our hope, or joy, or crown of rejoicing? Are not even ye in the pres-

17 But we, brethren, having been bereft of you for a short time, in presence, not in heart, endeavored the more abundantly to see your face, with 18 great desire. Because we wished to come to you, even I, Paul, once and 19 again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, in the pres-

^k 1 Cor. 5 : 3; Col. 2 : 5.

^l 3 : 10.

^m Rom. 1 : 13; 15 : 22; Rev. 2 : 10.

ⁿ See refs. 2 Cor. 1 : 14.

general contrast runs through the first portion of this Epistle. **Being taken from you, having been bereft, or, orphaned**, by separation from you. The Thessalonian brethren had sent Paul and Silas by night to Berea to secure their safety (Acts 17 : 10). Reluctantly leaving they hoped soon to return. **For a short time**, literally, *for an hour's season*, a brief period. This, separation, however, was only **in presence**, as to their *face*, their person, **not in heart**, in affection. The apostle uses strong words to express his deep sorrow. Though a spiritual father to them he utters the language of orphans who had prematurely lost their parent. **Endeavoured the more abundantly, the more exceedingly**, most earnestly, **to see your face** (the same word just rendered presence) **with great desire**, intense longing. This does not express the expectation, but the *longing* to return. After a very brief time this strong desire to return to them began. Still later in 3 : 10 we find them putting this longing into prayer, "Night and day praying exceedingly that we may see your face."

18. How they were hindered. **Wherefore we would have come unto you**, better, according to the best text, *For which reason*, as expressed in the last half of the preceding verse, *we would come to you*. The idea seems to be a little stronger than *we wished*, for that only repeats the "great desire" just expressed; yet it seems to fall a little short of *we resolved*. The apostle expresses not mere inclination, but incipient resolution. **Even I, Paul**. Paul, in speaking of himself in the singular personal pronoun, shows that in the use of the plural *we*, previous to this he had included his associates (1 : 1). Silas and Timothy had been left behind in Macedonia (Acts 17 : 14; 18 : 5); and Timothy was sent after-

ward (3 : 1, 2). **Once and again**, not only once but twice. (Comp. Phil. 4 : 16.) When and where he had been forming a purpose to visit them we are not told. Compare Rom. 1 : 13; "Oftentimes I purposed to come to you, but was hindered hitherto." **But**, rather, *And*, **Satan hindered us**. Paul believed in a personal devil. How he hindered them we are not told. But behind the malice of the Jews, the opposition of other enemies, and the obstacles in his way, he saw Satan as a moving and directing agency. *Satan*, meaning *adversary*, is called *the tempter* (3 : 5), *the evil one* (2 Thess. 3 : 3), and *the devil* (Matt. 4 : 1, etc.), and the prince of the power of the air (Eph. 2 : 2, on which see notes).

19. Why he longed to see them. **For**, introducing the reason for his earnest endeavors and desires to come to them. **What is our hope, the subject of our hope, or joy, or crown of rejoicing**, rather, *of glorying*, in which we may glory as ministers of Christ? The "crown of glorying" is a Hebrew idiom (Prov. 16 : 31), expressive of exultation, and in the apostle's case like a victor's wreath at the coming of Christ. (Comp. 1 Cor. 9 : 24, 25.) So also the Philippians were his "joy and crown" and "a ground of glorying" at the day of Christ (Phil. 2 : 16 and 4 : 1, on both of which see notes).

Are not even ye, literally, *Or, are not ye also*, is there any doubt that ye also as well as other churches, such as that at Philippi and Corinth, are even this, our hope, joy, and crown of glorying **in the presence of our Lord Jesus** (omit *Christ* according to the best text) **at his coming?** We should not, like Westcott and Hort, make the clause, *Are not even ye*, parenthetical. At his second coming the Lord Jesus will complete his work of redemption and judge mankind (Matt. 24 : 30; 26 : 64).

ence of our Lord Jesus Christ ^oat his 20 coming? For ye are our glory and joy.

ence of our Lord Jesus at his coming? 20 For ye are our glory and joy.

o 3 : 13 ; 1 Cor. 15 : 23 ; Rev. 1 : 7 ; 22 : 12.

The glorious prospect of their being found among the redeemed in the presence of the Lord Jesus at his return was the crowning joy of Paul (2 Thess. 1 : 10).

His coming (Greek *παρουσία*, *parousia*), *his presence, arrival, or advent*, to establish and consummate his kingdom (1 Cor. 15 : 23, note). We have here the earliest example of this word (*parousia*) as applied to Christ's second coming, unless Matt. 24 : 3, 27, 37, 39 and James 5 : 7, 8 be regarded as earlier. Paul thus uses it six times in the two epistles to the Thessalonians (1 Thess. 2 : 19 ; 3 : 13 ; 4 : 15 ; 5 : 23 ; 2 Thess. 2 : 1, 8) and once besides in 1 Cor. 15 : 23 ; James twice (5 : 7, 8), Peter three times (2 Peter 1 : 16 ; 3 : 4, 12), and John once (1 John 2 : 28). From an examination of these passages it appears that the word describes the future visible return of Jesus, the Christ, from heaven, to raise the dead, judge the world, and establish gloriously the kingdom of God.

20. An animated and confirmatory answer to the preceding question. **For**, confirms the implied affirmative answer of the confident and exultant question of ver. 19, and introduces the triumphant assertion that follows. **Ye are** (emphatic), *ye are now*, at all times and impliedly, *ye will be*, **our glory**, our effulgent halo, like the bright and glistening beams surrounding the sun, **and joy**, the inner delight of the soul. These were not matters of hope alone (ver. 19), but facts of present experience which would be permanent and enduring. The ground of such assurance we have already seen in 1 : 2-4 ; and joy is again expressed in 3 : 9.

PRACTICAL REMARKS.

1. Not an empty, but a full ministry in labors and fruits should be the aim of the gospel preacher (ver. 1 ; 2 Cor. 6 : 3, 4 ; 1 Tim. 4 : 10).

2. Shameful treatment and persecution must not deter the minister from boldly preaching the gospel (ver. 2 ; Matt. 10 : 27, 28).

3. Ministers should not use trickery or deceit, but be sincere and without guile (ver. 3 ; 2 Cor. 2 : 4 ; Titus 1 : 8, 9).

4. To be entrusted with the gospel of the grace of God is the highest human honor and imposes the highest responsibility (ver. 4 ; 1 Cor. 4 : 1 ; 2 Cor. 2 : 16 ; 5 : 20).

5. Ministers must not be men-pleasers, but God-pleasers (ver. 4 ; Acts 20 : 24 ; Gal. 1 : 10 ; 2 Cor. 6 : 4).

6. Ministers should be able to appeal to God and man as to the purity of their motives, the uprightness of their conduct, and their faithfulness in proclaiming the gospel (ver. 5, 6, 10 ; 2 Tim. 4 : 5 ; 1 Cor. 2 : 1-4).

7. Ministers need to be gentle, tender, unselfish, and affectionate (ver. 7-9 ; 2 Cor. 12 : 14).

8. Love for souls is an essential qualification in a minister of Jesus Christ (ver. 8 ; Phil. 1 : 7 ; John 10 : 11-13).

9. The laborer is indeed worthy of his hire (Luke 10 : 7), yet the preacher should be willing, if necessary, to labor for his own support in order to preach the gospel (ver. 9 ; Acts 20 : 33, 34 ; 1 Cor. 4 : 11, 12).

10. A blameless life should characterize the Christian, and is of the first importance to the Christian minister (ver. 10-12 ; Phil. 2 : 15 ; Titus 1 : 7).

11. Let ministers of the gospel realize that both God and man are witnesses of their conduct and labors (ver. 10 ; Heb. 4 : 12, 13).

12. The Christian should recognize that he has been called of God, and should so live as not to bring reproach, but honor upon God and his cause (ver. 12 ; Eph. 4 : 1, 2 ; Rom. 2 : 24).

13. The gospel is a divine message, and Paul was commissioned and inspired to proclaim it (ver. 13 ; Gal. 1 : 1, 12).

14. One evidence of a work of grace in the soul is the patient enduring of persecution for Christ's sake (ver. 14 ; 2 Tim. 3 : 12 ; 1 Peter 4 : 16).

15. In the Jewish people we witness the sad results of departures from God and an

Timothy's visit at Thessalonica.

3 WHEREFORE ^pwhen we could no longer forbear, ^qwe thought it good to 2 be left at Athens alone; and sent

p Ver. 5, 2 : 17.

illustration of the punishment of nations in this world (ver. 15; Acts 7 : 52, 53; 28 : 25-28; Rom. 11 : 20; Mark 13 : 2, 14).

16. It is a double sin to reject the gospel ourselves and also hinder others from receiving it (ver. 16; Matt. 23 : 13).

17. There are no friendships on earth more tender and no ties stronger and more enduring than the spiritual ones of Christian brotherhood (ver. 17; Matt. 12 : 48-50; Phil. 1 : 8; Philem. 12).

18. Satan is the recognized personal leader of the enemies of the kingdom of God (ver. 18; Matt. 12 : 26, 27; Eph. 2 : 2; Rev. 20 : 2, 3, 7, 10).

19. Christians will know each other at the coming of Christ and in the heavenly world (ver. 19; Luke 23 : 43).

20. Beyond all earthly bliss will be the Christian's joy in meeting those in the presence of Christ who have been converted through his instrumentality (ver. 20; Phil. 2 : 15-17; Dan. 12 : 3).

CHAPTER III.

This chapter is closely connected with 2 : 17-20. As Paul himself is hindered from visiting the Thessalonians, he sends to them Timothy (ver. 1-5), who returns with good tidings, filling the apostle's heart with joy and thanksgiving (ver. 6-10). His prayer that the Lord may direct his way, fill them with love, and confirm them in holiness (ver. 11-13).

1-13. TIMOTHY'S VISIT TO THE THESSALONIANS AND HIS RETURN. PAUL'S THANKSGIVING AND PRAYER.

1. Wherefore, because of the thought just expressed, our love for you and unavailing desire to see you. **When we could no longer forbear**, *bear up under*, or, *endure*, this protracted absence and these repeated disappointments to see you. Notice that Paul returns from the singular *I* (2 : 18) to the plural *we* in this verse. It is most natural to suppose that Paul again associates Silas and Timothy with himself, as he does previous to 2 : 18.

3 WHEREFORE, when we could no longer forbear, we were well pleased to be left behind at Athens alone;

q Acts 17 : 14-16.

The use of the singular in ver. 5 seems to me to confirm this. Yet most commentators regard Paul here as speaking of himself in the plural number. But in both 2 : 18 and 3 : 5 Paul individualizes himself from among the others, "even I Paul" and "when I too," implying the association of others with him in longing and enduring. Lightfoot regards it as at "least doubtful whether Paul ever uses the plural of himself alone." Bengel and others suppose Paul to include Silas with himself.

We thought it good to be left behind at Athens alone (plural, implying Silas), and so sent Timothy, one of our number (next verse). This passage has given much difficulty in harmonizing it with Luke's narrative in the Acts. From Acts 17 : 14 it appears that Silas and Timothy remained in Berea when Paul went to Athens, and that they first rejoined Paul at Corinth (Acts 18 : 5). He indeed waited awhile for them at Athens, but they do not seem to have arrived. After a brief stay and making a few converts he went to Corinth (Acts 17 : 16; 18 : 1). It hardly seems possible that Paul here refers to his first short visit to Athens. It was but a few weeks since he left Thessalonica, almost driven away by persecution. Even if it were safe for him to return, can we suppose that within that brief period he had twice purposed to visit the Thessalonians and twice had been hindered by Satan? It seems better to suppose that Paul and his associates made a second visit to Athens, intending to visit Thessalonica. But being hindered they sent Timothy. This may have occurred immediately after Paul's eighteen months' labors at Corinth (Acts 18 : 11, see note). His return to Corinth would make his second visit there (Acts 18 : 12-18), which accords with 2 Cor. 12 : 14 (see note) and 13 : 1, in which he proposed to come to Corinth "the third time." This also harmonizes better with the language of this verse. If he was going

^r Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:
³ ^s that no man should be moved by these afflictions. For yourselves know that ^t we are appointed thereunto:

2 and sent Timothy our brother and a minister of God in the gospel of Christ, to establish you, and to exhort you
 3 concerning your faith; that no one should be shaken by these afflictions, for yourselves know that to this we are

^r Rom. 16 : 21; 1 Cor. 16 : 10; 2 Cor. 1 : 19.

^s Acts 20 : 24; Eph. 3 : 13; 2 Thess. 1 : 4.

^t See refs. Acts 9 : 16; 14 : 22; 1 Cor. 4 : 9; 2 Tim. 3 : 12; 1 Peter 2 : 21.

to Thessalonica by way of Athens, then in sending Timothy there he could speak of being "left *behind* at Athens." And this phraseology does not well accord with the supposition that Paul had recently come from Thessalonica, and upon the arrival of Timothy he sent him to Thessalonica, while Paul himself proceeded to Corinth. (See "Harmony of the Acts," pp. 217, 218.)

It is possible that Paul may have sent Timothy to Thessalonica from Berea, and on his return Timothy joined Silas in Macedonia, and the two together came on to Corinth (Acts 18 : 5). Luke makes no note of this visit, nor of any other visit about this time, to Thessalonica. It is a matter of conjecture. But the supposition that the visit referred to in this passage was a later one is the only one confirmed by the phraseology, "We thought it good to be left *behind* at Athens." And the fact that Paul sent instructions from Athens to Timothy and Silas to come to him as soon as possible favors the view that neither of them visited Thessalonica at this time (Acts 17 : 15, note).

On *Athens*, see note on Acts 17 : 16. It was the capital of ancient Attica and it still continued to be the chief seat of Grecian learning in the days of Paul, when it formed a part of the Roman province of Achaia, of which Corinth was the chief commercial city and capital.

2. And sent Timotheus, Timothy. (See on 1 : 1 and 3 : 1.) **And minister of God, and our fellowlabourer in the gospel of Christ.** This description of Timothy varies in ancient manuscripts. Westcott and Hort, the Revised and Improved versions prefer, *God's minister in the gospel of Christ*. Some ancient documents read, *fellow-worker with God*, which may have been first placed on the margin as a comment (1 Cor. 3 : 9; 2 Cor. 6 : 1) and afterward introduced into the text. *God's minister*,

or, *God's servant*, is a most honorable designation of one engaged in the most noble and glorious service (2 Cor. 6 : 4).

The purpose of Timothy's visit—to do what Paul would have done himself. **To establish you**, since you are young in the Christian life (ver. 13), **and to comfort**, and *encourage*, **you** in the midst of trials and persecutions (2 Thess. 2 : 17), **concerning, respecting, your faith**, for the good and furtherance of your faith in Christ. Comp. Acts 14 : 21, 22, and notice how Paul confirmed the souls of the disciples, "exhorting them to continue in the faith, and that through many afflictions we must enter into the kingdom of God."

3. To the end that no one should be moved by, or, shaken in, the midst of these afflictions. The verb occurs only here in the New Testament. There has been much discussion in regard to the construction and connection of this clause with what precedes. Was it the substance, or the aim, of the exhortation? Doubtless Timothy exhorted them not to be moved, and it was surely his endeavor that they should not be moved. Comp. 2 Thess. 2 : 2, "That ye be not hastily shaken in mind"; Col. 1 : 23, "Not moved away from the hope of the gospel." There was much in their afflictions and persecutions to disturb their minds and shake their faith. **For**, introducing a reason for not being moved, troubled, and discouraged in the midst of trials, **yourselves know that we are appointed thereunto**, *that we*, Paul including himself with the Thessalonians and Christians generally, *are to this*, these afflictions, *appointed* in the divine purpose and plan (1 Peter 2 : 21 : 4 : 12-16). Such afflictions they were to expect; they are a part of the divine plan for Christians to endure; they will be for their good here and be for their glory hereafter. Therefore be not discouraged, but encouraged. Not only

4 "for verily, when we were with you, we told you before that we should suffer tribulation; ^aeven as it came to pass, and ye know. For this cause, ^bwhen I could no longer forbear, I sent to know your faith, ^clest by some means the tempter have tempted you, and ^dour labour be in vain.

6 ^bBut now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance

4 appointed. For even when we were with you, we told you beforehand that we are to suffer affliction; as also it ^ccame to pass, and ye know. For this cause, when I too could no longer forbear, I sent to know your faith, lest by some means the tempter tempted you, and our labor should become in vain.

6 But now, when Timothy came to us from you, and brought us good tidings of your faith and love, and that ye have good remembrance of us always,

^a Acts 20 : 24.^x 2 : 2.^y Ver. 1.^z 2 Cor. 11 : 3, 13-15.^a Gal. 4 : 11 : Phil. 2 : 16.^b Acts 18 : 1, 5.

should they be submissive to the Divine will, but rejoice in it (Rom. 5 : 3-5).

4. How they knew that they were appointed to endure afflictions. **For verily, For indeed, when we were with you, we told you before, we used to tell you plainly beforehand**, repeating the information and warning, **that we, Christians generally, should, better, are to, suffer tribulation, affliction**, the same word being used as in ver. 3 and 7. **Even, or, both, as it came to pass**, as the event proved, **and ye know**, in your own experience. Such is the inevitable lot of Christians in this life. There was but little persecution by the Roman government, but much social and religious persecution. "The fanatic priest, led on by every personal and religious motive; the man of the world, caring for none of these things, but not the less resenting the intrusion on the peace of his home; the craftsman, fearing for his gains; the accursed multitude, knowing not the law, but irritated at the very notion of this mysterious society of such real, though hidden strength, would all work together toward the overthrow of those who seemed to them to be turning upside down the political, religious, and social order of the world" (DOCTOR JOWETT).

5. Paul repeats how in his deep anxiety he had sent Timothy to Thessalonica. **For this cause**, on account of your afflictions, **when I also**, as well as my associates, **could no longer forbear**, no longer bear up under the anxiety and longings to visit and strengthen you, **I sent to know your faith** in Christ, how it stands. In this resumption of ver. 2 Paul does

not again mention Timothy, but he states his own purpose in sending Timothy, in order that he might ascertain the condition of their faith, whether they were standing firm in their trust in Christ. **Lest by some means the tempter, Satan** (2 : 18), **have tempted you, tempted you to forsake your faith in Christ, and our labour be, become, in vain**. Satan is styled "the tempter" in Matt. 4 : 3. Paul's final success as an instrument of their salvation depended in a measure upon themselves. Even to the end we are saved by faith, a living, fruitful faith. Our labors on our converts may be partially or entirely frustrated and brought to naught (Gal. 4 : 11 : Phil. 2 : 16).

6. Timothy's return and his cheering report. **But now** (emphatic), **but just now, when Timotheus came, Timothy having come, from you unto us**. Timothy's coming with good news from the Thessalonians turned the apostle's anxiety into joy, and he sits down at once and pens or dictates this grateful and loving letter. **And brought us good tidings, the gospel news** (the same verb as used in Luke 1 : 19, "glad tidings"; and elsewhere of proclaiming the good news of salvation, Gal. 4 : 13; Acts 14 : 7), **of your faith and charity, rather, love**. These two, faith and love, with their appropriate fruits, are the sum of our inner and outer Christian lives (2 Thess. 1 : 3; 1 John 3 : 23). Comp. 1 : 3, where "hope" is added. **And that ye have good, or, kind, remembrance of us always**. The same noun is used here as in 1 : 2, rendered "mention" (which see). Their remembrance was in feelings and doubtless often in words. They reciprocated the feelings of Paul and his associates,

of us always, desiring greatly to see
 7 us, ^cas we also *to see* you; therefore,
 brethren, ^dwe were comforted over
 you in all our affliction and distress by
 8 your faith. For now we live, if ye
 9 ^estand fast in the Lord. ^fFor what
 thanks can we render to God again for
 you, ^gfor all the joy wherewith we joy
 10 for your sakes before our God; night

longing to see us, as we also to see you;
 7 for this cause we were consoled,
 brethren, over you in all our affliction
 8 and distress, through your faith; be-
 cause now we live, if ye stand fast in
 9 the Lord. For what thanks can we
 render to God for you, for all the joy
 wherewith we rejoice for your sakes
 10 before our God; night and day praying

c Phil. 1 : 8.

d 2 Cor. 7 : 6, 7, 13.

e Phil. 4 : 1; 3 John 4.

f 1 : 2.

g 2 : 19.

who remembered them "without ceasing" (1 : 3). **Desiring greatly,** rather, *Longing, to see us, as we also to see you.* How the apostle longed to see them, see 2 : 17, 18. So he longed to see Timothy (2 Tim. 1 : 4), and the Romans (Rom. 1 : 11).

7. Therefore, for this cause, as in ver. 5, *on account of* the good news which Timothy brought. **We were comforted, and encouraged** (the same verb as in ver. 2), **over you,** on account of you as a ground of consolation. **In,** literally, *upon, over, and above, all our affliction and distress.* Their afflictions were not entirely removed, but relieved, and more than counterbalanced by the consolation which they received. "Thus we often speak of rising *above* our trials and distresses" (BOISE). We cannot easily distinguish between *affliction and distress* (Luke 21 : 23). They are interwoven, and both here seem to refer to external trials and hardships. See 1 : 6 and 3 : 3, 4, on *affliction*; and 1 Cor. 7 : 26, on *distress (necessity)*. Compare 2 Cor. 6 : 4; 12 : 10; also 2 Cor. 7 : 5: "We were afflicted on every side; without were fightings, within were fears." "Bonds and afflictions abide me" (Acts 20 : 23). **By, through, your faith,** the means through which the apostle received consolation. It was about their faith in Christ that he had been anxious, and about it Timothy had been sent to inquire, and the good news concerning it had given him joy (ver. 5, 6).

8. For, or, because, as a matter of fact, **now we live** (present), continue to live, **if ye stand fast** (present), continue to stand fast, **in the Lord,** as the sphere in which ye live, move, and have your spiritual being. Paul's life was wrapped up as it were in his Thessalonian converts, as if his very life rested upon their standing firm in

their faith and union with Christ. If it were otherwise, it would be like death to him. We have here a revelation of Paul's ardent and sensitive nature. He was bound up in his converts by the most tender ties of an undying affection. He lived, as it were, for them and in them. They were his "glory and joy" (2 : 20), from now onward to the coming of the Lord. (Comp. 2 Cor. 7 : 2-4; Phil. 1 : 7.) He loved them as his own life, and their condition and experiences were to him as if they were his own. We get also a view of the weight that rested upon the apostle, his daily anxiety "for all the churches" (2 Cor. 11 : 28).

9. This verse and the next form an interrogative sentence, equivalent to a strong affirmation, expressing his unutterable gratitude for the super-abundant joy occasioned by the cheering news from the Thessalonian converts. **For,** in justification of the declaration just made (ver. 8), **what thanks can we render to God again,** more exactly, *what thanksgiving can we make in return to God for you, on your account, for,* introducing the basis or ground of thanksgiving, *because of, all the joy wherewith we joy for your sakes before our God,* in God's presence as a witness. (Comp. 1 : 3.) This is the third time in this Epistle that the apostle expresses his thanksgiving (1 : 2; 2 : 13), here most emphatically of all, both on his own account and theirs. "The condition of alarm and depression which St. Paul had previously experienced made this rebound of joy the more vivid. Only those who have suffered much know joy in its full capacity, 'as dying, and behold we live! as sorrowing, but ever rejoicing' (2 Cor. 6 : 9, 10)" (FINDLAY).

10. Closely connected with, and concluding the sentence of the preceding verse. **Night and day praying ex-**

and day ^h praying exceedingly that we might see your face,¹ and might perfect that which is lacking in your faith?

- 11 Now God himself and our Father, and our Lord Jesus Christ,^k direct our way unto you. And the Lord ^l make you to increase and abound in love one toward another, and toward all ^m *men*, even ⁿ as we *do* toward you: to

exceedingly that we may see your face, and may perfect that which is lacking in your faith?

- 11 Now may our God and Father himself, and our Lord Jesus, guide our way to you. And the Lord make you increase and abound in love one toward another, and toward all, as we 13 also do toward you; to the end that he

^h Rom. 1 : 10-12, 15 : 30-32.

ⁱ 2 Cor. 13 : 9, 11; Col. 4 : 12.

^k Prov 3 : 5 6.

^l 4 : 9, 10; 2 Thess. 1 : 3.

^m 2 : 8.

ceedingly, in connection with thanksgiving (preceding verse). Prayer and thanksgiving go together (1 : 2, Practical Remarks). *Night and day* vividly expressing the "without ceasing" of 1 : 3. **That we might**, rather, *may, see your face*, or, enjoy your presence, companionship, and fellowship, **and might, may, perfect that which is lacking in, or, wanting to, your faith?** Their faith in Christ was firm and vigorous and all right, so far as they were able to exercise it. They had made a remarkable growth, but there was opportunity for improvement. As faith comes by hearing, and hearing by the word of God (Rom. 10 : 17), the presence and instruction of the apostle would help to complete a full and well-rounded faith in Christ, in all his relations to believers. The word rendered *perfect* means to *fit up, mend, complete*—to make up whatever defects or deficiencies there might be to their faith. The cheering report of Timothy increased the apostle's interest and love for the Thessalonian converts, and his desire to see them and help them by personal instruction and guidance.

11. The apostle turns to God in a prayerful wish for himself and his Thessalonian converts. **Now God himself and our Father**, etc. More exactly, *but*, turning from our own human desires and efforts to the hearer of prayer, *may our God and Father himself, and our Lord Jesus* (omit Christ according to the most approved text) **direct**, literally, *make straight* and clear **our way**, removing all obstacles, and guiding us in coming **unto you**. It should be noted that the verb *direct* in the original is in the singular number, agreeing with "our God and Father" and "our Lord Jesus" as sub-

ject. This suggests their unity in will and action, and harmonizes with their oneness in the Godhead. Compare 2 Thess. 2 : 16, where the double subject is also followed by a singular verb. Such facts are worthy of serious consideration in support of the doctrine of the divinity of Christ. Ellicott thinks "that the eternal Son is here distinguished from the Father in respect of his personality, but mystically united with him in respect of his Godhead."

12. In verse 10 *faith* is the object of the apostle's prayer; in this verse *love*. **And the Lord make you.** *You* is emphatic and in contrast to himself. *But*, whatever guidance the Lord may give us, *you may the Lord make to increase and abound*, richly and abundantly **in love one toward another**, as Christian brethren, **and toward all**, generally, even their persecuting enemies (Matt. 5 : 44). *Lord* doubtless refers to Christ. Notice what prominence the apostle gives to *love*. (Comp. 1 Cor. 13 : 13.) The Thessalonian converts were already noted for their brotherly love (1 : 3 : 4 : 9, 10); but the apostle would have them superabound in this trait of Christian character. The original is very emphatic and strong in its expression. *Toward*, literally, *into*, not easily rendered into English, their love to extend not merely *up to*, but to reach *into* the inner life, being, and interest of others. Paul gives not an unattainable standard, but makes his own love the measure of theirs: **Even as we also do toward you**. His was a living and growing love, beginning before their conversion, re-enforced at their conversion, and increasing with their spiritual growth and varied experiences.

13. The final aim of this abounding in love. **To the end that he may**

the end he may **establish** your hearts unblameable in holiness before God, even our Father, **at the coming of our Lord Jesus Christ** with all his saints.

may establish your hearts blameless in holiness before God and our Father, at the coming of our Lord Jesus with all his saints.

n 5 : 23, 1 Cor. 1 : 8, 2 Thess. 2 : 17, 1 Peter 5 : 10.

o 1 Cor. 1 : 7 ; 15 : 23.

p Deut. 33 : 2 ; Zech. 14 : 5 ; 2 Thess. 1 : 10 ; Jude 14.

stablish, strengthen and confirm, **your hearts**. The same verb is used as in ver. 2, and the purpose of Timothy's visit is to be further carried out. Compare James 5 : 8 : "Stablish your hearts; for the coming of the Lord is at hand," having in view the return of our Lord as here. **Unblameable in holiness**, the two sides united, negative and positive, in which their hearts should be established. Compare 2 Cor. 7 : 1 where the word here rendered *holiness* also occurs. **Before God, even our Father**, in the presence of our God and Father (see ver. 11), meeting his approval and counted worthy of his presence, **at the coming of our Lord Jesus (omit Christ)**, according to the best text) **with all his saints, his holy ones**, including probably both glorified saints and angels. The raised believer will be with Christ at his coming (4 : 14, 16), and angels will also accompany him (2 Thess. 1 : 7, Jude 14 ; Matt. 16 : 27 ; 25 : 31). Notice the thought uppermost in the apostle's mind, the goal of his prayers and labors, the Lord's coming. Thus he closes each chapter (1 : 10 ; 2 : 19, on which see note). This recurring to the Lord's second coming shows how large a place it held in his heart. It was the object of his hope ; it would be the realization of his faith, the culmination of his joy and of a heart unblameable in holiness before God.

PRACTICAL REMARKS.

1. We should be willing to make personal sacrifices of feelings and comforts when we can thereby promote the greater good of Christ's cause outside of ourselves (ver. 1 ; 1 Cor. 13 : 7).

2. If we cannot personally go on a mission ourselves, but can send others who are fitted for the work, we should feel it a privilege and duty to send, or assist in sending them (ver. 2 ; 2 Cor. 8 : 22 ; Phil. 2 : 19, 20).

3. Afflictions are of God's appointment and prove a test of character. If im-

proved, they manifest and strengthen Christian virtues and graces ; otherwise their results are evil (ver. 3-5 ; Job 7 : 1-3 ; Heb. 11 : 25 ; Rev. 9 : 20, 21).

4. The experience of God's people in all ages proves that tribulation results in their spiritual and eternal good (ver. 4 ; Rom. 5 : 1-5 ; Heb. 11 : 24-26, 32 f.).

5. The Christian should meet afflictions with courage and hope, humility and watchfulness (ver. 5 ; Acts 20 : 24 ; Phil. 2 : 14-18).

6. The missionary should aim to do good not only on his own field of labor, but also to those who send him, by reporting his trials and successes (ver. 6 ; Acts 14 : 27 ; 15 : 3).

7. The steadfast faith of Christians in trials and afflictions is a great source of comfort and support to their brethren (ver. 7 ; 2 Cor. 1 : 3-7 ; Heb. 12 : 1, 28).

8. The minister of the gospel can feel that he has something worth living for when his converts and his people are walking close with God (ver. 8 ; 2 Cor. 7 : 3, 4, 16).

9. For all the advancement and successes of ourselves and others in the divine life we should rejoice in God and give thanks and glory to him (ver. 9 ; 2 Cor. 3 : 6, 7, 18 ; 4 : 7).

10. Let us see that we have a living progressive faith ; and that our love for our converts does not blind us to any defects in their faith, but rather that it excite us to correct any imperfections therein (ver. 10 ; 2 Cor. 13 : 9-11).

11. Christ is one with the Father in hearing and answering prayer (ver. 11 ; John 10 : 30, 38 ; 14 : 13, 14).

12. We can never have too much love. It will help a defective faith and form a basis for a life of unblameable holiness (ver. 12 ; Gal. 5 : 6 ; Acts 15 : 8, 9).

13. The Lord Jesus Christ is the agent of all grace and spiritual blessings to believers. He fills his people with his love and sanctifies them by his Spirit, and at

Practical admonitions.

4 FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should

4 FINALLY then, brethren, we beseech you, and exhort you in the Lord Jesus, that as ye received from us how ye ought to walk and to please God, as also ye are walking, ye would abound yet more. For ye know what charges we gave you, through the Lord Jesus. 3 For this is the will of God, your sanctification, that ye abstain from forni-

q 2 : 12, Col. 2 : 6.

r Col. 1 : 10.

s John 17 : 17, 19; Eph. 5 : 27; 2 Thess. 2 : 13.

t See refs. Acts 15 : 20.

last he will present them as his glorious bride to his Father (ver. 12, 13; Rom. 5 : 5; Eph. 5 : 26, 27; 2 Thess. 1 : 10).

CHAPTER IV.

The apostle passes to the second and practical portion of his Epistle. He exhorts those addressed to holiness (ver. 1-8) and brotherly and universal love (ver. 9-12), and comforts them regarding their departed brethren and the coming of the Lord (ver. 13-18).

1-8. EXHORTATION TO HOLINESS AND AGAINST SEXUAL IMPURITY. Paul exhorts the Thessalonian Christians to that spiritual progress which he had taught them (ver. 1, 2). God's will was that they should be consecrated in holiness, which extended to their bodies and was inconsistent with that laxity of morals prevailing around them (ver. 3-5); and he is the avenger of those who violate the laws of marriage (ver. 6). There is a holy calling, and they who do otherwise treat God and his Spirit with practical contempt (ver. 7, 8).

1. Furthermore then, as to what remains therefore, indicating that he is coming to a close. The three preceding chapters are complete in themselves, and could have fitly closed the Epistle with concluding prayer. But Paul is anxious for their future, and he turns from the review of the past to such exhortations and counsels as they needed in regard to their conduct and the second coming of Christ. Then introducing an inference from 3 : 13, in which Paul prayed that the Lord "may stablish your hearts unblamable in holiness before God and our Father at the coming of the Lord Jesus," **Brethren, we beseech**, on our part, **and exhort you by**, rather,

in, the Lord Jesus, both Paul and they being in fellowship with the Lord. He exhorts them as Christians, united spiritually with Christ (2 Cor. 2 : 17). **That**, introducing the substance of the exhortation, **as ye have received of, from, us how ye ought to walk, live, conduct yourselves, and to please God**, which should be your highest aim in living (2 : 4, 15; Gal. 1 : 10). The best text, the Revised and Improved versions, have here, *even as ye do walk*; Paul would not censure them. He would have them go on toward perfection. The sum of his exhortation is, **that ye . . . abound more and more**, yet more in Christian conduct and living. The perfect standard will always be ahead of us.

2. Paul appeals to the recollection and knowledge of his readers. **For ye know what commandments, what particular directions regarding these matters, we gave you by, through, the Lord Jesus.** The apostle did not originate these commands, neither did he commission himself to proclaim them. But it was through the authority of the Lord Jesus (2 Thess. 3 : 6).

3. The apostle specifies one important charge he had given them. **For**, in ver. 2, enforces the general directions of ver. 1: **for**, in this, introduces and enforces in particular direction. **This is the will of God.** *God's will*, in this respect. It is *this*, namely, **your sanctification**, that you be sanctified, become holy. (See note in ver. 7.) Compare "unblamable in holiness" (3 : 13), in which he prays that God may stablish their hearts. Here he exhorts them to the practice and life of holiness. Compare "follow after holiness" (Heb. 12 : 14). The com-

4 abstain from fornication: "that every one of you should know how to possess his vessel in sanctification and hon-

4 cation; that each one of you know how to obtain his own vessel in sancti-
5 fication and honor; not in the passion

α Rom. 6 : 19; 1 Cor. 6 : 15, 18-20.

α 1 Sam. 21 : 5.

mands of Christ are in accordance with God's will, and holiness in particular, and abstaining from everything inconsistent with holiness.

The apostle enlarges upon sanctification from this point to the end of the eighth verse, especially enforcing chastity, a virtue especially needed in the Gentile world. First, negatively, **that ye . . . abstain from fornication**, licentiousness, and all illicit sexual intercourse. This was one of the most common and notorious sins of the ancient heathen world. It was generally regarded with but little disapprobation. It was often made conspicuous in poetry and the arts, and was permitted and even encouraged in heathen religion and worship. Their moralists treated it with indifference. Even Socrates does not censure it. Hence Gentile Christians, who had been wrong in education and practice, and who were exposed to all the defilements of licentiousness and lusts, needed such admonitions as here and elsewhere in the Epistles. (Comp. Acts 15 : 20; 1 Cor. 5 : 1; 6 : 13, 18; 2 Cor. 12 : 21; Eph. 5 : 3; Col. 3 : 5.)

4. Positively. **That every one, each one, of you (omit should) know how to possess his vessel**, more exactly, *how to acquire for himself, or, how to possess himself of, his own vessel, in sanctification*, in the sanctity and purity of a consecrated life, **and honour**, honorably to himself, to others, and to God. "Self-respect and regard for the honor of one's person, as well as reverence for God, forbid unchastity" (FINDLAY).

But to what does *his own vessel* refer? Most of the ancient commentators, and many modern interpreters, take the words to mean *his own body*. But the majority of recent expositors understand *vessel* to be used figuratively for *wife*. In favor of the first view it may be said (1) That this seems to be the most natural, and the one most likely first to suggest itself, as is evident from the history of its exegesis. (2) It is a scriptural use of the word *vessel*. Thus in 2 Cor. 4 : 7 : "We have

this treasure in earthen vessels" (see note on); 1 Peter 3 : 7 : "giving honour to the woman as the weaker vessel," the idea of the weakness of her physical frame being predominant. Comp. 2 Cor. 5 : 1, where the body is spoken of as "our earthly house of the tabernacle." (3) It accords better with the usual force of the verb *know how to*, which refers to a habitual action or state rather than to any one action, such as obtaining a wife. (Comp. Phil. 4 : 12; 1 Tim. 3 : 5.) (4) It also accords with the natural growth and development of the whole sentence, and indeed of the whole paragraph, of which this is a fundamental part. The whole exhortation, beginning with ver. 3, is general and comprehensive, and "to know how to secure the mastery over one's own body" is essential to the performing of the whole duty enjoined. (5) It accords with Paul's instructions to other churches and the necessities of the case elsewhere. "He that commits fornication, sins against his own body" (1 Cor. 6 : 18). "The body is not for fornication, but for the Lord" (1 Cor. 6 : 13; comp. Col. 3 : 5.) This view is defended more lately by Findlay, W. A. Stevens, and others.

But Alford, Ellicott, Jowett, Dods, Boise, and many others, take *vessel* figuratively to mean *wife*. Such was its frequent usage in Roman law, and rabbinic writers occasionally used an equivalent word in that sense. Yet it still remains true that this use of the word is not found elsewhere in the New Testament. It is also argued that the verb here does not mean *possess* (the perfect tense being the one for that meaning), but *to acquire, or procure a thing for one's self*; and that such a meaning cannot be used here of one's own body, but is applicable to a wife. But it may be replied that the idea of continuance is in the verb, and in connection and with "to know how" (see above), points to a habitual action or state. It naturally suggests the conception of the body as something to be subdued, *appropriated*, and *to be made*

5 our; ⁷ not in the lust of concupiscence, ² even as the Gentiles which know not
6 God: ^a that no *man* go beyond and defraud his brother in *any* matter: because that the Lord ^b is the avenger of all such, as we also have forewarned
7 you and testified. For God hath not

of desire, like the Gentiles who know
6 not God. That no one go beyond and defraud his brother in the matter; because the Lord is an avenger for all these things, as we also told you before, and solemnly testified. For God

y Rom. 1 : 24, 26; Col. 3 : 5.

z Eph. 4 : 17, 18.

a Lev. 25 : 14; Deut. 25 : 13-16.

b See refs. Deut. 32 : 35; Job 31 : 13, 14.

one's own (Luke 21 : 19). This certainly accords with the meaning of the word, and also with Paul in 1 Cor. 9 : 27: "But I buffet my body and bring it into bondage," etc. (Comp. Rom. 7 : 23, 24.) So also Doctor Lillie in "Lange": "Let every one of you seek to get possession and control of it [the body], in a holy and honorable use, not in a vile abuse." Besides, it seems to me ludicrous that Paul should command them to know how to obtain a wife!

5. Not in the lust of concupiscence, better, *not in the passion of lust*, or, *in a state of lustful passion*, overpowered and immersed in the enslaving influence of evil desire, **even as the Gentiles do who know not God**, having no just conception of his infinite holiness. It is characteristic of Gentiles, the heathen, and it is not so strange in them, since they know not God. Compare Rom. 1 : 21-32, a fearful description of the most revolting forms of pagan life in the apostle's day, and of the terrible degradation and punishment of the heathen for their willful ignorance of God. Here this clause is in striking contrast with the preceding clause, "in sanctification and honour." Compare Rom. 7 : 5, "the passions of sins, which wrought in our members." Better things were expected of Christians who knew God through Jesus Christ (Rom. 7 : 24, 25), having "turned from idols to serve a living and true God" (ver. 1-9). "Let each one learn by practice and experience, to guide and master his body as a true instrument of the soul, and not abandon it to a fierce violence of the passions" (OLSHAUSEN).

6. That no man, no one, go beyond, *overstep the proper limits*, and **defraud**, or, *wrong*, **his brother in any matter**, rather, *in the matter referred to in the two preceding verses*. The unchaste not only oppose God's will and dishonor themselves, but they

also transgress the laws of their own being and of their moral and social relations, and defraud, *wrong* and *take advantage of*, the sanctities of their brothers' private and social lives. The prohibition in this verse may include any injury done to another relating to the affections and rights of the marriage relations, amounting to adultery in thought, word, or deed. "The apostle sets the wrong in the strongest light: it is to 'cheat one's brother,' and that is what touches most nearly the sanctities of life. Hence the stern warning that follows" (FINDLAY).

Many eminent expositors suppose covetousness to be the sin prohibited in this clause; and appeal to the close connection of this sin with that of unchastity elsewhere in Paul's writings (Rom. 1 : 29; Eph. 5 : 3; Col. 3 : 5), and that these two sins were the chief outgrowth of idolatry. But the words above, *in the matter*, seem plainly to refer to the sin of unchastity; and this reference appears to be implied by the general designation, "uncleanness," in verse seven. The introduction of a new subject at this point seems to me to be unnatural, and is without linguistic proof. The growth of the passage, beginning with verse three, is from unchastity to the heinous sin of adultery. So Alford, Ellicott, Jowett, Stevens, and others.

Because the Lord is the, rather, *an*, **avenger**, punisher (Rom. 13 : 4), **of all such**, rather, *for all these things*, the various forms of fleshly uncleanness. "Fornicators and adulterers God will judge" (Heb. 13 : 4). **As we . . . have forewarned**, *as we also before told you plainly and solemnly testified*. While Paul and his associates were with them they had spoken plainly and solemnly against all sins of personal and social impurity, and the necessity of a sanctified life.

7. For, in confirmation of the foregoing instruction is this fact, that **God**

called us unto uncleanness, ^cbut unto
8 holiness. ^aHe therefore that despiseth,
despiseth not man, but God, ^ewho
hath also given unto us his Holy
Spirit.

9 But as touching brotherly love ^fye
need not that I write unto you: for
^gye yourselves are taught of God to
10 love one another. ^hAnd indeed ye do
it toward all the brethren which are
in all Macedonia. But we beseech

did not call us for uncleanness, but in
8 sanctification. Therefore he that re-
jects, rejects not man, but God, who
gives to you his Holy Spirit.

9 But concerning brotherly love ye
need not that I write to you; for ye
yourselves are taught by God to love
10 one another. For ye are also doing it,
toward all the brethren who are in all
Macedonia. But we exhort you, breth-

c Lev. 11 : 44; Heb. 12 : 14; 1 Peter 1 : 14-16.

d Luke 10 : 16.

e 1 Cor. 2 : 13; 1 Peter 1 : 12.

f 5 : 1.

g Matt. 22 : 39; John 13 : 34, 35.

h 26. 1 John 3 : 11.

h 2 Cor. 8 : 1, 2.

hath not called, rather, *did not call us*, returning to the starting point (ver. 3); God's purpose and call precede the Christian life. **Unto, for the purpose of, *uncleanness***, for the practice of carnal impurity like the Gentiles from which he had exhorted them to abstain, **but unto holiness**, better, **but in sanctification**, surrounded with holy influences and attended by the Holy Spirit, which forbade all impurity and demanded consecrated living. *Sanctification* is taken in a wider and general sense, including the separation, consecration, and growth in moral purity (2 Thess. 2 : 13; 1 Peter 1 : 2; 1 Cor. 1 : 30, note). The word thus rendered occurs ten times in the New Testament, but is not found in classic Greek. In ver. 3 it is opposed to lust. (See note.) In Rom. 6 : 19, 22, it points to the result of a consecrated heart and life. In Heb. 12 : 14 it is that *sanctity* which Christians should pursue after, and which is needed for God's presence.

8. He therefore, Wherefore then, re-affirming and summing up ver. 2-7, **he that despiseth, rejecteth**, disregarding and setting at naught these exhortations, **rejecteth not man but God**, not mere human but divine authority. It was "the will of God" (ver. 3), and it was their duty "to please God" (ver. 1). Paul and his associates were the conveyers not of their own message, but God's, **who hath also given**, better, **who also**, in addition to the message, **gives unto us his Holy Spirit**, rather, according to the oldest and best text, **unto you**, entering into the soul, enlightening, purifying, and imparting energy to do God's will. The form of the original is emphatic and expressive, literally, *who gives his own Spirit, the*

Holy, whose essential attribute is holiness, *unto you*. (Comp. Gal. 4 : 6; Eph. 3 : 16.) The climax of the argument is here. The Holy Spirit was their Helper in obeying God. All unchastity in act or thought would be repulsive to his holiness. It would be rejecting God's commands, and sinning against the Spirit within them. Compare a similar argument in 1 Cor. 6 : 19: "Know ye not that your body is a temple of the Holy Spirit who is in you?"

9-12. EXHORTATION TO BROTHERLY KINDNESS AND OTHER DUTIES.

9. But as touching, or, concerning, brotherly love ye need not, or, ye have no need, that I write unto you. Love of the brethren is an evidence of conversion (1 John 3 : 14), and continuance in the exercise of this grace indicates progress in sanctification. Paul is not using a mere rhetorical figure, but stating an actual fact. The Thessalonian converts excelled in this grace (1 : 3; 2 Thess. 1 : 3). There is, indeed, no need that one should write you about this, **For ye yourselves (emphatic) are taught of God, God taught** (a single word and found only here in the New Testament), **to love one another**, the end or purpose of the teaching, *that ye love one another*. God had taught by the Holy Spirit who had been given them (ver. 8), and had shed abroad God's love in their hearts (Rom. 5 : 5).

10. And indeed, rather, For, as evidence of being divinely taught, not only are ye loving one another in Thessalonica, but **also ye do it, are doing it unto and among all the brethren . . . in all Macedonia**. Thessalonica was the capital and commercial center of Macedonia, and the Thessalonian Christians had improved the opportuni-

you, brethren, ⁱthat ye increase more
 11 and more; ^kand that ye study to be
 quiet, and to do your own business,
 and ^lto work with your own hands, as
 12 we commanded you; ^mthat ye may
 walk honestly toward them that are
 without, and *that ye may have lack of*
nothing.

11 ren, to abound yet more; and to make
 it your aim to be quiet, and to do your
 own business, and to work with your
 12 own hands, as we charged you; that
 ye may walk becomingly toward those
 without, and may have need of nothing.

i 3 : 12.

k 2 Thess. 3 : 11, 12 : 1 Peter 4 : 15.

l See refs. Acts 20 : 35.

m See refs. Rom. 12 : 17, and 13 : 13.

ties which their position and influence gave them for exercising their love toward the brethren of Philippi, Berea, and the stations and offshoots of the churches. Silas and Timothy on their return from Macedonia doubtless brought this pleasing report to the apostle (3 : 6; Acts 18 : 5). Brotherly love was a distinguishing characteristic of early Christians.

But, notwithstanding this praiseworthy exhibition of your love, **we beseech, or, exhort, you, brethren, that ye increase more and more, that ye abound** (the same verb as in ver. 1 and in 3 : 12) **yet more**, in this grace. Paul would have them press on toward perfection in love, and fall nothing short of this. Compare our Lord's words, "That ye love one another as I have loved you" (John 15 : 12), and John's words, "In this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3 : 16).

11. And, consistent with and growing out of this love, **that ye study**, rather, *that ye be ambitious* (compare Rom. 15 : 20 and 2 Cor. 5 : 9, notes, the only other places where this verb occurs in the New Testament) **to be quiet**, living a quiet life in general, orderly, staying at home and not running hither and thither. Compare 1 Tim. 2 : 2, where Paul prays "that we may lead a tranquil and quiet life in all godliness and decorum." **And to do your own business**, neither neglecting your own affairs nor meddling with the affairs of others. Compare 2 Thess. 3 : 11: "some who walk among you disorderly, who work not at all, but are *busybodies*." "Those who meddle with other people's business commonly neglect their own; and idleness goes hand in hand with officiousness" (FINDLAY). **And to work with your own hands**, practising

industry. Doubtless most of the church depended on manual labor for their livelihood. It was best for all to be industrious. He had set them an example of "labor and toil, working night and day" (2 Thess. 3 : 8). Perhaps the Thessalonian Christians, expecting the speedy coming of Christ, were becoming restless and neglectful of the common duties of life. This had been the subject of the apostle's warnings while he was with them, **as we commanded, or, charged, you**. How he charged them, see 2 Thess. 3 : 10-12. Industry is a safeguard against temptations and crime.

12. That ye may walk honestly, rather, *honorably*, in a becoming manner, **toward them that are without**, those who were not Christians. They should bring honor rather than dishonor on the cause of Christ, and "adorn the teaching of our Saviour God in all things" (Titus 2 : 10). Compare "Walk in wisdom toward those without, buying up the time" (Col 4 : 5, note). **And that ye may have lack**, better, *And have need, of nothing*, thus dependent on no one. A quiet and industrious life would raise them in public estimation, especially important in a thriving commercial city like Thessalonica, and it would make them independent of the help of others. The apostle could have added another motive, that of becoming givers rather than receivers, "that ye may have whereof to give to him that hath need" (Eph. 4 : 28). Compare 1 Tim. 5 : 8, If any one neglects to provide for his own household, "he has denied the faith and is worse than an unbeliever."

13-18; 5 : 1-11. CONCERNING THE COMING OF THE LORD JESUS AND THE STATE OF DEPARTED BRETHREN. They who die in the faith will rise when Jesus returns (ver. 13, 14). The dead in Christ shall suffer

Respecting the Lord's second coming and deceased brethren.

13 But I would not have you to be ignorant, brethren, concerning them ^a which are asleep, that ye sorrow not, ^o even as others ^p which have no hope.
14 For ^q if we believe that Jesus died and rose again, even so ^r them also which

13 But we wish you not to be ignorant, brethren, concerning those who are sleeping, in order that ye sorrow not, 14 as do the rest who have no hope. For if we believe that Jesus died and rose again, so also those who fell asleep

ⁿ See refs. John 11 : 11.

^o Deut. 14 : 1, 2. 2 Sam. 12 : 20.

^p Prov. 14 : 32; Eph. 2 : 12.

^q Rom. 8 : 11. 1 Cor. 15 : 12-23; 2 Cor. 4 : 13, 14.

^r Rev. 14 : 13.

no loss, for they shall rise first; and then the living believers shall be caught up to meet their Lord in the air (ver. 15-18). But the time of his advent is unknown; it would be sudden and unexpected (5 : 1, 2). Attended with sudden destruction upon the wicked, but it will be otherwise with the righteous (ver. 3-5). An exhortation to watchfulness and soberness (ver. 6-8). The certainty of their salvation, whether they die or live (ver. 9-11). The remaining verses of this chapter treat of departed believers in relation to the coming of the Lord. The first eleven verses of the next chapter are upon the time of his coming and its relation to the wicked and righteous.

13. Paul treats the second coming of Christ as a matter of fact. He had already made the Thessalonians familiar with it by his teachings. But they needed additional instruction, especially in regard to believers who had died since the apostle had left them. **But I,** rather, according to the true text, *we*, including Silas and Timothy (1 : 1), **would not have you to be ignorant,** a common phrase with Paul in calling attention to a new topic, or something important (Rom. 11 : 25; 1 Cor. 10 : 1, note). **Concerning them which are asleep, who are sleeping,** some of the brethren had died, others were dying. The reference appears to be to Christians dying in Thessalonica. There could not have been a large number of these, for the church was comparatively small and the time had not been long since Paul was with them. They were expecting the Lord's coming in their own day, and were anxious for the welfare of their fellow-Christians who from time to time were dying. *Sleep* is the Christian epithet for death, implying that the believer still exists, that he rests from earthly labors, and that death is temporary in

its nature in relation to him. (See Acts 7 : 60; 1 Cor. 15 : 18, notes.)

That ye sorrow not, more exactly, *In order that, etc.* Ignorance would conduce to such sorrow; enlightenment would tend to remove it. **Even as others,** literally, *as also the rest*, of men, "those without" (ver. 12; Eph. 2 : 13), **who have no hope,** in Christ (1 : 3), who "brought life and immortality to light through the gospel" (2 Tim. 1 : 10), no hope in his return (1 : 10), and in the blessedness of a future life. Compare Eph. 2 : 12: "Having no hope and without God in the world," a description strikingly true of the heathen world in the apostle's day. Paul does not forbid natural sorrow over the loss of loved ones, but that heathenish, hopeless sorrow which views the death as the end of all, and the future as a blank, an unbroken night. He would have sorrow mitigated with views of the resurrection and the glories of eternal life in Christ's kingdom.

14. For, introducing a reason why we should not give way to heathenish sorrow over the death of Christians, **if we believe,** accepting and resting upon the truth, **that Jesus died and rose again.** Here we have the briefest statement of the fundamental truth of Christ's death and resurrection in relation to believers. Compare Rom. 4 : 25: "Who was delivered for our offenses and was raised for our justification"; also Rom. 10 : 9; 1 Cor. 15 : 3. As Christians they believed and rested upon the two great facts of Jesus' death and resurrection. They had accepted them when they first believed, and they must with equal confidence accept all of the glorious results in behalf of their deceased brethren, Christ, "a firstfruit of those who have fallen asleep" (1 Cor. 15 : 20).

The apostle also states the conclusion

sleep in Jesus will * God bring with him.
 15 For this we say unto you ' by the word
 of the Lord, that " we which are alive
and remain unto the coming of the
 Lord shall not prevent them which are

through Jesus will God bring with
 15 him. For this we say to you, by the
 word of the Lord, that we the living,
 who remain to the coming of the
 Lord, shall by no means precede those

s Zech. 14 : 5.

t 1 Kings 13 : 17, 18 ; 20 : 35.

u 1 Cor. 15 : 51-53.

in a condensed form : **Even so them also, which sleep in Jesus,** better, *Thus also those who fell asleep through the Jesus just spoken of,* through whom death has been robbed of its terrors (1 Cor. 15 : 55-57) and has become a calm and hopeful repose (1 Cor. 15 : 22, 23). **Will God bring with him,** with Jesus. Their resurrection is assumed and their presence with Christ at his coming is declared. Taking a general view, all who shall have fallen asleep in Jesus will God raise and bring with Jesus at his coming. This grows out of their relation to Christ. They are spiritually with him and will be joined in eternal fellowship with him. He is the head, they the body ; he is their resurrection and life. Compare " the dead in Christ " (ver. 16), also 1 : 10 and Rom. 8 : 29 " the first-born among many brethren."

There is a difficulty about the connection of the words in the last clause. A majority of modern interpreters join "through Jesus" with the verb "will bring": *even so them also that are fallen asleep will God through Jesus,* as the Mediator through the power of his death and by virtue of his resurrection, *bring with him,* with Jesus. Alford opposes this construction as "flat and dragging in the extreme, *him* referring to *Jesus* already mentioned in the same clause." Ellicott is disposed to think it "an open question" as to which of these constructions is the right one, though he favors the other view. W. A. Stevens, while hesitating to speak positively says, "The order of the words in the original seems rather to favor the former construction; moreover, the context requires some such qualifying phrase, either in thought or expressed, to the words, 'them that are fallen asleep.'" Upon the whole the construction first given seems to me to be preferred. Either view, however, expresses a scriptural truth.

15. For, to explain and confirm what has just been said about the dead in Christ, **this we say unto you by,**

more exactly, *in, the word,* that is *in the words of the Lord,* of Christ. What follows is to be taken as a direct revelation from the Lord rather than an inference from his teachings or an unrecorded traditional saying like Acts 20 : 35. Paul refers to special revelations from Christ (1 Cor. 11 : 23 ; Gal. 1 : 12 ; 2 : 2 ; comp. 2 Cor. 12 : 1, 7).

That we which are alive and remain, *we the living, who are left ;* who survive, **unto the coming of the Lord.** Paul conceives of two classes of believers, those living at the Lord's appearing and those falling asleep before his appearing. "Paul still belonged to the class, *the living,* when these words were written; and it was quite in keeping with the popular use of language to say *who are alive ;* but this is guarded and modified by the next clause, *those who survive*" (BOISE).

The apostle sometimes identifies himself with the dead and sometimes with the living. In the same Epistle he says, "God both raised the Lord, and will raise up us through his power," and, "We shall not all sleep, but we shall all be changed" (1 Cor. 6 : 14 ; 15 : 51). There is no intimation here or anywhere that Paul had received a revelation that he would live till the second coming of Christ. Nor is it implied that he, any more than John, really expected that he "would not die" (John 21 : 23). The apostle longed and hoped for the Lord's speedy return (2 Cor. 5 : 2-4) and enforced watchfulness and preparation for that day, but was ignorant of the length of the intervening period (5 : 1 ; 2 Thess. 2 : 1 f.). His language implies the possibility of Christ's coming in his own lifetime, or during that generation, but he appears not to have thought it immediate (2 Thess. 2 : 2). So likewise Peter, James, and John (1 Peter 4 : 7 ; James 5 : 8 ; 1 John 2 : 18). In after years Paul's point of vision was somewhat changed. With further growth in knowledge and a deeper insight into divine things, and doubtless further

- 16 asleep. For ^athe Lord himself shall descend from heaven with a shout, with the voice of ^ythe archangel, and with ^zthe trump of God: ^aand the dead
- 17 in Christ shall rise first: ^bthen we which are alive and remain ^cshall be caught up together with them ^din the clouds, to meet the Lord in the air:
- 16 who fell asleep. Because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise
- 17 first. Then we the living, who remain, will be caught up together with them in clouds into the air to meet the Lord;

^a Matt. 26 : 64 : see refs. Acts 1 : 11 ; 2 Thess. 1 : 7.

^y Jude 9.

^z 1 Cor. 15 : 52.

^a 1 Cor. 15 : 23 : 52.

^b 1 Cor. 15 : 51.

^c 1 Kings 18 : 12 ; 2 Cor. 12 : 2.

^d Acts 1 : 9 ; Rev. 11 : 12.

revelations from the Lord, he conceives of Christ's coming as more remote (2 Tim. 4 : 8) and anticipates entering into the presence of, and enjoying spiritual fellowship with Christ (Phil. 1 : 23).

Shall not prevent, shall by no means precede (emphatic) **them that are asleep, that fell asleep**, that shall have fallen asleep before the Lord's return. The living at that day shall have no advantage over "the dead in Christ," which fact the apostle goes on to show in the next verse. The Thessalonians therefore should dismiss at once all anxieties for their brethren who had died.

16. The reason for the preceding statement. **For, because, the Lord himself**, not any substitute, but the exalted and glorified Christ in his personal and majestic presence (Acts 1 : 11). The language partakes of a military style. **Shall descend from heaven with a shout**, attended with a loud summons, command, or, signal, like a general to his army. At the grave of Lazarus Jesus cried with a loud voice (John 11 : 43). The shout is not necessarily of the Lord himself, but is explained by the following clauses which are in apposition, namely, **with the voice of the archangel and with the trump of God**, or more exactly, *with voice of archangel and with trumpet of God*. His coming will be attended with these signs of power and glory. Christ will be attended with angels (Matt. 25 : 31 ; 2 Thess. 1 : 7). The *archangel* may be regarded as the *chief* of the angelic host; so Michael is called in Jude 9, and "the great prince" in Dan. 12 : 1. Compare "Michael and his angels" (Rev. 12 : 7). *An archangel's voice* indicates the power and majesty of the summons. *God's trumpet* is that which belongs to him, used at his command and in his service. As the trumpet was used in Hebrew

assemblies to summon the people together (Num. 10 : 2), so the Lord will call up the dead from their graves and gather his saints together (Matt. 24 : 31 ; 1 Cor. 15 : 52). Great volume and loudness of sound is implied. (Comp. John 5 : 28, 29.) But it must be remembered that prophecy abounds in symbolic language and imagery expressive of events transcending human experience, or ideas connected with the spiritual world. The trumpet of God signified some divine forerunner, signal, audible call, or warning. (Comp. Exod. 19 : 16-19 : Zeph. 1 : 16 ; Joel 2 : 1 ; Rev. 4 : 1.)

And the dead in Christ, those who have died in the Lord and are in spiritual union with him. Nothing can separate them from Christ (Rom. 8 : 38). This close union assures their resurrection, "Christ the firstfruits, then they that are Christ's at his coming" (1 Cor. 15 : 23). Here we have the underlying thought of this whole passage. **Shall rise first**, before the living believers are caught up in the air (next verse). There is no reference to a first or second resurrection (Rev. 20 : 5, 6), but to the fact that the dead in Christ will be foremost and take precedence of those Christians who may be living. 1 Cor. 15 : 52 is parallel with this, presenting the same order, the rising of the dead, and then the translation of the living, giving, however, more prominence to the bodily change that will come over the living. **Then we who are alive and remain, survive, shall be caught up together**, at the same time, **with them**, the raised dead, **in the clouds, in clouds** (Matt. 24 : 30 ; Acts 1 : 9, 11), surrounding them as they are borne upward, **to meet the Lord**, for the purpose of meeting him, **in the air**, above the earth's surface, between heaven and earth to join the celestial host. This was the meeting-place (literally, *a meeting the Lord*), not the

and so *shall we ever be with the Lord. †Wherefore comfort one another with these words.

and so shall we ever be with the Lord. 18 So then, comfort one another with these words.

e Ps. 49 : 15 ; Isa. 60 : 19, 20 ; John 12 : 26.

f 5 : 11.

permanent abode of the saints with their risen Lord. At this point the apostle stops in his prophetic description of the resurrection of the righteous, having shown that living believers will at that time have no advantage over their departed brethren. The resurrection of the wicked is not referred to here, but elsewhere revealed (John 5 : 29 ; Acts 24 : 15).

And so, as the result, or this being so, shall we ever be, we, the raised and the caught up, shall always be with the Lord, in his heavenly kingdom (2 Cor. 5 : 1 ; John 14 : 3). Much discussion has obtained as to where heaven will be. But wherever it may be Christ will be there. To be with Christ will indeed be heaven.

18. Wherefore, as a concluding exhortation, comfort, or, encourage, one another continually (present tense) with these words, which I have written to you, resting upon the word of the Lord himself (ver. 15). "The word of the Lord endureth (*abideth*) forever" (1 Peter 1 : 25).

PAUL'S OUTLOOK AS TO CHRIST'S FIRST AND SECOND ADVENT. It is interesting to note Paul's religious point of view at different periods of his life. There were marked changes not only in his religious experience, but also in his eschatological hopes and views.

1. Before his conversion he looked for a worldly Messiah, and was ambitious of a high position in the Jewish theocracy. As a self-righteous Pharisee he rejected and despised Jesus as the Messiah, and depended upon the works of the law and external obedience for salvation (Acts 22 : 2-5 ; 26 : 9-11 ; Phil. 3 : 5, 6).

2. At his conversion as a humble penitent he beheld Jesus the Christ as his Sinbearer, his Teacher, and his Lord. He renounced all dependence upon the works of the law as a ground of acceptance with God, and rested upon the righteousness which is from God, through faith and upon faith in Christ (Acts 26 : 6 ; 28 : 20 ; Rom. 7 : 7-25 ; Phil. 3 : 7-9).

3. In his early Christian life he seems to have hoped for the speedy coming of the Lord. He had met and seen the personal glorified Jesus near the gate of Damascus. With the deep impress left upon him he longed for the Lord's return to bring deliverance to his waiting people and judgment upon his enemies (Acts 17 : 31 ; 1 Thess. 1 : 10 ; 4 : 15 ; 5 : 3 ; 2 Thess. 1 : 7-10 ; 2 : 8).

4. In his later Christian life he viewed the glorified Jesus in and through the resurrection life. Through persecution, intense bodily and spiritual labors, sickness and imprisonment, he seems to have grown prematurely old. In the school of suffering he no longer viewed Christ after the flesh. He longed to put off his earthly tabernacle of flesh and be clothed upon with his habitation from heaven, and be with Christ, absent from the body, present with the Lord. His one aim and endeavor was to press forward toward the mark for the prize, if by any means he might attain unto the resurrection of the dead (Phil. 1 : 21-23 ; 3 : 10-14 ; 2 Cor. 5 : 1-4, 16 ; 2 Tim. 1 : 12 ; 4 : 6-8). Thus Paul grew in grace and in the knowledge of the truth. As an inspired man the whole truth was not revealed to him at once.

PRACTICAL REMARKS.

1. The Christian's greatest duty from first to last is to please God (ver. 1 ; 2 : 4 ; Col. 1 : 10 ; 1 John 3 : 22).

2. The inspired teachings of Paul are of equal authority with those of Christ, since it was through the Lord Jesus he received and enforced them (ver. 2, 15 ; 1 Cor. 11 : 23 ; Gal. 1 : 12 ; 2 Thess. 3 : 6).

3. God requires holiness of heart and life in his people. Sanctification pertains alike to soul and body (ver. 3, 4, 7 ; 5 : 23).

4. Sanctification is progressive. On the Divine side it is by the Spirit through the truth ; on the human side it is ceasing to do evil and learning to do well (ver. 3-8 ; John 17 : 17 ; 2 Cor. 13 : 7 ; Isa. 1 : 16, 17).

5. Personal purity is essential to sancti-

5 BUT of the times and the seasons, brethren, ^hye have no need that I write unto you. For yourselves know

5 BUT of the times and the seasons, brethren, ye have no need that I write 2 to you. For ye yourselves know per-

g See refs. Acts 1 : 7.

h 4 : 9.

fication. Christians are called to be saints or holy people (ver. 4-7; Rom. 1 : 7; Eph. 1 : 4).

6. Unchastity is unbecoming a renewed soul and a consecrated body, and is an affront to the Holy Spirit (ver. 7, 8; 1 Cor. 6 : 18, 19).

7. Love has its dangers. It must not be abused, nor depended on to take the place of other virtues; nor must it be made a pretext for idleness; nor an argument for monastic life or for a begging friar (ver. 9-11; 2 Thess. 3 : 10-12).

8. Love is the very essence of Christianity. Brotherly love flows out of love to God (ver. 9, 10; 1 John 4 : 7, 21).

9. They who reject God reject the truth, and they who reject the truth reject God (ver. 9; John 8 : 47; 18 : 37).

10. Humble, honest, and persistent industry best befits the Christian, and harmonizes best with a life of holiness, and of love to God and man (ver. 11, 12; 1 Tim. 2 : 2; 5 : 13).

11. It should be the aim of a Christian so to live as not to be dependent on others, unless he is made so by providential events beyond his control (ver. 12; 2 Cor. 11 : 9).

12. It is the duty of the Christian to sustain a good character in the world. He should act honorably and with comeliness toward all (ver. 12; Rom. 15 : 2).

13. A divine revelation was needed to make known the second coming of Christ, the resurrection and final destiny of the saints (ver. 13-18; 2 Tim. 1 : 10; Rev. 1 : 1).

14. Christ the Saviour and judge will come, but no one knows when. In that coming every Christian, whether dead or living, has an interest, and will share a part. Each will be treated impartially, graciously, and gloriously (ver. 13-18; Rom. 2 : 7; Rev. 1 : 7, 8; Dan. 7 : 13, 14).

15. Christ's resurrection is a pledge of the Christian's resurrection and glorified life (ver. 14; 1 Cor. 15 : 22, 23).

16. Christ has prepared the final dwell-

ing-place of the saints. We may be unable to locate it, but it is to be where he is (ver. 17; John 14 : 3).

17. The Christian is united spiritually with Christ, and this union continues in every stage of his existence (ver. 14, 16; Rom. 8 : 23, 24, 38, 39).

18. Instead of unmitigated sorrow we may find a source of consolation in the death of Christian friends. It is a sleep, in hope and in Christ (ver. 13, 14, 16, 18; Rev. 14 : 13; 22 : 14).

CHAPTER V.

This chapter continues to discuss the coming of the Lord, that it will be sudden and unexpected, and hence the need of watchfulness (ver. 1-11). The apostle further enjoins the practice of the virtues of a Christian life (ver. 12-22), and concludes with a prayer, promise, salutation, charge, and benediction (ver. 23-28).

1-11. THE LORD'S COMING WILL BE SUDDEN AND UNEXPECTED. The time is unknown. Whether near or remote is not affirmed. (See analysis of 4 : 13-18.)

1. But of the times, the periods in general, and the seasons, the definite, exact times, of the Lord's coming, with the attendant events just predicted. Compare Acts 1 : 7, where the same nouns occur. At what period and at what time in that period these events will occur, **ye have no need that I write unto you**, more exactly, *that anything be written to you*. They already knew whatever was proper for them to know. Jesus had said, "It is not yours to know times or seasons, which the Father appointed by his own authority" (Acts 1 : 7). And concerning the end of the world he had said, "But concerning that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father" (Mark 13 : 32). The many futile attempts to fix the time of our Lord's return are a good commentary on these passages.

2. For, appealing to their knowledge, ye yourselves know per-

perfectly that ¹the day of the Lord so
3 cometh as a thief in the night. For
when they shall say, Peace and safety;
then ⁴sudden destruction cometh upon
them, ⁵as travail upon a woman with
child; and they shall not escape.

4 But ye, brethren, are not in dark-
ness, that that day should overtake
5 you as a thief. Ye are all ^mthe chil-

fectly well that the day of the Lord so
3 comes as a thief at night. When they
are saying, Peace and safety, then sud-
den destruction comes on them, as
birth-pangs on a woman with child;
and they shall not escape.

4 But ye, brethren, are not in dark-
ness, that the day should overtake you
5 as a thief. For all ye are sons of light,

ⁱ See refs. Matt. 24 : 42-44.

^k Isa. 13 : 6-9; Luke 17 : 27-29; 21 : 34, 35.

^l Jer. 13 : 21.

^m Eph. 5 : 8.

fectly, definitely, a phrase character-
istic of the Epistles to the Thessalonians
(2 : 1; 2 Thess. 3 : 7, etc.). They did not
know the time, but they knew the
manner of the Lord's coming. Jesus
had spoken of this and Paul had in-
structed them (2 Thess. 2 : 5). The promi-
nence given to this subject in both
Epistles indicates that the second com-
ing of Christ was a living question
among the Thessalonians and that it
had formed a part of the apostolic
preaching. Doubtless Paul had re-
ceived inquiries from them upon this
subject.

The day of the Lord is a frequent
designation in the Old Testament of a
time when Jehovah would execute judg-
ment upon his adversaries, or bring
deliverance to his people (Joel 1 : 15;
2 : 31, 32; Mal. 4 : 5, 6). In the New Testa-
ment it is used to designate especially
our Lord's return to raise the dead, to
judge the world, and complete the
kingdom of God (1 Cor. 5 : 5; 2 Cor. 1 : 14;
comp. Matt. 7 : 22; Luke 17 : 24, 26, 30; Phil. 1 :
6). Here the expression most naturally
designates the time of our Lord's second
coming, as referred to in the preceding
chapter. In 2 Thess. 2 : 1, 2, "the
coming of our Lord Jesus Christ" is
manifestly "the day of the Lord."
(Comp. 1 : 10; Phil. 1 : 6.) The term can
be applied to the destruction of Jerusa-
lem only typically, and to death only
by accommodation, inasmuch as after
death cometh the judgment (Heb. 9 : 27).
**It so cometh as a thief in the
night**, suddenly, unexpectedly, and
with sure and terrible results upon the
unprepared (next verse). Paul had made
the Thessalonians familiar with this
when he was with them. He had used
the figure of a thief at night from
Christ's discourse on the second com-
ing (Matt. 24 : 43; Luke 12 : 39, 40) and per-
haps had quoted our Lord's own words.

Both Peter and John, who had heard
Jesus, use the same figure (2 Peter 3 : 10;
Rev. 3 : 3; 16 : 15).

3. For, omit, not being found in the
best text. **When they**, people of the
world generally, **shall say**, rather,
are saying, at the very time of it. The
description of the thief-like coming is
continued vividly from the preceding
verse, without any connecting *and*.
Peace from inward fear, secure in
spirit, **and safety** from external dan-
gers. Compare Jer. 6 : 14, "Peace,
peace; when there is no peace," also
Ezek. 13 : 10. When they are pro-
nouncing everything secure and cer-
tainly safe, **then sudden destruc-
tion**, unforeseen, without a moment's
warning, **cometh upon them**, liter-
ally, *stands over, surprises* them. The
terrible doom will be sudden and cer-
tain, but its time is uncertain and will
be unexpected to those who are unpre-
pared for the Lord's coming. Changing
the figure, the apostle uses one common
in the Old Testament, applied to the
sudden inflictions of the divine judg-
ments: **As travail, the birth-pang,
upon a woman with child**, sudden
and inevitable. **And they shall not**,
in no wise, **escape**. (Comp. 2 Thess. 1 : 9;
Matt. 24 : 37-39; Rev. 6 : 15-17; Heb. 2 : 3.)

4. But such a terrible doom cannot
be the part or destiny of the true Chris-
tian. **But ye, brethren, are not
in darkness**, of ignorance, for they
had been forewarned and hence fore-
armed, nor of sin and heathenish deg-
radation, for God had shined into their
hearts, giving them the knowledge of
the glorious gospel of Christ (2 Cor. 4 : 6).
It is not God's purpose **that the day
of the Lord** (ver. 2) **should overtake,
surprise, you as a thief**. Notice
how frequently Paul addresses them as
brethren, implying fraternal affection,
their common union in Christ, relation-

dren of light, and the children of the day; we are not of the night, nor 6 of darkness. ^aTherefore let us not sleep, as *do others*; but ^olet us watch 7 and ^pbe sober. For they that sleep

and sons of day; we are not of night, 6 nor of darkness. Therefore let us not sleep, as do the rest; but let us watch 7 and be sober. For they that sleep,

ⁿ Rom. 13 : 11-14.

^o See refs. Matt. 24 : 42.

^p 1 Peter 5 : 8.

ship to the Father, and all standing on a level before God (1 : 4 : 2 : 1, 9, 14, 17, etc.). Some ancient authorities read, *overtake you as thieves*,—*you* as if thus guilty and surprised by the opening day. Westcott and Hort prefer this reading. But it introduces an abrupt change of figure, which does not agree well with the following context. And the external evidence is hardly sufficient.

5. *For*, to confirm what has just been said (ver. 4), **ye are all the children, sons, of light**, characterized and dominated by the light of truth of the Spirit and of Christ (Eph. 1 : 17, 18 : John 8 : 12), **and the children, sons, of the day**, in which light is prevalent. *Sons of*, a Hebrew idiom, descriptive of one's nature. Through the regenerating power of the gospel, they live and move in the light of truth; they belong not to the darkness of night, but to the light of day. The day of the Lord will be but the bringing in of a greater flood of the light which they now enjoy. It is that they long for; it will be welcomed as the time of their full redemption. As *sons of day* they are "sons of God, being sons of the resurrection" (Luke 20 : 36), and will be prepared for the day of the Lord.

We, including Paul himself and all believers, **are not of** (omit the) **night nor of darkness**, of the state of unbelief and spiritual ignorance and alienation from God, nor of the consequent ignorance of God and his revealed will. Accompanying this night and darkness are moral degradation and insensibility, liability and exposure to the surprise and destruction of that day. Notice that *night and darkness* are the opposite of *light and day* of the first part of this verse. Also that what is negatively stated in ver. 4 is positively stated in ver. 5, and that the last part of this verse is a general statement of the preceding verse. The conclusion is that believers should not be taken by surprise, nor are they exposed to the ruin of that day.

6. In view of the fact that they are sons of light and of the day, the apostle exhorts them to watchfulness, sobriety, and temperance. **Therefore, so then**, as it is both reasonable and obligatory, **let us not sleep**, be careless and insensible as to spiritual things and the soul's salvation, **as do others, the rest of men, unbelievers**. Compare Rom. 13 : 11, 12 : "It is high time already for you to be awakened out of sleep. . . Let us therefore cast off the works of darkness, and let us put on the weapons of light." **But let us watch, be awake**, on the alert against sin and temptation and ready for the Lord's coming. Compare our Lord's request of Peter, James, and John in the garden, "Abide ye here and watch with me" (Matt. 26 : 38), and his exhortation to his disciples on the Mount of Olives, "Watch therefore; for ye know not in what day your Lord comes" (Matt. 24 : 42). **And be sober**, temperate, free of any intoxication. The word rendered *sober* means *to live soberly*, especially *to drink no wine*, then figuratively, to be *temperate, dispassionate, circumspect*. It is elsewhere used in the New Testament in a tropical or figurative sense (2 Tim. 4 : 5 : 1 Peter 1 : 13 : 4 : 7 : 5 : 8). But here it is opposed to "be drunken" in ver. 7. "Take heed to yourselves," said the Master, "lest at any time your heart be weighed down with *surfeiting*, and *drunkenness*, and anxieties of this life, and that day come upon you suddenly as a snare" (Luke 21 : 34). No one would wish to be intoxicated when that day comes. And Paul elsewhere exhorts, "Let us walk becomingly, as in the day, not in reveling and drunkenness" (Rom. 13 : 13). So here, as sons of the day, the apostle would have them to be sober and not get drunk, as sons of darkness and of the night (next verse). This sobriety implies self-control.

7. **For**, introducing a reason for the exhortation just given, drawn from a fact common in human experience. **They that sleep sleep in the**

sleep in the night; and they that be drunken ^{are} drunken in the night.
 8 But let us, who are of the day, be sober, ^{putting} on the breastplate of faith and love; and for an helmet, the hope
 9 of salvation. For ^{God} hath not appointed us to wrath, ^{but} to obtain sal-
 10 vation by our Lord Jesus Christ; ^{who}

sleep at night; and they that get
 8 drunk, get drunk at night. But let us, being of the day, be sober, putting on a breastplate of faith and love, and 9 for a helmet, hope of salvation; because God did not appoint us to wrath, but to gain salvation through our Lord

g John 3 : 20; Acts 2 : 15.

r Eph. 6 : 14, 16, 17.

s Rom. 9 : 22.

t 2 Thess. 2 : 13, 14; 1 Tim. 1 : 13, 16.

u Rom. 14 : 8, 9.

night, or, at night. Night is the time of sleep. **And they that be drunken are drunken, or, get drunk, at night.** Night was usually the season for revelry, debauchery, and drunkenness. They who indulge in such things are the sons of darkness and of night. (Comp. Eph. 5 : 8-12.) "Let us not therefore, by our negligent and dissolute behavior, seem, as it were, to turn the day into night" (DODDRIDGE).

8. But let us who are of the day, being of the day, and not of the night, be sober, practise sobriety (present tense), *be habitually free from intoxication and the vices connected with it.* Sobriety is suggestive of that calm self-control and moderation that naturally goes along with it. But watchfulness and sobriety are not all that the Christian needs, whether he lives or dies, as he waits for the Lord. In a hostile world and exposed to assault from spiritual foes, he needs armor of defense. Paul here recommends the armor of faith, love, and hope. In 1 : 3 these graces are spoken of as active agencies in the Christian life; here they are viewed as the defensive armor against moral and spiritual assaults. **Putting on the breastplate of faith in Christ, as Christian soldiers on guard, and love, especially for one another, and for an helmet, the hope of salvation,** which hope sustains courage and adds strength to steadfast endurance. (Comp. Heb. 6 : 11, 19.) Future salvation, as the full deliverance from sin and the complete victory over spiritual foes, is viewed with an assured hope. This military style is very expressive, and the figures used were familiar to Paul and his readers, who often witnessed the heavily-armed soldiers clad in these means of defense. Since Paul is enforcing the necessity of watching and of guarding against sudden surprise, he speaks only

of defensive armor. Later, in Eph. 6 : 13-17, he enlarges upon the Christian armor with variations, including both defensive and offensive equipment. But in both this and that passage, as well as Isa. 59 : 17, which doubtless suggested the simile to the apostle, hope is the helmet of salvation. And fittingly so, for the helmet is the most conspicuous piece of the soldier's armor, covering the head, the most exposed part of his person. The other defensive armor mentioned here is the breastplate, which protects the most vital part of the body, of which the heart is the center. Faith and love are inseparably connected with the spiritual life of the Christian and protects the inner vital forces against moral and spiritual assaults.

9. For, Because, introducing the reason for the preceding exhortation, especially for having "the hope of salvation." **God hath not appointed us, more exactly, did not appoint us, to wrath,** to such a state, to endure "the coming wrath" (1 : 10; 2 : 16). It was not God's purpose, nor is it his will, that believers should endure his wrath and suffer destruction. (Comp. 2 : 12.) **But,** very different from this, he appointed us **to obtain for ourselves, gain, or, acquire, as our own, salvation** from wrath, death, and the grave, unto the risen, eternal life of future glory (2 Tim. 2 : 10) **by, better, through, our Lord Jesus Christ,** through faith in him and his atoning death (next verse). "A knowledge of the divine purpose might well strengthen the hope of salvation and conduce to a life of sobriety" (BOISE). The thought that such a salvation was made secure through Jesus Christ and accomplished through his death, was full of consolation and encouragement.

10. Who died for us, on our account, on our behalf (Matt. 26 : 28), **that,**

died for us, that, * whether we wake or sleep, we should live together with 11 him. Wherefore comfort yourselves

10 Jesus Christ; who died for us, that, whether we watch or sleep, we should 11 live together with him. Wherefore ex-

z 4 : 13-17.

whether we wake or sleep, awake or asleep, that is, whether we are living or dead, when he comes, **we should live together**, that we, in a united company, *should live, with him* (4 : 17). Paul writes of the doctrines of Christ's death and of a future resurrection life, of the cross, and of our Lord's second coming. When he wrote this Epistle he was preaching Christ crucified to the Corinthians (1 Cor. 1 : 18 ; 2 : 2), and he writes to them of the resurrection and the last day (1 Cor. 15 : 23 ; 51, 52). Compare Rom. 14 : 9 : "For to this end Christ died and lived, that he might be Lord of both dead and living." His earlier, as well as his later preaching, included both the atonement and the resurrection and the second coming (Acts 13 : 37-39 ; 17 : 31 ; Gal. 1 : 1 ; 6 : 14 ; 2 Cor. 5 : 2-4, 21 ; Col. 1 : 14, 20 ; 3 : 3, 4). The phrase, *wake or sleep*, cannot mean spiritual wakefulness or slumber, as in ver. 6, "for they who sleep will be overtaken by him as a thief, and his day will be to them darkness, not light" (ver. 4) (ALFORD). It is possible to understand the meaning to be that whether we live or die, we may be the Lord's, "have spiritual life together with him" (BOISE). But the prominence given in this passage to the day of the Lord and the analogy with 4 : 17, "so shall we ever be with the Lord," favor the view that whether we are living or dead at the time of our Lord's appearing, we shall thereafter together live with him. The word rendered *wake*, may be rendered more literally, *watch*, which implies wakefulness, life, and in contrast to *sleep* (a figure of death), most naturally takes the sense of *being alive, active*, on earth. The *with him*, appears to be the continuation of the same idea of 4 : 14, 17, which idea is inseparably connected with, and founded upon, spiritual union with Christ. See note on "dead in Christ," 4 : 16. (Comp. 1 Cor. 6 : 17 ; Col. 3 : 3, 4.)

In regard to our Lord's second coming, it does not become us to be dogmatic. The following from Dr. J. A. Broadus' "Life and Letters," p. 417,

very nearly expresses a view I have long held, and which accords with my own experience: "I am neither a Premillenarian nor a Post-millenarian, in the usual sense of those terms. I think that the popular view, which I was accustomed in youth to hold in a vague way, that, before the coming of our Lord, there will be a thousand years of universal and perfect Christian piety, is simply impossible in presence of the numerous strong statements made by the Saviour and the apostles, that we must be always looking for his coming, and that it will be, as to many persons, wholly unexpected. . . I do not know what the thousand years in the book of Revelation mean. The programmes which some writers have drawn up, to be carried out at his coming by our Lord, seem to be quite unwarranted. They rest upon very doubtful interpretations of very obscure expressions. The calculations that he is going to come at a certain time seem to me forbidden by his own statement, that the day and hour is unknown to the angels in heaven, and was unknown even to his own human mind. . . I confine myself to what is clearly taught by the Saviour and his apostles, and we ought to be looking for his second coming and trying to be ready for it."

11. Conclusion of ver. 1-10. Wherefore, on account of what I have said respecting the coming of Christ, and God's purpose concerning us, that we all, living or dying, are to be partakers of the glory of Christ, **comfort**, including the idea of consolation and exhortation, *encourage*, **yourselves together**, encourage each other. The same verb as in 3 : 2 and 4 : 18. In the preceding verse Paul had reached the same point as in 4 : 17, the future everlasting union of gathered believers with Christ, and now he repeats and expands the exhortation of 4 : 18, using the same verb for consolation and encouragement. The present tense is used, *continue*, to do it. **And edify, build up**, having quieted vain appre-

together, and *edify* one another, even as also ye do.

Closing practical directions; conclusion.

12 And we beseech you, brethren, *to know* them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very

honor each other, and build one another up, as also ye do.

12 And we ask you, brethren, to know those who labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly

y Mal. 3 : 16, 17.

z Phil. 2 : 29; 1 Tim. 5 : 17; Heb. 13 : 7, 17.

hensions regarding the coming of the Lord, and having encouraged each other individually, in view of God's purpose respecting your salvation, go on *building up, one another, each the other*. Each Christian is exhorted to engage and continue in this work. **As also ye do.** They had already made a good record, but the apostle wished them to abound yet (4 : 1, 9, 10). *Edify*, a favorite word with Paul, using a figure of a building (1 Cor. 10 : 23; 14 : 4; comp. Rom. 15 : 20; Gal. 2 : 18). Both a Christian church and individual Christians are likened to a temple in which the Holy Spirit dwells (1 Cor. 3 : 9, 16; 2 Cor. 6 : 16; Eph. 2 : 21), which temple will not be finished until Christ's return and the resurrection. To edify is to build up character and promote growth in Christian wisdom, virtues, and graces, in holiness of heart and life (Acts 9 : 31; 20 : 32; Eph. 4 : 16).

12-22. CLOSING EXHORTATIONS. THE PRACTICE OF CHRISTIAN VIRTUES ENJOINED. Honor preachers and pastors, and live in peace (ver. 12, 13). The duties to be exercised toward various classes (ver. 14, 15). Personal religious duties (ver. 16-22). These miscellaneous exhortations grow out of the great subject of Christ's second coming and the future glory and blessedness of believers, and accord with the closing prayer, "And the God of peace himself sanctify you wholly" (ver. 23). Hence Finley styles this paragraph, "The rules of a sanctified life."

12. And, But, or, Now, turning to a new subject, we beseech, we ask, you, with earnestness, brethren. The apostle resumes the line of exhortation of 4 : 1-12. **To know them which labour, toil, among you,** know them in their office and work, be not strangers to them, to their hard and constant toil, to their necessities and trials, but recognize and appreciate them in connection

with their work. **And are over you,** who *preside over you, in the Lord*, as Christians, both they and you being spiritually united to the Lord, and deriving life and blessing from him. Compare Acts 20 : 28: "The Holy Spirit appointed you overseers, to feed the church of God." **And admonish you,** exhorting to duty, warning against dangers, errors (Col. 1 : 28). The office of the Christian ministry is here implied, but nothing as to distinct orders of church offices, or to warrant any one in distributing these duties among them. A three-fold work is indicated, which properly belongs to the pastor: (1) *Labor*, implying difficulty and severe toil. Compare 1 Tim. 5 : 17: "Let elders . . . who labour in word and teaching." (2) *Preside over you*, implying certain authority, watchcare, and responsibility. Compare 1 Tim. 5 : 17: "Let elders who preside well be counted worthy of double honour." (Also 1 Tim. 3 : 5; Heb. 13 : 7, 17.) (3) *Admonish*, including warning and advice. Compare 2 Tim. 4 : 2: "Reprove, rebuke, exhort, with all longsuffering and teaching." These three functions or duties are united by one article in the Greek, showing that they all refer to the same parties. The plural, *them*, may indicate a plurality of elders or pastors, as at Ephesus and Philippi and Crete (Acts 20 : 17; Phil. 1 : 1; Titus 1 : 5). This work of admonition, however, was not limited to ministers or pastors (ver. 14; 2 Thess. 3 : 15).

13. And to esteem them very highly, very exceedingly, the same intensive Greek adverb as in 3 : 10 and Eph. 3 : 20, the strongest possible language to express the highest esteem in the love exercised toward them. And this is to be exercised **for their work's sake.** Their work is described in the preceding verse. They are to be esteemed not on account of brilliant attainments, intellectual abil-

highly in love for their work's sake.

^a *And* be at peace among yourselves.

14 Now we exhort you, brethren, ^b warn them that are unruly, ^c comfort the feeble-minded, ^d support the weak, ^e be patient toward all *men*.

15 ^f See that none render evil for evil unto any *man*; but ever ^g follow that which is good, both among yourselves, and to all *men*.

in love for their work's sake. Be at peace among yourselves.

14 But we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. See that none render evil for evil to any one; but always pursue that which is good, toward one another, and toward all.

^a Gen. 13 : 8 ; Rom. 12 : 18.

^b 2 Thess. 3 : 11, 12.

^c Heb. 12 : 12.

^d Acts 20 : 35 ; Rom. 14 : 1.

^e Col. 3 : 12, 13.

^f Prov. 20 : 22 ; Rom. 12 : 17-21 ; 1 Peter 3 : 9.

^g Gal. 6 : 10 ; 3 John 11.

ities, personal preferences or partialities, but on account of their labors among them, even of admonition and warning. The pastor's admonition is in love and is most necessary, and should receive a return in loving gratitude. His work is the highest and noblest "in the Lord," and they who are engaged in it are entitled to the most affectionate regard. The whole exhortation was of the first importance to both their pastors and to themselves. But this was not enough. The highest welfare as individuals and a church demanded an additional exhortation: **Be at peace among yourselves.** This is an independent sentence (**and**, omitted in the best text), yet in thought it is closely connected with what precedes. They could carry out the injunctions of these two verses only as they were loving and peaceable among themselves. The state of the Corinthian church a few years later showed this, and evinced the importance of Paul's exhortation to them, "Be of the same mind; be at peace" (2 Cor. 13 : 11).

14. **Now, And, further, we exhort you, brethren,** the whole church addressed as in ver. 1, 4, 12, and not the elders or pastors as understood by some. The apostle had enforced their duties to their pastors and teachers, and had passed to duties which they owed one another. First of all was peace among themselves, and then those things which would contribute to a true and permanent peace, those things which needed to be attended to in seeking and maintaining peace. **Warn, admonish and advise** (the same verb as in ver. 12), **them that are unruly, disorderly,** not heeding the apostle's instructions, idlers, busybodies (2 Thess. 3 : 6, 11; comp. 1 Thess. 4 : 11). It would be a false peace to allow these to go on with-

out admonition. **Comfort, encourage, the feeble-minded, the faint-hearted,** the desponding, in regard to their deceased friends (4 : 13), in regard to persecutions (2 : 14), or to their own imperfections. The same verb is used as in 2 : 11. **Support, help, hold fast** (Titus 1 : 9), **the weak** in faith, courage, knowledge, or in power to resist temptation and to live a Christian life. "Now we, the strong, ought to bear the infirmities of the weak and not to please ourselves" (Rom. 15 : 1). **Be patient,** or, *long-suffering*, patient and forbearing, **toward all** the brethren, the weak, the faint-hearted, and others who may justly require the exercise of patient forbearance. The *all* refers especially to Christians, as the preceding part of the verse implies. This is a most important Christian exercise. Comp. 1 Cor. 13 : 4, "Love suffereth long"; Eph. 4 : 2, "With long-suffering forbearing one another in love"; Exod. 34 : 6, "The Lord God; merciful and gracious, long-suffering and abundant in goodness and truth."

15. The exhortation becomes more general. **See** to it, *take heed* against being overtaken suddenly, unprepared or unawares, with a retaliating spirit, **that none render evil for, in return for, evil unto any one,** acts of retaliation being the prominent idea. Avoid revenge. "Avenge not yourselves. . . Be not overcome by evil, but overcome evil with good" (Rom. 12 : 19-21). Such too was the teaching of Jesus (Matt. 5 : 38, 39). **But,** on the contrary, instead of retaliating, **ever follow that which is good, always,** at all times and on all occasions, *pursue the good*, the morally good, including that which is beneficial, **both among yourselves and to all men,** rather, *toward one another and toward all*.

16, 17 ^h Rejoice evermore. ⁱ Pray without
18 ceasing. ^k In every thing give thanks:
for this is the will of God in Christ
Jesus concerning you.
19, 20 ^l Quench not the Spirit. ^m Despise

16, 17 Rejoice always. Pray without ceas-
18 ing. In everything give thanks: for
this is the will of God in Christ
19 Jesus, toward you. Quench not the
20 Spirit. Despise not prophesyings;

^h 2 Cor. 6 : 10; Phil. 4 : 4.

ⁱ See refs. Luke 18 : 1.

^k Eph. 5 : 20.

^l Gen. 6 : 3; 1 Sam. 16 : 14; Eph. 4 : 30.

^m 1 Cor. 14 : 1, 39.

Make this your aim in the church and out of it; endeavor to do good even to those who would do you evil. Return good for evil (1 Peter 3 : 8, 9). Doubtless there was need of this explanation among the Thessalonians, as there is often at this day among Christians and churches. It is only the regenerated soul with the aid of the Holy Spirit that can carry out the letter and spirit of this teaching. Its lofty ethics is above that of all heathen systems.

16. From social ethical duties Paul passes to personal religious duties. **Rejoice evermore, always,** notwithstanding trials and afflictions (1 : 6; 2 : 14; 3 : 3, 4), since being in a state of justification and conscious of being reconciled to God, we can "glory in tribulations" (Rom. 5 : 1-3); and "all things work together for good to them that love God" (Rom. 8 : 28); and nothing can "separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8 : 28). Paul had learned to have this state of mind in his own experience, "as sorrowful, yet always rejoicing" (2 Cor. 6 : 10) and to act it out in life (2 Cor. 12 : 10). He illustrates it in his Epistle to the Philippians (4 : 4). Compare Christ's beatitudes (Matt. 5 : 1-12).

17. Pray without ceasing, incessantly, the same adverb used in 1 : 3; 2 : 13. This will help us to rejoice at all times. Since prayer is the converse of the soul with God, we can keep this precept by being always in the spirit of prayer, by praying at all proper occasions and engaging in the various kinds of prayer, stated, public, and private; occasional, special, and ejaculatory prayer. The burnt offerings which were offered every morning and evening are called "perpetual" in Lev. 6 : 20. "Praying at every fitting season in the Spirit, with all prayer and supplication" (Eph. 6 : 18).

18. In every thing give thanks. Thanksgiving should be united with supplication, and it is inseparably connected with a rejoicing soul in God (ver,

15, 16). "Persevere in prayer, being watchful therein with thanksgiving" (Col. 4 : 2). The three precepts are united: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known to God" (Phil. 4 : 6). Paul practised this precept even in trials, persecutions, and shame (2 Cor. 12 : 9, 10). **For this,** referring directly to the giving of thanks, but remotely to the duties of joy and prayer, as both of these are closely connected in practice, **is the will of God, his purpose, in Christ Jesus concerning, rather, toward, you—**you being the special object of the divine purpose, which is made possible through Jesus Christ. The will of God is a ground of joy, prayer, and thanksgiving; it also implies duty and responsibility on the part of the Christian. And it is through Christ that the blessings of the gospel and of God's will are obtained.

19. From the positive Paul passes to the negative, and naturally too, since the Spirit excites and maintains the temper of mind and heart enjoined in the last three injunctions. **Quench, extinguish, stifle, not the Spirit,** his divine influence, which is like a flame in the soul, giving help, arousing activity, and imparting light and warmth to the human spirit. The figure of fire implied in the verb *quench* accords with the "tongues as of fire" connected with the descent of the Holy Spirit on the day of Pentecost. The injunction is general and may be applied to both the ordinary influences and the supernatural gifts of the Holy Spirit. He may be quenched by indifference, spiritual coldness, sensual and unholy feelings, and by worldly and evil practices. Compare "grieve not the Holy Spirit of God" (Eph. 4 : 30); "resist the Holy Spirit" (Acts 7 : 51).

20. Despise not, do not set at naught, or, treat as of little or no account, prophesyings, one of the gifts

21 not prophesyings. ^a Prove all things; 22 ^b hold fast that which is good. ^p Abstain from all appearance of evil. 23 And ^q the very God of peace sanctify

21 but prove all things, hold fast that 22 which is good. Abstain from every 23 form of evil. And the God of peace

^a Isa. 8 : 20; Matt. 7 : 15-20; 1 John 4 : 1.
^p 4 : 12; Matt. 17 : 27.

^o Rom. 12 : 9; Rev. 3 : 11.
^q Phil. 4 : 9.

of the Spirit. Prophesying, while it often included prediction of future events (Acts 21 : 11), consisted especially in uttering inspired and revealed truth and instructing publicly the people under the impulse of the Holy Spirit (1 Cor. 14 : 3). It is to be distinguished from ordinary preaching and teaching. It was the highest supernatural gift of the Spirit (1 Cor. 14 : 19, 39), but it was liable to be abused and treated in comparative contempt with the more brilliant and mysterious gift of speaking with tongues. This was the case a few years later at Corinth (1 Cor. 14 : 26-28), and there may have been a tendency toward this at Thessalonica. Very likely also there was a misguided enthusiasm and a fanatical element mingled with this prophesying, especially in connection with the second coming of Christ. This may have induced a suspicion and some contempt for the gifts of the Spirit in some cooler and more sober minds. Such feelings with regard to prophecy would chill the Spirit's influence and power and seriously affect a life of prayer and Christian joy.

21. The most approved reading begins this verse with *But*. "Despise not prophesying," *but* **prove, test, all things**, since the gifts of the Spirit may be imitated, and there were false prophets and false revelations. In the midst of great mental excitement persons were liable to be themselves deluded. "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 John 4 : 1). "And let prophets speak by two or three and others judge," or, *discern* (1 Cor. 14 : 29). And to this end there was given to some persons a special endowment, "the discerning of spirits" (1 Cor. 12 : 10). The next clause follows closely upon this, **hold fast the good**, a different word in Greek from that in ver. 15. The *good* there is the intrinsically good; the *good* here is that genuine moral excellence which approves itself to the moral

judgment as becoming and right. In testing all things, distinguish and separate the good and the bad, and hold firmly to the good, especially as to what is said in prophesying. They were to use their spiritual discernment and decide according to the Scriptures and apostolic teaching. (Comp. Phil. 1 : 9, 10; 1 John 4 : 1-3.)

22. In thought this verse closely follows the preceding. **Abstain from all appearance**, rather, *from every form, of evil*. The meaning is not *appearance*, that is, *semblance without reality*, but an actual, visible appearance of evil. The appearance is that which strikes the eye and is seen, hence *the form*. Compare 2 Cor. 5 : 7 and note, where the same Greek word occurs. Not only positively hold fast that which is good, but negatively keep yourselves aloof from *every form*, from every sort, *of evil*. Compare a similar injunction in Rom. 12 : 9, "Abhor that which is evil; cleave to that which is good." The application is general, "*every form of evil*." The transition from a particular reference to prophesying to the general begins in "Prove *all things*" of ver. 21. Thus far (ver. 12-22) Christian duty is enjoined. From this point the apostle passes to prayer for help to enable the Thessalonians to obey these precepts. Compare a similar transition at 3 : 10, 11.

23-28. CONCLUDING PRAYER, PROMISE, SALUTATION, CHARGE, AND BENEDICTION.

23. **And**, since human power is insufficient for these things, **the very God of peace**, rather, *may the God of gospel peace himself*, who alone can enable you to accomplish what we exhort you to do. *He himself* (emphatic) must do this or it will never be done. (Comp. Phil. 2 : 12, 13.) *The God of peace* is a common designation with Paul (Phil. 4 : 9; Rom. 15 : 33). God is the author and giver of peace and reconciliation, and he imparts to the believer inward tranquillity in connection with the work of

you wholly. And *I pray God* your whole spirit and soul and body [†]be preserved blameless unto the coming 24 of our Lord Jesus Christ. ^{*}Faithful is he that calleth you, [†]who also will do it.

25 Brethren, [†]pray for us.

himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame at the 24 coming of our Lord Jesus Christ. Faithful is he who calls you, who also will 25, 26 do it. Brethren, pray for us. Sa-

^r 1 Cor. 1 : 8; Phil. 1 : 10.

^s Deut. 7 : 9.

^t Num. 23 : 19; 2 Thess. 3 : 3.

^u Col. 4 : 3; 2 Thess. 3 : 1.

regeneration and sanctification. (Comp. on 1 : 1.) **Sanctify you wholly, completely, in all respects, throughout your whole being.** They were already consecrated and set apart in Christ Jesus (1 Cor. 1 : 2), but it was God's will that the work of purification in heart and life should go on (4 : 3). Sanctification is viewed as progressive. (See 4 : 7, note; also comp. 1 Cor. 1 : 30, note.) How complete the apostle would have this sanctification is seen in the rest of this verse.

And I pray God your whole spirit, etc., rather, And may your spirit, soul and body, be preserved whole, or, entire, in all their parts, in their full integrity. Paul has treated of bodily sanctification in private and social life in 4 : 3-8. Here he prays that sanctification may go on to perfection in their entire being, which he views in three relations, or as made up of three parts. First of all the *spirit*, the highest part of man's nature, the nearest to God, the reason, conscience, and highest moral nature, to which the Holy Spirit witnesses, unites with, and enlightens (Rom. 8 : 16; 1 Cor. 2 : 14, 15). Then next comes the *soul*, the lower side or part of man's immaterial nature, the connecting link between spirit and body, exercised and influenced by passions and sensual desires. The spirit is viewed as upward toward God, the soul as downward toward the flesh. And last and lowest the *body*, the "vessel" (4 : 4) the "earthly home" of the soul and spirit (2 Cor. 5 : 1), groaning and waiting for its redemption (Rom. 8 : 23). For similar and other explanation of this threefold nature, see critical commentaries. Paul doubtless used the current language regarding man's nature, as he often heard it. In 1 Cor. 7 : 34; 2 Cor. 7 : 1 he uses a popular form of expressing man's two-fold nature, "body and spirit." He was not stating a philosophical distinction,

Be preserved, or, kept, by God's power. Compare our Lord's intercessory prayer, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17 : 15). **Whole, blameless, or, blamelessly entire.** "Whole" expresses quantity, the entire being in all its parts of spirit, soul, and body. "Blameless" is an adverb modifying the adjective *whole*, and expresses *quality*, without blame, incurring no censure, faultlessly whole and entire. A strong, intense expression. Paul would have them wholly sanctified and kept blamelessly entire, in perfect integrity, **unto, at, or, in, the day of the coming of our Lord Jesus Christ.** Thus their hearts would be established "unblameable in holiness before God" (3 : 13) at the coming of our Lord for judgment and the full deliverance of his people. (See 2 : 19, note.)

24. Paul fortifies his prayer by the faithfulness of God in performing his word and his promises. Faithful is he that calleth you. God the Father, was calling them to a life of consecration and holy living (2 : 12; 3 : 13; 4 : 3, 7), and he was faithful to carry out his promises (1 Cor. 1 : 9; 2 Cor. 1 : 20). **Who also will do it.** He will accomplish whatever purposes he has concerning them. "The gifts and calling of God are without repentance" (Rom. 11 : 29). "He who began a good work in you will complete it until the day of Jesus Christ" (Phil. 1 : 6).

25. CONCLUSION. Brethren pray for us, for himself and companions in labor. This was a frequent request of Paul (Rom. 15 : 30; Eph. 6 : 19, etc.; see especially 2 Thess. 3 : 1, 2). Paul was a strong believer in prayer. His prayers for his converts were incessant, and conscious of his entire dependence on God he would have their prayers in return. Thus he would have mutual fellowship in prayer.

- 26 *Greet all the brethren with an holy kiss.
 27 I charge you by the Lord that **this epistle be read unto all the holy brethren.**
 28 *The grace of our Lord Jesus Christ be with you. Amen.
 The first *Epistle* unto the Thessalonians was written from Athens.

- lute all the brethren with a holy kiss.
 27 I adjure you by the Lord, that this letter be read to all the holy brethren.
 28 The grace of our Lord Jesus Christ be with you.

x Rom. 16 : 16.

y Col. 4 : 16.

z Heb. 3 : 1.

a 2 Thess. 3 : 18.

26. Greet, salute, all the brethren, salute them for me, **with an holy kiss,** as a religious act, expressive of chaste, godly affection and fellowship (Rom. 16 : 16). The kiss was a common usage in Oriental and Jewish salutations. Paul did not introduce this as a distinctively Christian custom. He merely used the customary salutation in a religious way. Peter calls it "a kiss of love" (1 Peter 5 : 14).

27. This solemn charge is regarded by many expositors as addressed to the elders. But this is an unnecessary inference. The letter would doubtless be received by the elders or pastors first and be passed to the deacons and others. But it was addressed to the whole church and each member was naturally included (1 : 1). **I charge, I adjure you,** solemnly entreat, **that this epistle be read unto all the brethren (holy should be omitted according to the best text).** Note especially the solemn earnestness with which Paul makes this request, as if he would put them under oath to do this. All stood in need of the whole or portions of it. Some might be absent from their assembly when the letter was publicly read. Some sick, or bereaved, might be away or detained at home. These especially needed the consolation. Others wayward, or beginning to waver, should hear the warnings and instructions. Moreover, this is the earliest Epistle of Paul that has come down to us. He would emphasize the importance of reading it publicly and privately so that all might hear it. He endorses the right of all the brethren to the hearing and reading of his apostolic writings. So Moses and the prophets were read in their assemblies.

28. The grace of our Lord Jesus Christ be with you. The same as in Rom. 16 : 20; 1 Cor. 16 : 23. In 2 Cor. 13 : 14 it is expanded to the

full apostolic benediction. In Col. 4 : 18 it is shortened to, "Grace be with you." It appears to have been Paul's custom to write this with his own hand (2 Thess. 3 : 17). Very probably he wrote the preceding verse (Gal. 6 : 11, 17, 18). **Amen** should be omitted. It was doubtless added by some well-meaning copyist.

The subscription appended to the Common version is incorrect. This Epistle was written from Corinth, not from Athens. See Introduction.

PRACTICAL REMARKS.

1. The important question is not so much as to when our Lord will come, as to whether we are prepared for his coming (ver. 1; Matt. 24 : 45, 46).

2. If we live in constant preparation for the "day of the Lord," we shall be always ready for either life or death (ver. 1-3; Rom. 14 : 9).

3. The day of the Lord will be a day of doom to the ungodly (ver. 3; Matt. 24 : 48-51).

4. All deeds of darkness, trickery, duplicity, dishonesty, covetousness, are unbecoming the children of light (ver. 4-8; Eph. 5 : 11).

5. As children of the day, Christians should be watchful, prayerful, and active in the Lord's service, and so live that the coming of Christ will excite in them no alarm (ver. 4-6; Luke 21 : 27, 28, 36).

6. Drunkenness and intemperance belong to the kingdom of darkness. The Christian should be an abstainer from intoxicating drinks (ver. 6-8; Eph. 5 : 18; Prov. 23 : 31).

7. The conduct of Christians should be such as to bear the scrutiny of the world and the full light of day (ver. 7; Matt. 5 : 14-16).

8. The Christian is inexcusable if in a

hostile world he has not on his defensive armor (ver. 8; Eph. 6 : 11, 12).

9. If we are Christians, we know that we are elected unto salvation from sin and all our spiritual foes. Election, free agency, and personal effort are harmonious parts in the divine plan (ver. 9-11; Phil. 2 : 12, 13).

10. The death of Christ was a foundation and central doctrine of Paul, both in his earlier and later teaching (ver. 10; 1 Cor. 15 : 3; 1 Tim. 2 : 6).

11. It is not enough that we know the great doctrines of Christ's first and second coming; we should utilize them for the building up of Christians in their faith and spiritual life (ver. 11; 1 Cor. 15 : 58).

12. It is the duty of the people to know their pastors as it is that of pastors to know their people. Their personal and intimate acquaintance should be mutual (ver. 12; Rom. 1 : 12).

13. Pastors should indeed be honored on account of their office, but they should be esteemed principally for their characters and works, without which they can have no claim upon the confidence of their people (ver. 13; Heb. 13 : 17).

14. Peace in churches and among Christians is not to be sought at the expense of purity and mutual faithfulness (ver. 13-15; Rom. 12 : 8; 1 Tim. 6 : 3-5).

15. The spirit of retaliation is unchristian (ver. 15; Rom. 12 : 17, 19).

16. Christian joy tends to Christian usefulness (ver. 16; Neh. 8 : 10).

17. The Christian suffers detriment just as far as he is not prepared at all times for communion with God (ver. 17; Matt. 26 : 41; Rom. 12 : 12).

18. In the gift of Christ we see the reason and our obligation for unceasing thankfulness (ver. 18; 2 Cor. 9 : 15; Heb. 13 : 15).

19. It is the duty of the Christian to pray for the Holy Spirit and to cultivate the Christian graces (ver. 19; 2 Tim. 1 : 6).

20. We are not to undervalue preaching, which is prophecy without the accompanying supernatural gifts. And yet true preaching is by the prompting of the Holy Spirit and so far supernatural (ver. 20; 1 Cor. 1 : 18, 21).

21. God has given to Christians an enlightened private judgment. They are to reject error, but they are to receive and practise the truth (ver. 21; Acts 17 : 11; 1 Peter 3 : 15).

22. Christians are a separate people; they belong to a holy priesthood and should keep aloof from all forms of public, private, and social evils (ver. 22; 1 Peter 2 : 5, 11, 12).

23. Since we should pray for entire sanctification, we should earnestly strive after it (ver. 23; Matt. 5 : 48; 1 Peter 1 : 16).

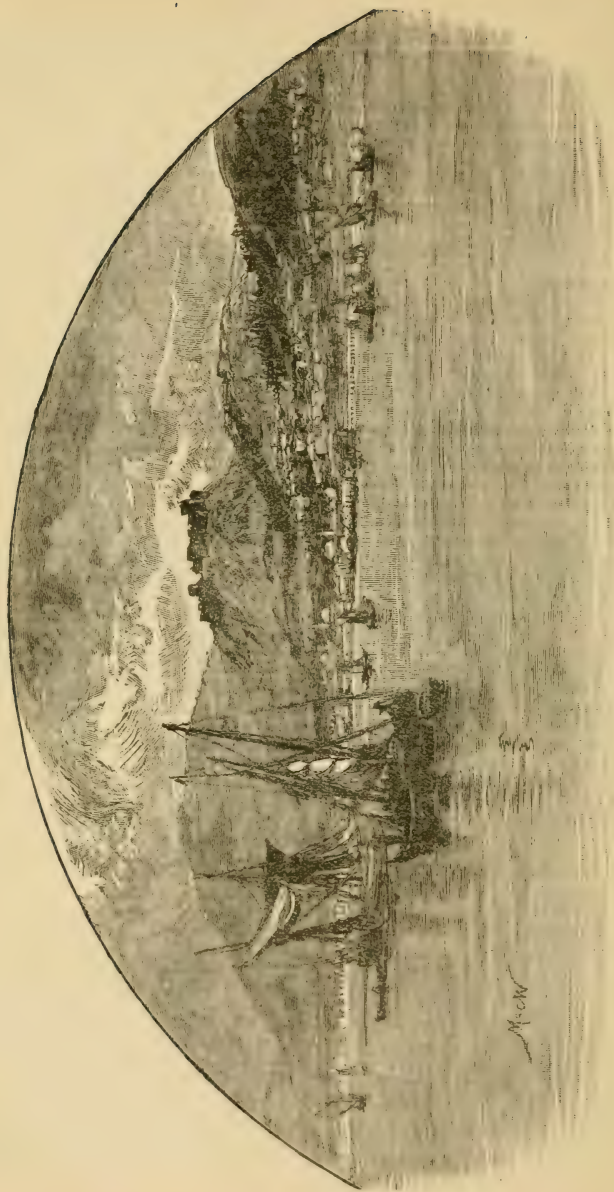
24. Sanctification begins with the spirit and ends with the body. It becomes entire only with the glorified body at Christ's second coming. But though it is so extended in time and difficult in character, it is assured by God's faithfulness and power (ver. 24; 2 Tim. 2 : 11-13).

25. All Christians should have free access to the Holy Scriptures. It is their right to read and learn. "What Rome forbids under an anathema, Paul enjoins with an adjuration" (BENGEL). (Ver 27; John 5 : 39; 2 Tim. 3 : 16; Rev. 1 : 3).

THERE IS A DIVINE AND HUMAN ELEMENT IN SANCTIFICATION

"What the Apostle prays for in this place (5 : 23) is, that God would make the body in entirety—every organ and every function—holy. God made the body at the beginning; he made it for himself; and it is his. . . But sanctification, even of the body, really comes only by employment in God's service. . . Holy are the feet which move incessantly on his errands; holy are the

hands which, like his, are continually doing good; holy are the lips which plead his cause or speak forth his name. The apostle himself points out the moral of this prayer for the consecration of the body when he say to the Romans (6 : 19), 'Present your members as servants to righteousness unto sanctification'" (JAMES DENNIS, D. D.).



SMYRNA, FROM THE SEA.

McW

SECOND EPISTLE TO THE THESSALONIANS

Thankfulness for the patience, faith, and love of the Thessalonian Christians.

- 1 PAUL ^a and Silvanus and Timotheus unto the church of the Thessalonians ^b in God our Father and the Lord Jesus
2 Christ: ^c Grace unto you, and peace, from God our Father and the Lord Jesus Christ.
3 ^d We are bound to thank God always for you, brethren, as it is meet, because that ^e your faith groweth exceedingly, and the charity of every one of you all
4 toward each other aboundeth. So that

- 1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus
2 Christ: Grace to you, and peace, from God the Father and the Lord Jesus Christ.
3 We ought to thank God always for you, brethren, as it is meet, because your faith grows exceedingly, and the love of each one of you all toward one
4 another abounds; so that we ourselves

a 2 Cor. 1 : 19.

b 1 Thess. 1 : 1.

c 1 Cor. 1 : 3.

d 2 : 13 : 1 Thess. 3 : 6, 9.

e Ps. 84 : 7.

TITLE. *To the Thessalonians II.* in the oldest documents. The fuller address is in verse 1.

CHAPTER I.

The chapter opens with a salutation (ver. 1, 2), followed by thanksgiving for the growth of the Thessalonians in faith, love, and for their steadfast endurance of persecution (ver. 3, 4), a token and pledge of judgment upon their persecutors at Christ's second coming (ver. 5-9), when he will be glorified in his saints (ver. 10). Prayer that they may attain unto this perfection and glory (ver. 11, 12). This chapter forms the introductory section of the Epistle.

1, 2. ADDRESS AND SALUTATION.

1. See note on 1 Thess. 1 : 1, where the address is identical with this, except that instead of "the Father" there, *our Father* here, indicating their spiritual relationship to God and to one another. (Comp. Rom. 1 : 7, note.)

2. On **Grace unto you, and peace**, see note on 1 Thess. 1 : 1. **From God our**, rather, *the, Father*, the originating source, **and the Lord Jesus Christ**, the mediating and procuring source of grace and peace. (See on Gal. 1 : 3.)

3-12. THANKSGIVING, ENCOURAGEMENT, AND PRAYER.

3. As in the first Epistle, Paul associates Silas and Timothy with himself, included in **we**. The thanksgiving is similar to that in 1 Thess. 1 : 3, being expressed in behalf of the *faith* and *love* and *patience* (next verse) of the Thessalonians. It differs in the intensity of expression, **We are bound, we ought**, it is our duty, **as it is meet, fitting**, and with increased reasons for thanksgiving, **because that your faith groweth exceedingly, and the charity, the love of each one of you toward one another aboundeth**. Some months probably had intervened since his first Epistle was written, but there had been a continued growth in Christian graces. (Comp. 1 Thess. 1 : 3, and note.) The good tidings which Timothy had brought concerning the faith and love of the Thessalonians (1 Thess. 3 : 6) had been confirmed by subsequent reports of large increase in these graces. This extraordinary advancement had been made notwithstanding some needed reproof for false doctrine and disorderly conduct (2 : 2, 3 ; 3 : 6).

4. But not only did their joy find expression in thanksgiving to God, but also in praise before the churches. **So**

we ourselves glory in you in the churches of God for your patience and faith ^ain all your persecutions and tribulations that ye endure: ^bwhich is a manifest token of the righteous judgment of God, ^cthat ye may be counted worthy of the kingdom of God, ^dfor which ye also suffer. ^eSeeing it is a righteous thing with God to recompense tribulation to them that trouble

glory in you in the churches of God, for your patience and faith in all your persecutions and the afflictions which ye endure; a token of the righteous judgment of God, to the end that ye may be accounted worthy of the kingdom of God, for which ye also are suffering; since it is a righteous thing with God to recompense affliction to

f 1 Thess. 2 : 19, 20.

g 1 Thess. 2 : 14.

h Phil. 1 : 28.

i Luke 20 : 35; Col. 1 : 12.

k Acts 14 : 22; 2 Tim. 2 : 12.

l Deut. 32 : 41-43; Zech. 2 : 8.

that we ourselves (emphatic), though slow to take credit for what we have done, **glory in, exult in, or, boast of, you in the churches of God**, at Corinth, Cenehrea, Athens, and elsewhere in Achaia, **for your patience and faith**, trust and confidence in God, **in all your persecutions and tribulations, afflictions, that ye endure**. The persecutions and sufferings of various kinds, to which allusions are made in 1 Thess. 1 : 6; 2 : 14, had continued and had been met with the same enduring steadfastness and faith in God. It is implied by the connection of this passage with the preceding verse that this patience under such circumstances was a ground of thanksgiving to God. Compare how he boasted of the liberality of the church at Corinth to the Macedonians (2 Cor. 9 : 2). Thus the apostle would stimulate others to like faithfulness.

5. Which is a manifest token, simply, a token, in opposition to the concluding clause of the preceding verse. Their steadfastness and faith in their sufferings was a token of the **righteous judgment of God**, of the righteous recompense when "he shall judge the world in righteousness" (Ps. 96 : 13), meting out *rest* and *glory* for Christ's suffering people (ver. 5, 7, 10) and punishment upon their ungodly persecutors (ver. 6, 8, 9). The righteous judgment of God, however, is not to be limited to Christ's second coming, but may also include God's present disciplinary and judicial dealings with the righteous and the wicked. The essential characteristic of this judgment is that it is *righteous*. Its primal aim is the *rest* and *glorification* of believers; its secondary aim and accompanying result are the punishment of the wicked who are the op-

posers and oppressors of Christ's people. Compare Phil. 1 : 28, where a kindred Greek word for *token* or *proof* is used.

That ye may be counted worthy of the kingdom of God, that these trials may so redound to your spiritual growth, and that you may appear through these trials to possess such integrity and character as to be fit subjects of God's kingdom here and of its glory hereafter. **For which, for the sake of which, kingdom ye also suffer, ye also are suffering**. Being partakers of the sufferings of the kingdom here we shall partake of its future glories. "If we endure, we shall also reign with him" (2 Tim. 2 : 12). "He that endureth to the end shall be saved" (Matt. 24 : 13; comp. Matt. 5 : 12; Heb. 6 : 15; 11 : 27; 12 : 2). Such was not merely the tendency and result of their trials, but the divine purpose; not of merit on their part, but of gracious reward. The steadfastness and heroic faith of the Thessalonians were tokens of God's presence with them and of their final salvation, and portents of retribution to their enemies.

6. In this and the three following verses the apostle explains, confirms, and vindicates "the righteous judgment of God," which is brought into view in ver. 5. **Seeing it is**. Literally, *If indeed*, as it certainly is, **a righteous thing with God to recompense tribulation, to repay affliction, to them that trouble you, that afflict you**. Paul argues conditionally from a supposition about which there could be no doubt. It was certain and beyond all cavil that it is righteous in God to visit retribution *in kind* upon their persecutors. This is a common rule of justice, and accords with reason and the instincts of our nature. Hence

7 you; ^mand to you who are troubled rest with us, when ⁿthe Lord Jesus shall be revealed from heaven with his 8 mighty angels, ^oin flaming fire taking vengeance on them ^pthat know not God, and ^qthat obey not the gospel of 9 our Lord Jesus Christ; ^rwho shall be punished with everlasting destruction

7 those who afflict you, and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven 8 with the angels of his power, in flaming fire, taking vengeance on those who know not God, and those who obey 9 not the gospel of our Lord Jesus; who will suffer justice, eternal destruction

m Matt. 5 : 10-12; Heb. 4 : 9; Rev. 7 : 14-17.

o Heb. 12 : 29; 2 Peter 3 : 7, 10-12; Rev. 21 : 8.

r Rom. 2 : 8.

n 1 Thess. 4 : 16, 17; Jude 14, 15.

p Isa. 66 : 15; Heb. 10 : 30.

q Ps. 9 : 17; 79 : 6.

s Dan. 12 : 2; 2 Peter 3 : 7.

it is well rendered, *Since it is a righteous thing with God, etc.* Compare "They who take the sword will perish by the sword" (Matt. 26 : 52; also Col. 3 : 25; Luke 16 : 25; Rev. 13 : 10).

7. Connect with the preceding verb, **And to you who are troubled, afflicted,** he will repay, fully give rest, relief, and release, from afflictions **with us,** Paul, Sylvanus, and Timothy (ver. 1), who are afflicted like yourselves. Paul viewed the persecuted Thessalonians as sharing with him in the future peace and joy arising from a relief and deliverance from a life of afflictions. And this will take place **when the Lord Jesus shall be revealed from heaven,** or more exactly, *at the revelation of the Lord Jesus from heaven.* The second coming will be a revelation, a manifestation of the Lord Jesus before unseen: "Behold, he comes with the clouds; and every eye shall see him" (Rev. 1 : 7; comp. 1 Cor. 1 : 7; 1 Peter 1 : 7). The thought of the second coming is early brought into view in this Epistle as well as in the first (1 Thess. 1 : 10), and is connected with the deliverance of his people, and the punishment of his and their enemies. Notice the title, *Lord Jesus*, a common and suitable designation in these two Epistles, in which his glorious return is made prominent (1 Thess. 2 : 15, 19; 5 : 9; 2 Thess. 2 : 1, 8, 14). This advent will be a revelation *from heaven* (1 Thess. 4 : 16; Acts 1 : 11). He will be attended **with his mighty angels, the angels of his power,** the attendants of his majesty and the instruments of his power (Matt. 16 : 27). Compare Ps. 103 : 20: "Bless the Lord, ye angels of his: ye mighty in strength, that fulfil his word."

8. At his advent he will also be manifested **in flaming fire,** an additional exhibition of his majesty. Compare Heb. 1 : 7, where fire is rep-

resented as a form of angelic manifestation: "Who maketh his angels winds and his ministers a flame of fire." In the burning bush and on Mt. Sinai God appeared in flames of fire (Exod. 3 : 2; 19 : 18; 20 : 18); so also he comes to judgment in fiery flames (Dan. 7 : 9, 10). This terrible majesty is here asserted of Christ. **Taking vengeance, rendering, awarding retribution.** The idea is that of *just punishment fully rendered*, without any element of vindictiveness or anything like human passion. "All judgment he [the Father] has given to the Son" (John 5 : 22).

The two classes marked for punishment. **On them that know not God,** especially descriptive of the heathen (1 Thess. 4 : 5; Gal. 4 : 8), **and them who obey not the gospel,** especially true of Jews in their rejection of the gospel (Rom. 10 : 3, 16, 21). The Gentiles and the Jews were the two classes that persecuted Christians at Thessalonica and elsewhere, and this fact might naturally suggest the two descriptive designations here given. Yet they need not be limited strictly to each, for Jews were spiritually ignorant and blind (John 8 : 55; 16 : 3), and Gentiles who became persecutors were willful rejecters of the gospel (Rom. 1 : 18, 28; John 3 : 19). The best text omits **Christ,** and reads, **Lord Jesus,** as in the preceding verse (on which see note).

9. The punishment described and characterized. **Who,** with emphatic reference to the two classes mentioned in the preceding verse, equivalent to *such as, or, such a character as,* that they shall be punished, etc. Godless men and rejecters of the gospel must pay the penalty. **Shall be punished with everlasting destruction;** more exactly, *shall suffer justice, eternal ruin.* The apostle has in view the righteous retribution of a righteous God.

from the presence of the Lord, and
10 [†]from the glory of his power; [‡]when
he shall come to be glorified in his
saints, and to be admired in all them
that believe (because [§]our testimony
among you was believed) [¶]in that day.

from the presence of the Lord and
10 from the glory of his power; when he
shall come to be glorified in his saints,
and to be admired in all who believed
(because our testimony to you was be-
lieved), in that day.

† 2 : 8; Isa. 2 : 19.

‡ Rev. 7 : 9-12.

§ 1 Thess. 1 : 5; 2 : 13.

¶ Mal. 3 : 17; 2 Tim. 4 : 8.

The wicked, according to the principles of justice, must pay the penalty of their sins. This penalty, which justice demands, is *eternal ruin*. The word rendered *destruction* occurs in 1 Thess. 5 : 3; 1 Tim. 6 : 9; and 1 Cor. 5 : 5, and is well expressed by the word *ruin*. When applied to man's destiny after death, it signifies the ruin of life beyond the grave, the utter loss of blessedness. This is the only passage in which Paul uses the phrase, *everlasting destruction*, and the only one in which he uses the adjective rendered "everlasting," as applied to the future of the wicked. It is the most definite and positive statement of the apostle in respect to future punishment; but the same is implied in negative statements, such as "the unrighteous shall not inherit the kingdom of God" (1 Cor. 6 : 9). Compare Phil. 3 : 19: "whose end is *perdition*," ruin, misery. The phrase "eternal," or "everlasting life," the antithesis of "everlasting destruction," occurs ten times in the writings of Paul (Rom. 2 : 7, etc.), and signifies an unending life in holy and loving harmony with God. The fair implication is that eternal or everlasting destruction is not annihilation, or extinction of being, but unending ruin of a holy and happy existence, forever lost to God and goodness. (See discussion of this on Matt. 25 : 46.)

From. Many regard this proposition as expressing cause or source—destruction coming *from* the presence of the Lord. Thus it is used in Acts 3 : 19: "That seasons of refreshing may come *from* the presence of the Lord." To this it has been forcibly objected that then this verse only repeats the idea of ver. 7 and 8, the only additional thought being found in the word "everlasting." Hence a large number of interpreters prefer the idea of *separation*, very often expressed by *from* (Matt. 5 : 29; 24 : 31; Rom. 9 : 3; Gal. 5 : 4). This accords with the fact that the essential element in the punishment of the finally

lost is separation, banishment, from Him who is the source of all true joy and blessedness (Rom. 16 : 11; 1 Thess. 4 : 17). **From the presence of the Lord, and from the glory of his power.** These words are found in Isa. 2 : 10, 19, 21, and are familiarly applied by the apostle to the Lord's presence, glory, and power, when he comes in his kingdom. To be void of holiness, and to be separated from these, will indeed be the ruin of all that goes to make up a real, true life.

10. The time when this prediction shall be fulfilled. **When he shall come,** the second time (ver. 7), **to be glorified in his saints,** believers perfected in holiness, *his holy ones*. Christ in them the hope of glory. Being partakers of his light and glory they will shine forth with new lustre and honor to his name. Compare John 17 : 10, "I am glorified in them" (see note), and 2 Cor. 8 : 23, "our brethren, the glory of Christ." **And to be admired, or, marveled at, in all them that believe,** rather, *that believed*. The point of view is at the time of Christ's advent, when the faith of perfected saints and its glorious outcome will excite the wonder and admiration of all beholders in the universe. (Comp. Eph. 3 : 10; 1 Peter 1 : 12; Rev. 1 : 5, 6; 5 : 11-14.) He shall be glorified and admired **in that day,** the time designated with solemn emphasis, when the returning Lord will bring deliverance to his followers and ruin to his foes. (See 1 Thess. 5 : 2, 4.) As the apostle dwells upon the small beginnings in the faith of believers, and the grand and glorious results in that day, he throws in a parenthetical clause for the encouragement and consolation of his Thessalonian readers. **Because our testimony among you, rather, unto you, was believed;** you are included in that glorious and admired company, as our testimony to you was believed. In their faith he saw the pledge of their final salvation and of Christ glorified in and through them.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, ^a and fulfil all the good pleasure of *his* goodness, and
12 the work of faith with power: ^a that the name of our Lord Jesus Christ may be glorified in you, ^b and ye in him, according to the grace of our God and the Lord Jesus Christ.

11 To which end we also pray for you always, that our God may account you worthy of the calling, and accomplish every desire for goodness and work of
12 faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

y 2 : 14; 1 Thess. 2 : 12.

z Isa. 66 : 9; Luke 12 : 32; Eph. 1 : 5.

a John 17 : 10; 1 Peter 4 : 14.

b John 17 : 21-26.

11. The apostle's earnest prayers for their Christian perfection and glory. **Wherefore also**, rather, *To which end also*, that the Lord may at last be glorified in you, **we pray always for you**. To the divine purpose Paul coupled his prayers. His prayers were in accordance with God's will (1 John 5 : 14). God in carrying out his will concerning us includes our prayers, faith, and efforts as means and influences (Phil. 2 : 12, 13; 2 Cor. 6 : 1). "As that (ver. 10) was to be the result of the Advent in believers generally, so *also*, and with a view of the same consummation, Paul's continual request at the throne was, that the necessary preparatory work might be completed in the members of this particular church" (J. LILLIE, "Lectures"). **That God would count you worthy of this**, better, *of the, calling* which ye have received, "the calling with which ye were called" (Eph. 4 : 1), and with which God is continually "calling you into his kingdom and glory" (1 Thess. 2 : 12, note). On the words, *count you worthy*, see on ver. 5 and also on Eph. 4 : 1. (Comp. 1 Thess. 3 : 13; Rev. 3 : 4.) Paul desires their complete sanctification, that they may fully attain such a character and condition as to add honor and splendor to Christ. To that God was calling them from first to last, and for this they were being fitted.

And fulfil, bring to completion, accomplish in you **all the good pleasure, or, every desire, of goodness**, all that goodness would desire; or, more exactly, "every desire for goodness," uprightness of heart and life. The word here translated goodness is never applied in the New Testament to God, but always to men. That it should be so applied here is evident from the next clause, since "the work of faith" is wrought in man. And most naturally

this uprightness also. The article **the** should be omitted; *every* may be supplied, **every work of faith**, all that faith can effect. On the phrase, see 1 Thess. 1 : 3. **With power**, to be connected with *fulfill*, in a powerful manner, *powerfully*. See 1 Thess. 1 : 5; Eph. 3 : 20, "according to the power that works in us"; Col. 1 : 29, "according to his working, which works in me with power," or, *mightily*.

12. Continuing the prayer, **That the name**, all that is represented in that name, person, and character, as revealed in the word; **of our Lord Jesus, omit Christ**, according to the best text (see note on ver. 7), **may be glorified in you**, Thessalonians, as in believers generally (ver. 10, which see). Comp. Phil. 1 : 20, "Christ shall be magnified in my body, whether through life, or through death." **And ye in him**. The glorification will be mutual. Its perfection will be attained when both head and body, Christ and his people, will be glorified in each other. (Comp. Col. 3 : 4; Phil. 3 : 20, 21; 2 Cor. 2 : 10-12.) **According to the grace**, the free and unmerited favor, **of our God**, as revealed in the gospel. Notice how the apostle personally appropriates God to himself and his associates, *our God*. So also in 1 Thess. 2 : 2; 3 : 9; and 1 Cor. 6 : 11. Comp. Rom. 1 : 8, "my God," and note. **And the Lord Jesus Christ**, who is the medium of grace, as God the Father is the source (ver. 2). Some translate, *our God and Lord Jesus Christ*, thus designating Jesus Christ, as *our God and Lord*, comparing this passage with Rom. 9 : 5; Titus 2 : 13. But most recent commentators reject this view. "As *Lord* seems evidently to have somewhat the character of a proper name in its New Testament use, the two words do not fall under the or-

dinary rule of appellative words united by *and* under a single article. Accordingly, the phrase only unites God and Christ in a common relation to grace" (DWIGHT, in "Meyer"). To the same effect Boise.

PRACTICAL REMARKS.

1. A gospel church, through its members, sustains a spiritual and vital relation to God the Father and to Christ the Saviour (ver. 1; Eph. 1: 22).

2. The grace of unmerited love, and that peace which extends through the restoration and renovation of our whole spiritual nature, come from the Father through the Son (ver. 2; Phil. 4: 7; Rom. 15: 13).

3. Character, especially Christian character, is of supreme importance. There needs to be growth, else there will be decay (ver. 3; Eph. 4: 14, 15).

4. The Christian religion evinces its reality and truthfulness in that its power becomes more manifest in afflictions, trials, and persecutions (ver. 4; Rom. 5: 3, 4).

5. The inequalities and injustices of the present time will be corrected in the future life (ver. 5; Mal. 3: 18; Luke 16: 25).

6. The awards and penalties of the future world are grounded in justice; of the righteous, through Christ; of the wicked, because of the nature of sin, unatoned for and unforgiven (ver. 6; Rom. 3: 26; 6: 21, 23; Gal. 6: 7, 8).

7. The Lord's second coming and the judgment of the world are matters of revelation, great certainties which would not be known if not revealed (ver. 7, 8; 1 Peter 1: 13; Rom. 1: 18).

8. The coming of our Lord will indeed be a revelation of character and majesty (ver. 7, 8; 1 Peter 1: 13; Rom. 1: 18).

9. Beware how you apologize for sin and sinners. Spiritual ignorance, moral blindness, and unbelief, as well as actual transgressions and flagrant crimes, are heinous in the sight of God (ver. 8, 9; Rom. 1: 32; 2: 8).

10. As the final ruin of the wicked will be everlasting separation from Christ, so the final salvation of the righteous will be union and harmony in Christ (ver. 9, 10; Matt. 25: 34, 41; Rev. 22: 3, 4).

11. Christ will be unspeakably glorious at the last day, not only in his character and attendants, but also in his great work of redemption in the salvation of men (ver. 10; 1 Thess. 2: 19; Rev. 21: 9-14).

12. Let it be our prayer that God may count us worthy of adding something to the splendor of our Lord's glorious crown (ver. 11, 12; Rev. 3: 4; Eph. 1: 12, 14; 2 Cor. 8: 23).

CHAPTER II.

This chapter introduces us into the very heart of this Epistle, on account of which it was written. The apostle corrects erroneous views and expectations concerning the speedy coming of Christ (ver. 1-12), and exhorts and prays that the Thessalonian Christians may stand fast in the truth. This chapter is the doctrinal section of the Epistle.

1-12. THE SECOND COMING OF THE LORD AND WHAT MUST PRECEDE IT. The great apostasy must occur and the man of sin be revealed before his final coming (ver. 1-4). Paul had told them of these things (ver. 5), and the mystery of lawlessness was already working, but there was a withholding power which, when removed, the lawless one would be revealed, whom the Lord would destroy at his coming (ver. 6-8). Through his lying power, signs, and wonders, this lawless one will deceive them that perish, because they love not the truth, who on that account are judicially given over to flagrant error and final condemnation (ver. 9-12).

This paragraph is one of the most difficult passages in Paul's writings. Many different views have been held and volumes have been written upon it. It stands related to what the apostle had written in 1 Thess. 4: 13-18 concerning the Lord's second coming and them who had fallen asleep in Jesus. It also bears reference to what the apostle had orally taught them and which enabled them to understand his meaning. Did we know what they knew much difficulty would doubtless be removed. Yet we must remember that, under the direction of divine providence and of the Holy Spirit, the passage has come down to us as it is. Prophecy is not intended to be fully understood before its entire fulfillment. And possibly Paul himself did not un-

Correction of mistakes respecting the coming of the Lord.

2 NOW we beseech you, brethren, ^cby the coming of our Lord Jesus Christ, and ^dby our gathering together unto him, ^ethat ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 NOW we ask you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together to him, that ye be not quickly shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, purporting to be from us, as that the day of the

c See refs. Mark 13 : 27.

d Jer. 23 : 25-27; Matt. 24 : 4, 5, 24; 1 John 4 : 1.

derstand its full significance and the extent of its application. His own mind also may have been further enlightened by the Spirit. (See Introduction, p. xxxviii.) It has its design in the instruction and comfort of God's people, and such has been and will be its effect upon them in days of darkness and persecution. Let us then as best we can find out its meaning and its lessons.

1. **Now**, to turn to the subject which most concerns us, **we beseech you, brethren**, solemnly and earnestly, **by the coming**, etc. This must not be taken as an adjuration, "*by* the coming of our Lord," a view now generally given up as unwarranted by New Testament usage and unsuited to the connection. But it must be regarded as the introduction of the special topic, to which the apostle would call attention, *concerning the coming of our Lord Jesus Christ, and our gathering together unto him*. Both of these points had been dwelt upon in the former Epistle (1 Thess. 4 : 13-18).

2. **That ye be not soon**, better, *not quickly*, **shaken in mind**, from your sober intelligence and balance of mind, like a ship shaken by the wind and suddenly tossed from its moorings. *Soon*, or, *quickly*, indicates the speedy effect of the erroneous influence, though it may also delicately imply that some of the Thessalonians were falling into the error. **Or be troubled**, be kept in a disturbed and agitated state of mind, including an element of *alarm*. This verb occurs in two other places, Matt. 24 : 6 and Mark 13 : 7. The assertion "that the day of the Lord had already come," or, "was just at hand," would be startling and alarming in the apparent failure of the promise of 1 Thess. 4 : 17. **Neither by spirit**, by any

professing to have the gift of prophecy and uttering a supernatural communication. In 1 Thess. 5 : 19-21, the apostle had exhorted them "not to quench the Spirit nor despise prophesying, but prove all things and hold fast that which is good." Thus he would have them do now. **Nor by word of mouth**, some oral communication; **nor by letter as from us**. Some would join the words, *as from us*, with all three specifications, *spirit, word, and letter*; others to the two last, and still others would limit them to the last. There may be some general grounds for all of these three suppositions. But as the apostle in ver. 15 unites "word" and "letter," so here we may regard these two as purporting to come from him. So the majority of interpreters. It is implied that there were deceivers who pretended to have received word or letter from Paul. The letter could not have been his first Epistle, for in it he has no such utterance as they claimed.

As that the day of Christ, rather, according to the best text, *of the Lord, is at hand, is present*, or, *just at hand*. The verb thus translated occurs elsewhere in the New Testament six times (Rom. 8 : 38; 1 Cor. 3 : 22; 7 : 26; Gal. 1 : 4; 2 Tim. 3 : 1; Heb. 9 : 9), and means *present*, or, *upon us*, except in 2 Tim. 3 : 1, where the future tense is used, *will come*. In no instance except here is it rendered "is at hand." Here it is in the perfect tense, *has come*, meaning that which is just at hand and already present. Paul would not have the Thessalonians moved away from his teaching concerning the coming of the Lord, and troubled with alarm that Christ had already come differently from what they had been taught.

3. The apostle tells them what must occur before the Lord comes, to guard them against deception. **Let no man**

3 Let no man deceive you by any means: for *that day shall not come*, ^cexcept there come a falling away first, and ^tthat Man of Sin be revealed, ^sthe Son of

3 Lord is present. Let no one deceive you in any way: because [that day will not come], unless there come first the falling away, and the man of sin

e 1 Tim. 4 : 1-3.

f Ver. 8-10 : 1 John 2 : 18 : Rev. 13 : 11-18.

g John 17 : 12 : Rev. 17 : 8, 11.

deceive you by any means, as the serpent craftily beguiled Eve (2 Cor. 11 : 3), or by affected kindness and plausible words (Rom. 16 : 18), or in any other way as suggested in ver. 2. Such deceivers might affirm that Christ himself had foretold that he would come unexpectedly (Matt. 24 : 27); that Paul in his letter had compared the Lord's advent to the coming of a thief by night (1 Thess. 5 : 2, 4), and that he expected it soon, in his own lifetime (1 Thess. 4 : 15, 17).

For, Because that day will not be, **except there come a falling away first**. Paul omits words which can easily be supplied as he hastens to speak of the great apostasy. "This ellipsis shows reverence. He speaks gently; abstaining from words which one who loved Christ's advent would not willingly hear" (BENGEL). He intimates that the advent is not imminent. As to time his words are indefinite, but they are such as might point to a far distant future. It is certainly implied that the advent was not near at hand.

A, rather, the falling away, the apostasy, of which he had spoken to the Thessalonians (ver. 5). The word thus rendered means a *defection*, and in the Bible an *apostasy* from the true religion. It occurs elsewhere in the New Testament only in Acts 21 : 21, "That thou teachest all the Jews who are among the Gentiles *apostasy* from Moses." Compare its verb in Heb. 3 : 12, "in falling away from the living God." The one here mentioned is evidently from among Christians, and may justly be styled *the great apostasy*, as it is the one above all others which is to occur before the Lord's coming. The apostle appears to refer to it in 1 Tim. 4 : 1-4, "Now the Spirit speaketh expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, . . . forbidding to marry, commanding to abstain from foods." Also in 2 Tim. 3 : 1-5 he foretells "that in the last days grievous times will come,"

and he enumerates the terrible characteristics of wickedness that will then abound. Jesus had also predicted, that "many false prophets will arise, and will lead many astray" (Matt. 24 : 11). And Peter says that "there will be false teachers, who will stealthily bring in heresies of perdition," or, "destructive heresies, even denying as Master him who bought them" (2 Peter 2 : 1). Thus a great apostasy was distinctly foreshadowed in the future. Nothing is said of the exact time of its rise, or of its duration. It is, however, implied that such a great falling away had not then occurred, and therefore the Thessalonians might know assuredly that the day of the Lord had not come.

And that (the) Man of Sin, or, of lawlessness, according to some of the oldest manuscripts. Sin is indeed lawlessness (1 John 3 : 4), and such is the general description of its character in verses 7 and 8. Both epithets appear to be very ancient, and both may have been used in apostolic days, as certainly they were in the second century. And so one might easily be substituted for the other. The *Man of Sin* is one who is so devoted and given up to sin as to be its representative and personification, its very embodiment. The *man of lawlessness* is one utterly void of the restraints of morals, conscience, and religious obligations, the representative, personification, and embodiment of the lawlessness of a godless world. Either of these designations most naturally refers to some one person, rather than to an organization, a society of men, or a succession of men spanning centuries of time. Throughout this passage he is spoken of as a definite individual, in the singular number, he is to be revealed in his own season and slain by the Lord Jesus at his coming. By all legitimate laws of language "the man of sin," as here presented, describes an individual, as far as it is possible for the words employed to do it.

The man of sin is to **be revealed**, a fearful manifestation in contrast to

4 Perdition; who opposeth and ^hexalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

4 be revealed, the son of perdition; he that opposes himself against and exalts himself above all that is called God, or that is worshiped; so that he sits in the temple of God, exhibiting himself as God.

A Dau. 7 : 25, 8 : 9-11.

our Lord's *revelation* from heaven (1. 7). This suggests that he may be the Antichrist, in the fullest sense of the term. The terrible character and the prominent manifestation of this monster of iniquity are brought to view in a single clause. His awful destiny appears in the next clause, **the Son of Perdition**, an heir of destruction, subject to the doom of eternal misery. Compare John 17 : 12, where Judas Iscariot received the same designation. In going to perdition he went "to his own place" (Acts 1 : 25).

4. The opposition, self-exaltation, and usurpation of this man of sin further described. **Who opposeth, he that opposeth, the adversary**, as the word is elsewhere translated (1 Cor. 16 : 9; Phil. 1 : 28; 1 Tim. 5 : 14). He is rightly so designated, for his "coming is according to the working of Satan" (the Hebrew name meaning adversary, ver. 9). More literally, according to the composition of the word (*antikeimenos*) ἀντικείμενος, he is *the anti*, the one who stands in opposition to Christ and the kingdom of God. Thus he again appears as a person, with a designation suggestive of the Antichrist. Through this whole passage he stands in striking opposition and in a dark parallelism to Christ.

And exalteth himself above, better, against, all that is called God, or that is worshipped, an arrogant pretender and usurper, opposed to the only true God and to all false gods of the heathen. **So that he as God**, rather, according to the best text; *So that he takes his seat in the temple, the sanctuary, of God, shewing, exhibiting, himself that he is God*. "Himself" is emphatic, self-deification. Compare Ezek. 28 : 2, spoken of the prince of Tyre: "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God." The first part of this verse appears to be a quotation or manifest reference to Dan. 11 : 36, 37: "And the

king . . . shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods. . . He shall magnify himself above all." Daniel's prediction appears to have had its primal fulfillment in Antiochus Epiphanes, who actually desecrated the temple at Jerusalem. But this reference seems to indicate that Daniel's prophecy pointed farther, in the same direction as that of Paul, and if nothing more, typical of that predicted by the latter. (Comp. Dau. 7 : 8, 11, 20-26.) Ellicott puts it strongly: "The former portion of the prophecy in Daniel is apparently correctly referred to Antiochus Epiphanes, but the concluding verses (ver. 36, seq.) seem only applicable to him of whom Antiochus was merely a type and shadow." (Comp. Dau. 8 : 26.) By *temple of God* the Thessalonian readers would naturally understand the temple at Jerusalem, unless a remoter or figurative meaning were implied. Some, therefore, would find the fulfillment of this entire prediction in the times preceding and culminating in the destruction of Jerusalem. Others look for the restoration of Israel to their own land and to the temple rebuilt (Ezek. 37 : 26), in which this language will have its final fulfillment. But this seems to me to put too great restriction on prophetic language, which is more or less typical and often highly figurative. Stephen in his defense had intimated that the universe was God's temple and human hearts his dwelling-place. Paul uses the word *temple* figuratively of Christians and Christian churches (1 Cor. 3 : 16, 17; 6 : 19; 2 Cor. 6 : 16; Eph. 2 : 21), and this use was doubtless familiar to the Thessalonians and to believers generally. It seems better, therefore, to regard the language as descriptive of the church.

The man of sin must not be identified with the apostasy. While the latter is a defection within the church, the former appears to be an aggressor from

5 Remember ye not, that, when I was yet with you, I told you these things?
6 And now ye know what withholdeth, that he might be revealed in his time.

5 Remember ye not, that, when I was yet with you, I used to tell you these 6 things? And now ye know what restrains, in order that he may be re-

without, who, if he is the fruit of the apostasy and at all connected with nominal Christianity, is a monster of blasphemy and the bitterest opponent of Christ and his people. Several passages written by the Apostle John a generation later, point in the same direction as this concerning the man of sin. "It is the last hour; and as ye heard that antichrist is coming, even now many antichrists have arisen; whence we know it is the last hour. They went out from us, but they were not of us" (1 John 2 : 18, 19). Again: "Who is the liar, but he that denies that Jesus is the Christ? This is the antichrist, he that denies the Father and the Son" (1 John 2 : 22). Again: "Every spirit that confesseth that Jesus Christ has come in the flesh, is of God; and every spirit that does not confess Jesus, is not of God; and this is the spirit of antichrist" (1 John 4 : 2, 3). Again: "Many deceivers have gone out into the world, who confess not Jesus Christ as coming in the flesh. This is the deceiver, and the antichrist" (2 John 7). John speaks of many antichrists evidently connected with the apostasy. He, however, seems to speak of a single individual as the antichrist, all others having the spirit of antichrist. John confines himself to one characteristic, the denying of the Father and the Son, that Jesus is the Christ, and that the Christ has come in the flesh. Paul emphasizes another, his claim to supreme worship and the spirit of lawlessness that actuates him. But both point to the great opposer of Christ and his kingdom.

Several passages in Revelation look in the same direction. The fall of Babylon (Rev. 18 : 1-18) brings to view a kingdom or polity such as we might expect to be connected with the man of sin. The false prophet, with the beast, working signs and deceiving (Rev. 19 : 19, 20), closely resembles the antichrist. So also Magog (Rev. 20 : 7-10), who is the prince of the country of Gog (Ezek. 38 : 2), is the representative of Satan and the arch-leader under him of the hosts of sin. He comes, however,

after the millennium, but before the final resurrection and the general judgment. As an opposer of God and Christ, he can, in the fullest sense, be styled antichrist. (Comp. also Rev. 13 : 1-18.) It may be objected, however, that a thousand years of millennial glory coming in and really putting a stop to the working of the mystery of lawlessness is inconsistent with the description of Paul, who seems to represent the apostasy and the working of the mystery of lawlessness as continuing till the second coming of Christ. Yet the cessation of a thousand years would be only as a day with the Lord (2 Peter 3 : 8). But see Summary at end of ver. 12.

5. Remember ye not, as surely you must, that, when I was yet with you, I told you, I was telling you, not merely once, these things? the growth and triumph of evil, the fiery trials of truth and righteousness and the coming of the lawless one, before the advent of the Lord. There may be here a gentle reproof for being so easily disturbed and alarmed after the repeated instructions of the apostle. A simple reminder was sufficient. They were familiar with what he *used to tell* them.

6. And now, since you recall what I taught regarding these last things, ye know what withholdeth, what power restrains the man of sin, as implied in the closing words of this sentence. *What restrains* is neuter, indicating some power. In ver. 7, "he who now letteth," *restraineth*, is masculine, denoting personal agency. What and who are thus described will be noticed at the end of the next verse. **That, expressing the Divine purpose, to the end that he, the man of sin, might (may) be revealed** (see note on ver. 3) **in his time, in his own season,** neither sooner nor later. In God's purposes there is a set time for everything (Eccl. 3 : 1-8), for the evil as well as the good, for the revelation and destruction of Antichrist (comp. Rev. 17 : 17) as well as for our Lord's first and second appearing (Gal. 4 : 4; 1 Tim. 6 : 14, 15).

7. For, explanatory and justifying what he had affirmed in the preceding

7 For ¹the mystery of iniquity ²doth already work: only ¹he who now letteth will let, until he be taken out of the 8 way. And then shall ²that Wicked be revealed, ²whom the Lord shall consume ²with the spirit of his mouth, and

7 vealed in his own season. For the mystery of lawlessness is already at work; only until he who now restrains 8 shall be out of the way. And then will the lawless one be revealed, whom the Lord Jesus will slay with the

i 1 John 2 : 18 ; 4 : 3 ; Rev. 17 : 5, 7.

k Col. 2 : 18-23.

l Ver. 6.

m Ver. 3.

n Dan. 7 : 10, 11 ; Rev. 18 : 8-10.

o Isa. 11 : 4 ; Rev. 19 : 20, 21.

clause. The mystery of lawlessness is even now at work, but the man of sin, the lawless one, cannot be manifest until the power restraining him is out of the way. **The mystery**, according to scriptural usage, is something concealed, and not yet revealed or made known to man. (See Eph. 1 : 9.) **Iniquity**, better, *lawlessness*, the same word as the maginal reading of ver. 3, on which see. *The mystery of lawlessness*, the secret, concealed power or principle of unrestrained and godless wickedness, **doth already work**, is already working. The emphasis is on *mystery*. Lawlessness, the utter disregard of divine law and worship, as a hidden leaven was even then working, and it would continue its hidden activity until, obstructions being removed, it would come to a revelation of its character and work.

Only he who now letteth, restraineth, will let (restrain) until he be taken out of the way. Better, *Only until*, that is, it worketh as a mystery, a concealed force, *only until he who now restrains is*, or, *shall be, out of the way*. Notice it is not said whether this restraining person shall be removed, or shall take himself out of the way. It only notes the fact that the time will come when he shall be no longer in the way as a restraining and obstructing power. Then lawlessness will have liberty to manifest itself, and the lawless one will be revealed. It will be seen that the apostasy and the mystery of lawlessness are not one and the same, though at times there may be a close connection between them. The apostasy, as noted above, will be a falling away within and from the church. The mystery of lawlessness appears to be rather a latent outside force of heaven-defying sin, foreshadowing the spirit and work of the man of sin.

What this restraining power is has been variously explained. It is generally regarded as civil authority and law

as exercised by the magistrate against autocratic tyranny and popular violence. And so it has been very common to take "that which restraineth" of ver. 6, and "he who restraineth" of ver. 7, to mean respectively the Roman government and the Roman emperor. But only secondarily. For who is the ultimate power over governments and law? Whose hand holds in check the devil and all his agencies? Who permits sin and wicked men, and who will at length overthrow the kingdom of darkness? Only one answer can be given. It is God in Christ. It is he who "overturns," and "rules in the kingdom of men and giveth it to whosoever he will" (Ezek. 21 : 27 ; Dan. 4 : 25). "All authority was given unto me," said Jesus, "in heaven and on earth" (Matt. 28 : 18). He is "head over all things to the church" (Eph. 1 : 22). "For he must reign, till he has put all the enemies under his feet" (1 Cor. 15 : 25). Ultimately Christ in the gospel age is the great restraining power. What secondary agencies he may employ in his providence, in civil government and law, as pagan Rome and other civil authorities, is left for us to discover as these predictions are fulfilled in human history and the progress of his kingdom. Further than this it is idle for us to conjecture.

8. And then, when the restraining power no longer obstructs. It is implied that the mystery of lawlessness is manifested and developed (ver. 6) ; *and then, that Wicked*, rather, *the lawless, one shall be revealed* "in his own season" (ver. 6), evidently the same as the man of sin or of lawlessness of ver. 3. Notice that the word *revealed* is again repeated, keeping in view his opposing parallelism to Christ (ver. 3, 6). **Whom the Lord shall consume with the spirit of his mouth**, or, according to the better text, *whom the Lord Jesus will slay with the breath of his mouth*. Thus

shall destroy ^r with the brightness of
9 his coming: *even him*, whose coming is
after the working of Satan with all
10 power and signs and lying wonders,
and with all deceivableness of unright-
eousness in ^a them that perish; because
they received not the love of the truth,
11 that they might be saved. And ^{for}

breath of his mouth, and will bring to
naught by the manifestation of his
9 coming; [him] whose coming is ac-
cording to the working of Satan, in
all power and signs and lying wonders,
10 and in all deceit of unrighteousness for
the perishing; because they received
not the love of the truth, that they

p 1: 8, 9; Ps. 97: 1-5.

r See refs. Matt. 24: 24; Rev. 13: 11-15; 19: 20.

g John 8: 41; Eph. 2: 2; Rev. 13: 23.

a 2 Cor. 4: 3.

t Ps. 81: 11, 12; Rom. 1: 24, etc.

quickly and easily will the lawless one fall before the mighty and irresistible power of the Lord Jesus. (Comp. Isa. 11: 4.) **And shall destroy, bring to naught, with the brightness, with the manifestation, of his coming, or, more literally, with the appearance of his presence.** (Comp. Rev. 19: 15, 21.) The first gleam of his presence will confound his adversaries and bring ruin to Antichrist. Both Bengel and Lillie distinguish between the *appearance* and the *coming*, as between the *dawn* and the *day*. Perhaps a difference exists. At least the remark of Lillie in "Lange" is worth considering: "That there is an interval of time between our Lord's descent into the region of the air, where his gathered saints are admitted into his presence, and his coming with them to the judgment of the nations, is not only in itself a perfectly reasonable and scriptural idea, but one of use in harmonizing the apparently discrepant descriptions of the manner of the advent, and of the condition of the world in that day." (Comp. on "appearance," 1 Tim. 6: 14; 2 Tim. 4: 8; Titus 2: 13: on his "coming," Matt. 24: 3, 37, 39; 1 Thess. 3: 13; 4: 15; 5: 23; 2 Thess. 2: 1; James 5: 7; 2 Peter 3: 4.)

9. Even him, supplied to show what is evident in the Greek—that the reference in what follows is to the main subject of the sentence, "the lawless one." **Whose coming, or, presence,** put in marked contrast to the coming of Christ. **Is after, or, according to, the working of Satan,** descriptive of the character and superhuman acts of the lawless one, and of his operations when he should be present in the world. He will exhibit a Satanic spirit and power. **With all power and signs and lying wonders,** literally, *in all power and signs and wonders of falsehood*. The nature of all the three is described, since *lying, or, falsehood,*

applies equally to *power, signs, and wonders*. And it should be noticed that these very three terms are used of our Lord's supernatural works (Acts 2: 22). Christ's miracles were true; Antichrist's, false. Such would be the working of the lawless one during the interval between his appearing and the coming of the Lord Jesus. How long this period is, is not stated. The impression left by the description is, that it will be brief.

10. And with all deceivableness of unrighteousness, better, *And in all deceit of unrighteousness*, that deceit which belongs to unrighteousness, and which it is accustomed to employ. **In them that perish,** rather, according to the best text, *for the perishing*. The man of sin, though exercising such power, shall succeed in deceiving only those who are perishing. Compare Matt. 24: 24: "For there will arise false Christs, and false prophets, and will show great signs and wonders, so as, if possible, to lead astray even the elect." Also 2 Cor. 4: 3: "But even if our gospel is veiled, it is veiled in those who are perishing." The children of God have spiritual perception, and can try the spirits, whether they are of God, and they will not be deceived (1 John 4: 1-6).

The reason why this deceit of unrighteousness is for the perishing: On their own part, this clause; on God's part, next verse. **Because they received not, they did not accept, the love of the truth.** They had no heart for the truth; they hated and rejected it; they resisted and quenched its gracious influences. **That they might be saved.** The design of the gospel is to save men, not to condemn and destroy them (John 3: 17; Rom. 1: 16). But to those who receive it not in love, with the heart, it becomes a savor of death unto death (2 Cor. 2: 15, 16). The

this cause "God shall send them strong delusion, * that they should believe a
12 lie: * that they all might be damned who believed not the truth, but * had pleasure in unrighteousness.

11 might be saved. And for this cause God sends them a working of delusion, in order that they may believe the lie; 12 that they may all be judged, who believed not the truth, but had pleasure in unrighteousness.

u See 1 Kings 22 : 18-23; Ezek. 14 : 9.

z Isa. 66 : 4; Matt. 24 : 5, 11; 1 Tim. 4 : 1.

y Mark 16 : 16; John 3 : 36.

z Rom. 1 : 32.

responsibility of their doom rests on themselves.

11. And for this cause, because they did not accept the love of the truth, **God shall send,** etc. Not to believe the truth is a sin; but to reject the love of it is a greater sin. *Shall send,* more exactly, *sends,* vividly, speaking of what will then occur as present in the writer's mind, and which accords with the principle by which God works in punishing the incorrigible. They deceive themselves and bring upon themselves their own ruin. The work is going on. Sin will become its own punishment. *Sends them a strong delusion, a working of error,* or, *an energy of delusion,* descriptive of the mighty power with which error works, and will work in connection with the lawless one. See ver. 9, "working of Satan." In the New Testament *energy* is elsewhere used of superhuman power. Thus of God (Eph. 1 : 19; 3 : 7; Col. 2 : 12); of Christ (Phil. 3 : 21; Eph. 4 : 16); of Satan (2 Thess. 2 : 9). Here it appears to be the superhuman Satanic force of error, which is the righteous, judicial punishment of the incorrigible. (Comp. Rom. 1 : 24, 26, 28.)

That, in order that—the divine judicial purpose—**they should,** better, *may, believe a lie,* rather, *the lie,* the definite falsehood and delusion which is wrought among them, the great lie propagated by the lawless one. The same word here as that rendered *lying,* or, *falsehood,* in ver. 9. They are given over to the fatal error of which the lawless one is the embodiment, to trust him and believe in his lying power, signs, and wonders (ver. 9; John 12 : 40).

12. Further divine purpose. That they all might, may, be damned, rather, *judged,* and, impliedly, condemned. An opposite parallel to "that they might be saved" (ver. 10). The verb rendered *damned* never has that meaning. It properly signifies to *try, determine, judge,* though sometimes, as

here, the context shows that *to condemn* is implied (John 3 : 18; 12 : 47; 16 : 11; Heb. 13 : 4). They will be judged according to their character and deserts, and the result, condemnation and punishment, is evident from the description that precedes and follows. *All.* None shall escape. Some read *all together* in the Greek, denoting the universal range of this judgment and condemnation. **Who believed not the truth,** a soul-condemning and destroying sin (John 16 : 8, 9). The trouble is not so much in their intellectual as in their moral state. They loved not the truth (ver. 10) and they would not accept and believe it. **But,** on the contrary, they **had pleasure in unrighteousness.** They hated the truth and loved darkness rather than light, because their deeds were evil (John 3 : 19). Hence they became an easy prey to the delusions of the lawless one. God gave them over to their own wickedness and folly (Ps. 81 : 12), and, when he shall accomplish his purpose of judgment and condemnation, he himself shall be justified in his speaking, and clear in his judging (Ps. 51 : 4; comp. Rom. 1 : 32; 2 : 8).

SUMMARY OF VER. 1-12.—1. It appears from this passage that "the man of sin" and "the lawless one" represent one and the same person, and that he is to precede the final coming of Christ.

2. "The apostasy" and "the mystery of lawlessness" are not the same. The former within the church is to precede the appearance of the man of sin. The latter is an opposing influence from without, which as a hidden force was even then at work, and would be also preparatory to and in the spirit of the man of sin.

3. That Paul in his Epistles to Timothy foretells probably this apostasy, at least in part, a falling away from the faith in the last days. (See on ver. 3.)

4. Jesus, in predicting false Christs, and John, in speaking of Antichrists, some of them even then at work, indicate, at least in some degree, the spirit and workings of the mystery of lawlessness. (See on ver. 4 and 10.)

5. Yet it seems that John expected an Antichrist, pre-eminent above all others, as an opposer to Christ, who would be the Antichrist. Such a one may be regarded as the same as the man of sin. (See on ver. 4.)

6. The restraining power is ultimately the power of God in Christ. The Thessalonians, it would seem, had already known or perhaps witnessed the silent working of the mystery of lawlessness, some heaven-defying, blasphemous sin, which foreshadowed the coming lawless one. But there was one whose power held it in check. Christ is the ultimate restraining power of Satan and all his representatives in the kingdom of darkness. Yet Christ works through agencies. Providences, human governments, and rulers are in his hands. Through one or all of them he may see fit to work and does work. These secondary agencies will become evident in the fulfillment of the prediction. History is the expositor of prophecy.

The common view in the early church was that the Roman Empire and polity was "the withholder" and Antichrist was one who would overthrow the Roman Empire and establish a reign of consummate wickedness opposed to righteousness and Christianity. After the fall of the Roman Empire, in the Middle Ages, Mohammed was regarded by Eastern Christians as "the lawless one," and the falling away of many Christians to him as "the apostasy." In the West there grew up the idea of papal Antichrists. This view was favored by as high authority as Gregory the Great (A. D. 590), in his denunciations of the assumptions of his contemporary Byzantine patriarch as to the title of Universal Priest. Later it was commonly held among Waldenses and dissenters from the Roman See that Antichrist would be found on the papal throne. Such was the view of Luther and generally of Protestants of the Reformation. Early in the nineteenth

century some saw in Napoleon Bonaparte "the man of sin," and in Comte's positive philosophy and religion of humanity, the goddess of reason, and the associated atheism and immorality, as "the apostasy" and "the mystery of iniquity." But these two great evils have not been sufficiently distinguished from each other.

7. It is a principle in prophecy that it has partial fulfillments at different periods down through time, until the consummation is reached in its complete and final fulfillment. Accordingly, as in the destruction of Jerusalem we may see a coming of the Lord Jesus in judgment upon the Jewish people, a type of his final coming to judge the world, so at that time we may discover indications of a partial fulfillment of this prophecy. In the various defections of churches from the faith at different periods, in the errors of the papacy, and the forms of godliness without the power, as exhibited in Oriental and other churches, we may see the progressive fulfillment of the prediction concerning the apostasy. The history of the papacy presents some marked features of the man of sin. In the persecutions of Christians, in Mohammed and Mohammedanism, in atheistic and rationalistic philosophies and their leaders, we may see the workings of the mystery of lawlessness and the foreshadowings of the lawless one.

"We accept with Chrysostom, an earnest of the accomplishment of St. Paul's prediction in the person of Nero. We recognize, with the later Greek Fathers and Melancthon, that there are plain anti-Christian tokens and features in the polity of Mohammed. We recognize, with Gregory I. and the Protestant Reformers, a prelude of Antichrist's coming and conspicuous traits of his character in the spiritual despotism of the See of Rome; and we sorrowfully mark in the history of the church how the tares ever grow beside the wheat, and in what manifold forms 'the apostasy,' which prepares the way of Antichrist and lays the foundations of his rule, has continued its baleful workings. We agree with those who discern in the Napoleonic idea an ominous revival of the lawless absolutism and worship of human power that pre-

Thanksgiving, exhortation, and prayer.

- 13 But ^a we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath ^b from the beginning chosen you to salvation ^c through sanctification of the Spirit
14 and belief of the truth : whereunto he

- 13 But we ought to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you to salvation, in sanctification of the Spirit and belief of the

a 1 : 3.

b Eph. 1 : 4-6 ; 2 Tim. 1 : 9.

c 1 Peter 1 : 2-5.

vailed in the age of the Cæsars ; while positive and materialistic philosophy, with sensualistic ethics, unless we are much deceived, are making for the same goal" (FINDLAY).

But if we can trace the earlier and progressive fulfillment of Paul's prediction, may we not, with the aid of the Revelation of John, judge with some definiteness as to its final fulfillment ? The visions contained in chapters thirteenth to twentieth inclusive in Revelation seem to fall into line with Daniel and Paul. And especially does chap. 20 : 7-12, which presents Magog as the mighty representative of Satan and the deadly foe to Christ's earthly kingdom and people, accord with the man of sin as presented in ver. 3-9 of this chapter. Both precede the final coming of Christ and the judgment. Both continue for a brief time—the one during the "little time" that Satan is loosed, the other during a portion of a single lifetime. John says, "Fire came down out of heaven and devoured them," and Paul predicts, "Whom the Lord Jesus will slay with the breath of his mouth and will bring to naught by the manifestation of his coming." Thus Paul's prediction taking in a series of events may find here its ultimate fulfillment.

This view can be explained either with the pre-millenarian or post-millenarian theory. (See note at end of 1 Thess 5 : 10.) It also is in harmony with Paul as to the coming of the Lord. He was not expecting an immediate advent and probably had vague conceptions of its nearness or remoteness. (Comp. Acts 1 : 7, 8.) As to the designed effect upon the Thessalonians he accomplished his object. He corrected their misunderstanding of his first Epistle, refuted false views of Christ's advent, and led them to resume their neglected business and attend to the regular duties of the Christian life.

13-17. THANKSGIVING, EXHORTATION, AND PRAYER FOR THEIR STEADFASTNESS. The hortatory portion of the Epistle begins here.

13. From the sad picture of Antichrist and his deluded followers, the apostle turns with thanksgiving to the encouraging condition of the Thessalonian converts. **But we, Paul, Silas, and Timothy, are bound, under obligation, ought, to give thanks always to God for, or, concerning, you.** This is fitting, and this is our duty. Both *we* and *you* are emphatic in contrast to the victims of Antichrist and this terrible apostasy. This verse unites the thanksgiving of 1 : 3 and 1 Thess. 1 : 4 ; compare which, and notes. **Brethren beloved of, or, by, the Lord Jesus Christ,** in contrast to Antichrist. They are safe in Christ's love (Rom. 8 : 38, 39 : comp. Deut. 33 : 12).

The ground for thanksgiving in their behalf. **Because God hath from the beginning,** from eternity, when he devised the great plan of redemption, **chosen you to salvation,** more exactly, *because God chose you from the beginning unto salvation.* This accords with the election of 1 Thess. 1 : 4. The verb rendered *chose* means to *take for one's self*, and while not elsewhere used of election, it plainly refers to God's choice of the Thessalonian believers, not when the gospel was first preached to them, for that was too recent ; but from eternity, for this choice to salvation preceded the call (next verse), and this accords with Paul's teaching elsewhere (Eph. 1 : 4 ; 2 Tim. 1 : 9). They were chosen in eternity, but called in time. And this salvation is **through, better, in, sanctification,** as the sphere or spiritual state of its realization. Salvation is not apart from a regenerated heart and a holy life (Rom. 8 : 29 ; 1 Peter 1 : 2 ; 1 Thess. 5 : 8, 9 : comp. notes on 1 Thess. 4 : 3 ; 5 : 23). **It is of the Spirit,** wrought by the Holy Spirit,

called ^dyou by our gospel, to ^ethe obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, ^fstand fast, and hold ^gthe traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, ^hwhich hath loved us, and hath given ⁱus everlasting consolation and ^kgood hope

14 truth; whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 So then, brethren, stand fast, and hold the instructions which ye were taught, whether through word, or through letter of ours.

16 Now our Lord Jesus Christ himself, and God and our Father, who loved us, and gave us eternal comfort and good

^d 1 Thess. 1 : 5.

^e John 17 : 22; 1 Thess. 2 : 12; 1 Peter 5 : 10.

^f See refs. 1 Cor. 16 : 13.

^g 3 : 6; 1 Cor. 11 : 2; Jude 3.

^h See refs. Eph. 2 : 4, 5.

ⁱ John 14 : 16-18.

^k Col. 1 : 5; Heb. 6 : 18, 19; 1 Peter 1 : 3.

as the agent and belief of, or, **faith in, the truth**, as the instrument (John 17 : 17; James 1 : 18). Salvation is connected with an active, working faith (Rom. 10 : 10; James 2 : 22).

Notice further contrasts between "chosen unto salvation" and "son of perdition," "them that perish" (ver. 3, 10); "sanctification of the Spirit," and "pleasure of unrighteousness" (ver. 12); "belief of the truth" and "believe the lie" (ver. 11).

14. Whereunto, To which faith, sanctification, and salvation (ver. 13), **he called you by, through**, by means of the preaching of, **our gospel**. The good news of salvation, not by works of law but through faith in Christ (Rom. 1 : 16, 17), was especially precious to Paul, and it was that which he everywhere preached, and which he could well style *our gospel* (Gal. 1 : 8; 1 Thess. 1 : 5). **To the obtaining, unto, or, entering into the obtaining, of the glory of Christ**, that glory with which he is glorified. The final object of Paul's preaching the good news and of their faith is brought into view. Their sanctification and salvation would be consummated at last in obtaining Christ's glory as their own (John 17 : 22; Phil. 3 : 21; Col. 3 : 4). The obtaining begins here, and is consummated in their glorified state.

15. Therefore, Accordingly then, in view of what precedes and carrying out the thought he had in mind at the beginning of this chapter. **Stand fast, firm**, in no way "shaken in mind" (ver. 2), **and hold the traditions, hold strongly the instructions, or, injunctions which ye were taught, whether by word, orally, or by our epistle**. The word rendered *traditions* means *that which is delivered by word*

of mouth or in writing. It here refers to the doctrines and precepts of Paul's instructions. These had been so recently given that they could not be styled *traditions*, in the sense of the word as generally used. (See on 4 : 6 and 1 Cor. 11 : 2, note.) How important the apostle felt his instructions to be may be learned from 4 : 4, 14. (Comp. note on Col. 1 : 23; 1 Cor. 15 : 58.)

16. The apostle follows his thanksgiving and exhortation with fervent and expectant prayer for the steadfastness of his Thessalonian brethren. **Now may our Lord Jesus Christ himself** (emphatic), **and God, even our Father**, the same phraseology as in 1 Thess. 3 : 11. But here Christ's name comes first, suggestive of his equality with the Father. And as in 1 Thess. 3 : 11 the Lord Jesus Christ and God the Father are united as the subject of verbs in the singular number, "comfort" and "establish" (ver. 17). Notice how Paul in his earlier Epistles begins with the union of Christ and the Father as the subject of one verb in the singular and ends in his later Epistles with the declaration that, "in him dwells all the fulness of the Godhead bodily" (Col. 2 : 9). In this may we see the progress of revelation and the development of truth. **Who loved us**—God's fatherly love, manifested most of all in the gift of his Son (John 3 : 16), and by adopting us as sons (Rom. 8 : 14; 1 John 3 : 1). **And gave us everlasting consolation**, better, *eternal comfort*, that which pertains to eternal life, which is not limited to time and which the sorrows of this life cannot destroy. **And good hope through**, literally, *in, grace*. The bestowment of these blessings of his love was *in grace*, not out of merit as to the deserv-

17 through grace, ¹comfort your hearts, ^mand stablish you in every good word and work.

17 hope through grace, comfort your hearts, and establish you in every good work and word.

l Isa. 51 : 12; Rom. 15 : 13.

m See refs. 1 Thess. 3 : 13.

ing, but as a free gift to the undeserving. (Comp. 2 Thess. 1 : 12.) The love of the Father takes us back to eternity, to the beginning (ver. 13), manifested in time by sending his Son, and by the bestowment of comfort and a good hope of future blessedness and glory (Titus 2 : 13; comp. Rom. 5 : 5; Heb. 6 : 18, 19).

17. Comfort, give *encouraging comfort to, your hearts*, the seat of feelings and affections. The idea of encouragement is included in the noun comfort (ver. 16), and also in the verb (this verse). It is possible with Lillie and some others to render, *Himself comfort*, etc., making Christ and God the Father one complex subject emphasized by the pronoun, thus guarding the oneness of the Father and the Son, one in their essential being, and one in will and action. The same emphatic construction is by some also applied to 1 Thess. 3 : 11, "himself direct our way unto you." **And stablish**, *establish, you*, make you firm. *You* is omitted in the oldest manuscripts. Some, therefore, understand *your hearts* instead of *you* after *establish*. But *you* is preferable, for as Alford remarks, "Hearts are not the agents in work and word." Comforted and encouraged in their hearts, the Thessalonians would be prepared to be strengthened and made firm **in every good word and work**. The best text changes the order, *work and word*, giving the first and prominent place to *work*. *Good* is emphatic, —in all that is good, both in doing and saying, in opposition to all unrighteousness and all deceit and falsehood.

PRACTICAL REMARKS.

1. It is certain that our Lord will return, but it is uncertain when he will come. The same is true of death. Let us, therefore, be watchful and prayerful, constantly ready (ver. 1, 2; Luke 12 : 40; John 9 : 4; 2 Peter 3 : 10, 11).

2. The same equanimity and the same spiritual judgment is needed now as in the first century regarding the second coming of Christ (ver. 2, 3; Acts 20 : 29-32; Eph. 4 : 14).

3. It is not a falling away, but *the* falling away that Paul predicts, indicating a great and very general apostasy before the coming of our Lord (ver. 3, 4; 1 Tim. 4 : 1-3).

4. In harmony with the teaching of this chapter is the view that the second coming of Christ was not near, but far distant (ver. 1-5; 2 Peter 3 : 8, 9, 14-16).

5. In Paul's prophecy we have a bird's-eye view of the defection within and of the heaven-defiant opposition outside the church, their development, culmination, and overthrow (ver. 3-12; 1 : 6-8).

6. In the mystery of iniquity and the man of sin we have the culmination of human opposition to God and of human depravity (ver. 3, 4, 9, 10).

7. The man of sin will be Satanic in his influence and methods, in his deceitfulness, craftiness, cruelty, and power (ver. 9, 10; comp. Rev. 13 : 1-8).

8. The rise and the progress of the papacy presents a striking correspondence with the apostasy as predicted by Paul, and may be regarded at least as a partial fulfillment (ver. 3-12; 1 Tim. 4 : 1-3; Rev. 17 : 4, 5).

9. But Christianity and Christ's church are safe. The same prediction which foretells the rise foretells the overthrow of the man of sin (ver. 6, 8; Matt. 16 : 18).

10. In this prediction and in the history of Christianity we see the tendency of human nature and of God's professed people to degeneracy. The history of Israel illustrates the same tendency (ver. 4-8; 2 Chron. 36 : 14-16; see Judges).

11. A restraining power in God's providence has been manifested in the history of Christianity, keeping back the floods of wickedness from overwhelming the followers of Christ (ver. 6, 7).

12. The finally lost will be those who were voluntarily sinners and willingly deceived (ver. 10-12; John 5 : 40).

13. In choosing his people to salvation, God also chooses the means by which they are saved (ver. 13; 1 Peter 1 : 1, 2; Rom. 8 : 29).

Closing request, charge, and prayer.

3 FINALLY, brethren, ^apray for us, that the word of the Lord may have *free course*, and be glorified, even as *it* ²is with you; and ³that we may be delivered from unreasonable and wicked **3** men: ²for all *men* have not faith. But

3 FINALLY, brethren, pray for us, that the word of the Lord may run, and **2** be glorified, as also it is with you; and that we may be delivered from unreasonable and evil men; for not all **3** have faith. But the Lord is faithful,

n Eph. 6 : 19; 1 Thess. 5 : 25.

o Rom. 15 : 30, 31.

p 2 Tim. 3 : 8.

14. The origin, means, and end of salvation are of God (ver. 13, 14; John 17 : 24-26).

15. The doctrine of election should stimulate steadfastness in faith and practice (ver. 15; Phil. 2 : 12, 13).

16. The doctrine of election should lead to earnest prayer and dependence on God (ver. 16; 2 Peter 1 : 10).

17. The doctrine of election should bring comfort and encouragement to labor (ver. 17; Col. 3 : 12; Heb. 3 : 12, 13).

CHAPTER III.

The apostle asks prayers for himself and his fellow-laborers (ver. 1, 2), and expresses his confidence that the Lord will establish and guide his Thessalonian brethren (ver. 3-5). He charges them in matters of discipline (ver. 6-15), prays that the Lord would give them peace and his own presence (ver. 16), and concludes with his autograph salutation and benediction (ver. 17, 18). This chapter is the practical and concluding section of the Epistle.

1, 2. ASKS PRAYERS FOR HIMSELF AND FELLOW-LABORERS.

1. Finally, *as to what remains* to be said (see on 1 Thess. 4 : 1), **brethren, pray for us.** He had just prayed for them, and he requests their prayers in return. Compare 1 Thess. 5 : 25, where the request is general; here it is particular—success of the word (this verse) and deliverance from perverse and wicked men (next verse).

That the word of the Lord, the will and doctrines of Christ. As in Old Testament times "the word of the Lord" came through prophets, so now through preachers of the gospel. (See 1 Thess. 1 : 8 and Heb. 1 : 1.) **May have free course,** better, *may run*, spread rapidly. "His word runneth very swiftly" (Ps. 147 : 15; comp. Ps. 19 : 4, 5; Rom. 10 : 18). **And be glorified,** triumphant and resplendent in the sal-

vation of men. **Even as it is with you also.** The preaching of the gospel had been attended with wonderful power at Thessalonica, extending in its influence through all the neighboring country (1 Thess. 1 : 5; 2 : 1). So may it be at Corinth and through Achaia. Paul was anxious to see the gospel heralded in all the neighboring towns, and extended at Athens, where he had labored at first a short time, and perhaps again at a second visit. (See on 1 Thess. 3 : 1, 2.)

2. The apostle desired their prayers in the second place, That we may be delivered from unreasonable, out of place, men, perverse, saying and doing things that are unsuited and unbecoming, **and wicked, evil, men,** unregenerate persons, who would hinder the work. Paul had experience with such men at Corinth, who "opposed and blasphemed," and who "brought him before the judgment seat of Gallio"; and very probably he had these events in mind (Acts 18 : 5-17). Prayer was answered, and the opposition overcome. Perils among false brethren may also be included (2 Cor. 11 : 26). **For,** introducing an explanation and reason to the Thessalonians who had been so prompt in believing and accepting the gospel, **all have not faith,** for not all have the faith, in the word of the Lord (ver. 1), but few actually have believed the gospel. Paul asks them to pray for himself and his co-laborers, not so much personally, but as for those identified with the preaching and work of the gospel. It was the Lord's message and the Lord's mission which rested on the apostle's heart.

3-5. CONFIDENCE IN THE LORD CONCERNING HIS THESSALONIAN BRETHREN.

3. But, while so many have not faith, **the Lord Jesus is faithful,** *trusty*, who can be trusted, confided in.

^a the Lord is faithful, who shall stablish you, and ^r keep you from evil.
 4 And ^s we have confidence in the Lord touching you, that ye both do and will do the things which we command you.
 5 And ^t the Lord direct your hearts into the love of God, ^u and into the patient waiting for Christ.
 6 Now we command you, brethren, in

who will establish you, and guard you from the evil one. And we have confidence in the Lord in respect to you, that ye both do, and will do, the things which we charge you. And the Lord guide your hearts into the love of God, and into the patience of Christ.
 6 Now we charge you, brethren, in the

^q See refs. 1 Cor. 1 : 9.

^r John 17 : 15 ; 2 Peter 2 : 9.

^s 2 Cor. 7 : 16 ; Gal. 5 : 10.

^t 1 Chron. 29 : 18 ; Rom. 5 : 5.

^u 1 Thess. 1 : 3, 10 ; Heb. 9 : 28.

The Lord appears to be Christ, as elsewhere in this Epistle (1 : 8 ; 2 : 2 ; 3 : 1 ; comp. 2 Tim. 4 : 17, 18). **Who shall stablish you**, strengthen and make you firm, as in 1 Thess. 3 : 13 ; 2 Thess. 2 : 17. **And keep, guard, you from evil**, or, according to many, masculine, *from the evil one*. There is a difference among scholars, whether to take *evil* as neuter or masculine. The fact that there is no reference to Satan in the context, and that the apostle is confident that they will do *the things* he commands them to do, favor the neuter. The Lord will guard them from the evil which perverse and evil men would do, and from the great current of evil which in the preceding chapter had been traced on to its fatal termination. (Comp. Matt. 6 : 13.) For a discussion on "evil," or "evil one," in the Lord's Prayer, see Appendix in author's Commentary on Matthew.

4. **And**, since the Lord will strengthen and guard you, **we have confidence in the Lord**, union with Christ being the basis and sphere of this confidence, **touching you, in regard to you**. Paul has confidence in the Thessalonian Christians, inasmuch as both he and they were *in the Lord*, spiritually united in him and with one another. Not apart from, but in the Lord, he has this confidence. (Comp. Phil. 1 : 6.) He is confident, **that ye both do, now, and will do**, in the future, **the things which we command, or, charge, you**. He had charged them in 1 Thess. 4 : 2, 11, and in this chapter he proceeds to charge them in ver. 6. Compare Rom. 14 : 4 : "But he shall be made to stand ; for the Lord is able to make him stand." Paul's confidence and reliance upon Christ inspired his confidence in his brethren.

5. Prayer and the use of the appro-

priate means are the natural accompaniment of such confidence. God's faithfulness leads us to expect endurance and perseverance, and encourages prayer. And so the apostle, without distrusting his Thessalonian brethren, adds a prayer for the very things which are most essential in Christian living and overcoming. **And the Lord, Jesus (as above), direct, literally, make straight, your course into the love of God**, the love which God bestows (Rom. 5 : 5 ; 8 : 35-39 ; John 17 : 26), and which we in turn exercise toward him and toward our brethren. **And into the patient waiting for Christ**, rather, *into the patience of Christ*, such endurance as he possessed in trials and sufferings, and which he bestows. Christ's endurance is a model for us (1 Peter 2 : 20-23 ; 4 : 1), of which we may become partakers (Heb. 12 : 2, 3 ; 2 Peter 1 : 4). The prayer is similar to that in 1 Thess. 3 : 11-13. Compare also 1 Thess. 1 : 2, 3, where the apostle's prayers are linked with their faith, love, and patience. "The combination, 'love' and 'patience,' does not allow us to understand the love of God merely of universal love. It must rather be referred to the manifestation of the love of God in Christ, and his work of redemption . . . as it manifests itself in the sufferings of Christ" (OLSHAUSEN).

6-15. A CHARGE CONCERNING DISCIPLINE FOR THE DISORDERLY. Paul had incidentally touched upon an idle and disorderly life in his First Epistle (4 : 11, 12 : 5 : 14) ; but here he enlarges upon it with apostolic authority and example. The charge to "the brethren" implies that in the main the church was conforming to the apostle's injunctions and that only a few needed disciplinary treatment.

6. **Now we command, or, charge,**

the name of our Lord Jesus Christ, ²that ye withdraw yourselves from every brother that walketh disorderly, and not after ³the tradition which he received of us. For yourselves know ⁴how ye ought to follow us: for ^awe behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but ^bwrought with labour and travail night and day, that we might not be chargeable to any ⁹of you: ^cnot because we have not

name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not after the instruction which ye received from us.

7 For yourselves know how ye ought to imitate us; that we were not disorderly among you, nor did we eat any one's bread for nothing, but in labor and toil, working night and day that we might not be burdensome to any of you; not because we have not the

^x Ver. 11-14; Rom. 16 : 17; 1 Cor. 5 : 11-13; 2 John 10.

^y 2 : 15.

^z See refs. 1 Cor. 4 : 16.

^a 1 Thess. 2 : 10.

^b See refs. Acts 18 : 3.

^c See refs. 1 Cor. 9 : 4-14.

you, brethren, the members of the church. Paul does this as an apostle, associating Silas and Timothy with himself as teachers and preachers who had labored among them. **In the name,** not in their own name or authority, but **of our Lord Jesus Christ**, whose representatives they were. (Comp. 1 Cor. 5 : 4.) They thus solemnly charge them, **that ye withdraw yourselves,** now and continually, **from every brother that walks disorderly**, like a soldier out of line and insubordinate. In 1 Thess. 5 : 14 the brethren are advised to "admonish the unruly," or, *the disorderly*. But admonitions were not sufficient; the evil was increasing; perhaps also the number of unruly members. Their disorderly walk consisted in idleness and in being busybodies (ver. 11), and in *not* conducting themselves according to the tradition, the instruction (see ou 2 : 15), which he, better, ye, or, they, received of us. The reading for the pronoun varies. There is slight authority for the singular *he*. Westcott and Hort prefer *ye*, with *they* in the margin. Notice, the apostle does not charge them to expel these disorderly persons, but not to associate with them, nor countenance in any way their conduct. Compare Rom. 16 : 17, where he counsels to avoid or turn away from those who cause divisions. Also the exhortation in 2 Tim. 3 : 5, "from these turn away." While this does not imply exclusion, it amounts to suspension, and if the sin be continued in it might result in exclusion.

7. The instruction given was known to the Thessalonian church both by word and example: **For yourselves know how ye ought**, as a necessary duty, **to follow us, to imitate our**

spirit and manner, and there is therefore no need for us to speak much about it. **For we behaved not ourselves disorderly among you**, our lives among you were in faithful service and unceasing toil. See 1 Thess. 2 : 1-12 for a description of the labor of Paul and his companions at this time.

8. **Neither did we eat any man's bread for nought, for nothing**, as a gift without paying for it. *To eat bread*, is to eat generally, bread being the main article of food. **But wrought with labour**, etc., better (so as to bring together the opposing clauses), *but in labor and toil, working night and day, that we might not be chargeable, might not burden*, press heavily on, **any of you**. Compare note on 1 Thess. 2 : 9, which is almost identical with this. This was the apostle's custom with most churches. Philippi was an exception (Acts 16 : 15; Phil. 4 : 15). Two reasons for this course are given: first, not to be a burden on others (this verse); second, as an example to his converts, to train them in habits of industry (ver. 9, 10). In 2 Cor. 11 : 7-12 a third reason is suggested, to refute the slanders of his enemies and any charge that he labored with mercenary motives.

9. **Not because we have not power, a right**, to look to the church for maintenance. This right he maintains in 1 Cor. 9 : 8-12. **But to make ourselves an ensample, a pattern, unto you to follow us**, so that ye might imitate us (ver. 7). Compare 1 Thess. 2 : 6, where the apostle forebore to claim the apostolic authority which was his right. Such forbearance he practised for the good of the brethren and for the cause of Christ (Rom. 14 : 19). Yet when necessary he asserted his rights (Acts 16 : 37; 23 : 25; 23 : 3).

power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, ^dthat if any would not work, neither should he eat. For we hear that there are some ^ewhich walk among you disorderly, ^fworking not at all, but are busybodies. ^gNow them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. ^hBut ye, brethren, be not weary [or, faint not] in well doing.

^d Gen. 3 : 19; Prov. 24 : 30-34; 1 Thess. 4 : 11.
^g 1 Thess. 4 : 11.

right, but to make ourselves an example to you, that ye should imitate us. 10 For even when we were with you, this we charged you : If any one is not willing to work, neither let him eat. For we hear of some who walk among you disorderly, who work not at all, but 12 are busybodies. Now such we charge, and exhort, in the Lord Jesus Christ, that with quietness working, they eat their own bread. 13 But ye, brethren, be not weary in 14 well doing. And if any one obeys not

^e Ver. 6. ^f 1 Tim. 5 : 13; 1 Peter 4 : 16.
^h Isa. 40 : 30, 31; Gal. 6 : 9, 10.

10. For even, or, also, the charge is not a new command but a repetition of an oral injunction; **when we were with you, this we commanded, I used to charge, you.** It was not a solitary, but a customary and oft-repeated instruction, which he gave to his converts. **That if any would not work, etc.** *If any one is not willing to work, neither let him eat.* Paul enjoins this as a standing rule of the church. Whoever is not willing to work is not entitled to support. He does not say, He that does not work shall not eat, for some might be willing and anxious to work, but unable. The apostle avails himself of a Jewish and Grecian proverb which has its roots in Gen. 3 : 19 : "In the sweat of thy face thou shalt eat bread."

11. Paul gives the reason for now enforcing this injunction. Before leaving Thessalonica he had seen indications of laziness and disorderly conduct. He appears to have witnessed a tendency to give up this world's work as unnecessary in the spiritual atmosphere of the new life. Some also, in view of a speedy return of the Lord, may have thought labor needless, and were disposed to neglect their daily occupations. But now he hears that the error has taken more definite form. **For we hear that there are some who walk among you disorderly.** (See on ver. 6.) They were conducting themselves thus among them, openly, with the knowledge and in the presence of the brethren. Negatively, **working not at all**; positively, **busybodies**, meddling with the business of others. Here as often elsewhere Paul uses a play on words, "Entirely neglecting their own work and meddling with the

work of others." Compare 1 Tim. 5 : 13, where Paul speaks of some younger widows as "not only idle, but tattlers also and busybodies, speaking the things they ought not." Compare 1 Peter 4 : 15, where another strong word is used, "a busybody," or, a "meddler in other men's matters."

12. A personal charge to idlers and busybodies. **Now them that are such, Now such persons, we command, charge** (as in ver. 6), **and exhort.** Compare the general exhortation of 1 Thess. 4 : 11, and note the increased earnestness of this. **By,** according to the best text, *in, our Lord Jesus Christ*, being united with him, as Christ's, as Christians. **That with quietness they work,** with a quiet mind and noiseless modesty, in opposition to the show and bustle of the intermeddler. **And eat their own bread,** which they themselves have worked for, and not the bread of others. An allusion to "the bread of nought," *of a gift*, or charity, in ver. 8. See note on 1 Thess. 4 : 11, a similar passage. Both that and this verse appear to be connected with the passage of our Lord's second coming, that preceding and this following it, and suggest that probably the mistaken notions regarding this great event led some to neglect their earthly business. Such was the case with many in the great Miller excitement, who thought the second advent would occur in 1843.

13. The apostle turns from this solemn and painful exhortation to a more pleasant address. **But,** in distinction from those idlers and intermeddlers, **ye, brethren,** constituting the main and sound portion of the church, **be not weary in well doing**; though

- 14 And if any man obey not our word by this epistle, note that man, and ¹have no company with him, that he may be ashamed. * Yet count him not as an enemy, but admonish him as a brother.
- 16 Now ¹the Lord of peace himself give you peace always by all means. The Lord be with you all.
- 17 ^mThe salutation of Paul with mine own hand, which is the token in every epistle: so I write.

- our word through this letter, mark that man, to keep no company with him, that he may be made ashamed.
- 15 And yet account him not as an enemy, but admonish him as a brother.
- 16 Now the Lord of peace himself give you peace always, in every way. The Lord be with you all.
- 17 The salutation of Paul with my own hand, which is a token in every letter; so I write.

i See refs. Matt. 18 : 17.

k See refs. Lev. 19 : 17.

l See refs. Rom. 15 : 33.

m 1 Cor. 16 : 21 ; Col. 4 : 18.

you have many discouragements both within and without the church, *become not weary*, become not faint-hearted and discouraged *in doing honorably and acting uprightly*. Paul would not have his exhortation and rebuke to busybodies dampen the ardor and activity of the consistent members of the church. He would confirm them in all godliness and honesty. (Comp. Gal. 6 : 9.)

14. Paul gives final direction concerning the disorderly member of the church. **And**, while you are persevering in right doing, **if any man obey not**, rather, *obeys not*, **our word by**, better, *through*, **this epistle**. The apostle supposes an actual case, when the letter is read, and tells the brethren what to do then with any one who is disobedient and refractory. **Note that man**. *Mark for yourselves*, in your own minds and among yourselves, *that one*, to keep **no company with him**, according to the charge given above (ver. 6), with his good in view, **that he may be ashamed**, that he may reflect and *be shamed* into a change of conduct. The discipline here enjoined extends at least to suspension from the privileges of church-membership and from participation in the Lord's Supper.

This passage implies Paul's apostolic authority, and also the full authority of the church to maintain its own discipline. (Comp. 2 Cor. 2 : 6-8.)

15. **Yet count him not**, *And that the good results aimed at be not hindered, think not of him, regard him not*, **as an enemy**, of God and the church, not with hostile feelings or as one entertaining hostile feelings, **but admonish him as a brother**, as one who has been and, it is hoped, will continue to be a brother, with brotherly feelings

and in a brotherly manner, in order to bring him back to an orderly walk.

16-18. CONCLUDING PRAYER, SALUTATION, AND BENEDICTION.

16. A prayer concluding not merely this section, but the whole epistle. **Now the Lord of peace**, Christ who is the Prince of peace (Isa. 9 : 6), the maker and dispenser of peace (Eph. 2 : 14), and who said, "Peace I leave with you, my peace I give unto you." Compare 1 Thess. 5 : 23, "God of peace," the Author, through Christ the Procurer, and through the Holy Spirit the Effector of peace. **Himself**, emphatic in contrast to all human helpers and teachers. **Give you peace**, in its wide and general sense, peace with God, with one another, among men, and in your own souls. **Always**, continually, **by all means**, literally, *in every manner*. The peace of Christ, when enjoyed, lightens up every relation and every experience of life. This is the first (1 : 2) and last prayer of the apostle for his troubled Thessalonian converts. **The Lord be with you all**, including the disorderly, who especially needed the Lord's presence and guidance. The Epistle really ends here.

17. Thus far Paul has dictated to an amanuensis, perhaps Timothy (1 : 1; see on Gal. 6 : 11). Now he takes the pen and writes his autograph and a closing sentence. **The salutation of Paul with mine own hand, which is the token**, a sign, in every epistle, needing identification. There is no special reference of this kind at the close of the First Thessalonians, although Paul probably wrote the last two verses with his own hand. But now there was a necessity, since some claimed to have statements or letters purporting to come from him (2 : 2),

18 ^a The grace of our Lord Jesus Christ be with you all. Amen.
The second *Epistle* to the Thessalonians was written from Athens.

18 The grace of our Lord Jesus Christ be with you all.

n Rom. 16 : 24.

and he calls special attention to his writing and signature. **So I write**, in such a hand as this, as appears in ver. 17 and 18. In this way a spurious letter could be detected and a genuine one would be attested.

18. The grace of our Lord Jesus Christ, etc. (See note on 1 Thess. 5 : 28.) **Amen** is omitted in the most approved text. The subscription appended in the Common version is of no authority. See introduction.

PRACTICAL REMARKS.

1. Prayer is necessary to successful preaching (ver. 1; Isa. 62 : 1, 6, 7; 2 Cor. 1 : 11).

2. Human obstacles to the progress of the gospel: unreasonable and evil men, both outside and inside the church (ver. 2; Acts 16 : 19-21; 17 : 5-9; 2 Tim. 4 : 10, 14).

3. God's faithfulness a sure source of consolation. Though all men fail us, God can be trusted (ver. 3; Job 13 : 15; Rom. 8 : 31; Heb. 13 : 5, 6).

4. The perseverance of Christians rests on the faithfulness of God (ver. 4; Phil. 1 : 6; 4 : 7; 2 Tim. 1 : 12).

5. "The love of God and the patience of Christ may be called the active and passive sides of Christian goodness" (DENNY). (Ver. 5; 2 Cor. 5 : 14, 15; Rom. 2 : 7.)

6. Discipline is necessary for the good of the church as well as for the good of the individual. Its reputation should not be compromised nor its character tarnished by the disorderly lives of its mem-

bers. By suspension or exclusion it should testify against the moral delinquencies or the evil doings of its members (ver. 6; 1 Tim. 6 : 3, 4, 11; 1 Cor. 5 : 11-13).

7. Apostolic example is binding as well as apostolic precept (ver. 6, 7; 2 Thess. 2 : 15; 1 Cor. 11 : 1, 2, 23).

8. The preacher or pastor should aim to give a fair equivalent for all he receives, either in manual, mental, or spiritual labors (ver. 8; 1 Cor. 4 : 1, 2).

9. Sometimes it is true benevolence to forego our own rights for the good of others (ver. 9; 1 Cor. 9 : 5, 6, 12-15).

10. Idleness is a sin, and that charity which encourages idleness is contrary to the spirit of the gospel (ver. 10; Rom. 12 : 11).

11. Idleness is prolific of disorders and breeds intermeddling (ver. 11; Acts 17 : 21; 1 Tim. 5 : 13).

12. It is a civil, moral, and Christian duty to be industrious (ver. 12; Eph. 4 : 28; Gen. 2 : 15; 3 : 19; Matt. 25 : 24-29).

13. The Christian life should be filled with benevolence and beneficence toward others (ver. 13; Gal. 6 : 9, 10).

14. Love is an essential element in the exercise of true Christian discipline (ver. 14, 15; 2 Cor. 2 : 3, 8).

15. The peace and guidance of Christ is necessary to church life and Christian living (ver. 16; Heb. 13 : 20, 21).

16. There is no spiritual help that the Christian needs that is not found in Jesus Christ (ver. 18; 2 Cor. 12 : 9).



THE FIRST EPISTLE TO TIMOTHY

Salutation ; respecting false teachers and the law.

1 PAUL, ^aan apostle of Christ Jesus, ^bby the commandment ^cof God our Saviour, and Lord Jesus Christ, ^dwhich **2** *is* our hope, unto ^eTimothy, ^fmy own

1 PAUL, an apostle of Christ Jesus, according to the commandment of God **2** our Savior and Christ Jesus our hope, to Timothy, my true child in the faith :

a Rom. 1 : 1.

b See refs. Gal. 1 : 1.

c Titus 1 : 3 ; 2 : 10 ; 3 : 4 ; Jude 25.

d Col. 1 : 27.

e See refs. Acts 16 : 1-3.

f Titus 1 : 4.

TITLE. The oldest manuscripts give simply, *To Timothy I.* That in the Common version agrees with the title adopted in the Elzevir editions of 1624, 1633.

CHAPTER I.

In this chapter the apostle enjoins the teaching of the true and pure gospel which is not contrary to right views of the law. After the customary greeting (ver. 1, 2), Paul reminds Timothy that his object in leaving him at Ephesus was to oppose and counteract the errors of certain ones who would be teachers of the law (ver. 3, 4). He shows the true functions and uses of the law, and its agreement with the gospel, with which he had been entrusted (ver. 5-11). He thanks God for his mercy, which had been signally displayed in his conversion and in calling him to his high office (ver. 12-17), and then renews his charge to Timothy in view of the sad end of some who had made shipwreck concerning the faith (ver. 18-20). Thus in this chapter the apostle treats of Christian doctrines.

1, 2. ADDRESS AND SALUTATION. The addition of the word "mercy" to the ordinary "grace and peace" of Paul's salutations, is noticeable here and in 2 Tim. 1 : 2. Even *grace* would not give *peace* to man without *mercy*.

1. Paul, an apostle, and so he writes with apostolic authority, both for Timothy and the churches under

his care. His letters to Timothy and Titus are semi-official to the churches as well as personal to them. This authority is confirmed and made more pointed by the statement, **by**, rather, *according to, the commandment of God* (Comp. Rom. 16 : 26), suggesting that he had been divinely commissioned (Acts 9 : 15 ; 13 : 2, etc.). It was by the divine will (2 Tim. 1 : 1). Of God our **Saviour**, as originating and carrying forward through the Son the work of salvation. (Comp. "God of salvation," Isa. 12 : 2.) This is a new phrase in Paul's Epistles, only used three times in this Epistle and three times in the Epistle to Titus. It serves to indicate the close relation between the Father and the Son. **And Lord Jesus Christ**, rather, *Christ Jesus*, as more frequently in Paul's later Epistles. The *Messiah* Jesus, the Son, is associated with God the Father in the commission of Paul's apostleship. And Christ Jesus **is our hope**, the author, the foundation, and object of our hope. In Col. 1 : 27 he is "the hope of glory"; here he is the personification, the center, the circumference, the very substance of our hope.

2. Unto Timothy, my own son, *my true, genuine, child, in the faith*, in belief and trust in Jesus as the Messiah and so a like partaker of his salvation (Comp. Rom. 1 : 5, note). The expression is almost equivalent to *my child spiritually*. (See Phil. 2 : 20-22.) Notice the tender, affectionate word, *child*,

son in the faith: *grace, mercy, and peace*, from God our Father and Jesus Christ our Lord.

- 3 As I besought thee to abide still at Ephesus, ^hwhen I went into Macedonia, that thou mightest charge some ¹that they teach no other doctrine,

Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

- 3 As I besought thee to continue in Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doc-

g Gal. 1 : 3 ; 2 Tim. 1 : 2 ; 1 Peter 1 : 2.

h Acts 20 : 1-3.

i Gal. 1 : 6, 7.

which was also used to express the spiritual relationship of a disciple to a teacher, and here the real spiritual relationship of Timothy to Paul as his spiritual father, in their union by faith in Christ. Timothy was converted under Paul's ministry at Lystra (Acts 16 : 1-3, note). See Introduction.

The invocation for a three-fold blessing, **grace, mercy, and peace**, is found only here and in 2 Tim 1 : 2, of Paul's Epistles. It also occurs in John's second Epistle. "Mercy" and "peace" are united in Gal. 6 : 16. The addition of "mercy" to "grace and peace" indicates the apostle's growing experience, and his tender solicitude which craves the fullest blessings of the gospel on this spiritual son in the faith. Mercy had been remarkably bestowed upon the apostle. It is a mark of the genuineness of these Epistles, for no imitator would have departed from the usual form in so conspicuous a place. *Grace* is God's full, unmerited favor to the undeserving, manifested in the salvation of the guilty, and exercised toward the believer throughout his whole Christian course. This grace is manifested in *mercy* toward the miserable and the suffering under the burden of sin, or under trials, temptations, and persecution ; and in *peace* to the believing and struggling soul, giving tranquillity of mind and assurance of salvation, and a consciousness of reconciliation with God (Rom. 5 : 1). This three-fold blessing is **from one united source, God our Father and Christ Jesus our Lord**. God is absolutely the Father and all spiritual blessings come to us from him through the Son, Christ Jesus, who is our Lord, having been made head over all things to the church (Eph. 1 : 22). The epithet, *the Father*, occurs in 1 Thess. 1 : 1 ; Gal. 1 : 3 ; 2 Tim. 1 : 2, and Titus 1 : 4. The salutation of all other Epistles of Paul have "our Father."

3, 4. TIMOTHY'S WORK AT EPHE-SUS: TO CHECK AND COUNTERACT FALSE AND SPECULATIVE TEACHINGS.

3. As I besought thee, including the idea of exhortation. The sentence is incomplete. The conclusion is clearly implied ; "so now also I beseech and exhort you." **To abide still, continue, at Ephesus**, the capital of the province of Asia (Acts 19 : 1 ; Eph. 1 : 1).

The time: **When I went, was going**, on my way **into Macedonia**. Paul was probably then at Ephesus ; this is implied though not stated. This journey of Paul could not have been the one recorded in Acts 20 : 1, for Timothy had been previously sent into Macedonia (Acts 19 : 22) and was followed by Paul, and the two, a little later, are associated in the salutation of Second Corinthians written from Macedonia (2 Cor. 1 : 1). The journey must have been at a later period than that covered by the Acts. It naturally refers to some occasion after his first Roman imprisonment.

That thou mightest charge some, certain ones, known to Timothy and to Paul himself ; but Paul thinks it not best to designate further and give them notoriety. The verb *charge* is used five times in this Epistle (4 : 11 ; 5 : 7 ; 6 : 13, 17), has primarily the idea of announcing a command or message received from a higher authority. The substance of the charge follows. **That they teach no other, or, different, doctrine**, than that thou hast received and which thou teachest. They are not to deviate from the truth "which is according to godliness" (6 : 3). Compare "another" or "different gospel" in Gal. 1 : 6.

4. In the preceding verse the errors are viewed rather negatively and generally, in this verse positively and more specifically. **Neither give heed to fables, fictions, or, myths** (4 : 7 ; 2 Tim. 4 : 4), **and endless genealogies**, interminable, unlimited. There has

4 *neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now¹ the end of the commandment is charity^m out of a pure heart, and of a

4 trine, nor to give heed to fables and endless genealogies, which further disputes rather than God's stewardship, which is in faith, [so I do now.]

5 But the end of the charge is love, out of a pure heart and a good con-

k 4: 7; 6: 20; Titus 1: 14; 3: 9.

l See refs. Rom. 13: 8-10.

m James 4: 8; 1 Peter 1: 22.

been much discussion as to what Paul here refers. The fictions and genealogies appear to be of Jewish origin, for in the next paragraph the true uses and functions of the law are described; and in Titus 1: 14 Paul exhorts "not to give heed to Jewish fables and commandments of men"; and in Titus 3: 9 he exhorts to "shun foolish questionings, and genealogies, and strifes, and fightings about the law." Doctor Hort, in his "Judaistic Christianity" (A. D. 1887), would limit these to Jewish legends, traditions, and genealogies, such as were afterward embodied in the Talmud and other Jewish writings. There seems to be much truth in this. Compare Mark 7: 7-9: "Teaching as doctines the commandments of men," etc. This is also confirmed by the apocryphal book of Philo concerning biblical antiquities, written in the first century, before the destruction of Jerusalem. The writer devotes a considerable part of the book to enumerating and naming the descendants of the antediluvian patriarchs and of the sons of Noah. The names and numbers of the families are purely fanciful and were fitted to give scope to discussion and speculation. They could well be styled *endless* genealogies.

Still there appear to be errors here different from the Judaism opposed in the Epistle to the Galatians, and also more than that alluded to in the Epistles to the Ephesians and the Colossians. While the tendency toward asceticism, apparent in Col. 2: 16-23, is manifest in this Epistle (4: 3-5), there is here a strong tendency toward license, making "shipwreck concerning the faith" (1: 19), "supposing that godliness is a means of gain" (6: 5), "being abominable and disobedient" (Titus 1: 16), "silly women laden with sins, led away with divers lusts" (2 Tim. 3: 6). There seems to be some advance and development of the errors opposed in the Epistle to the Colossians. Hence Lightfoot and others see some progress

in the general line of Gnostic ideas, and they see in Paul's words a warning against Gnosticizing Judaists, whose teaching could well be styled "the profane babblings and oppositions of that which is falsely called knowledge" (6: 20). In this case the endless genealogies refer not only to those found in the Old Testament and rabbinical books, which were allegorically interpreted, but also to the beginning of Jewish-Gnostic ideas concerning the doctrine of angels and the emanations and orders of the eons.

Reason for not giving heed to such wrong teaching and doctrine: **Which minister questions, further disputes, are productive of controversies, rather than godly edifying,** according to the best text, *rather than God's stewardship, or, dispensation, which is in faith.* Such teachings occasion controversies rather than help God's stewardship of salvation, which salvation must be embraced by faith. Neither do they help God's stewards to discharge their duties. God in managing the gospel dispensation provides for man's salvation through, and in the sphere of, faith, and not by legends, speculative questions, and knowledge falsely so called (6: 20). **So do,** implied, to finish the sentence and complete the verse. (See on ver. 3.)

5-7. CHARACTER OF THE ERRING TEACHERS.

5. Now, rather, *But*, in opposition to these myths and genealogies which minister to controversies and strife, **the end, the aim, of the commandment, of the charge, is charity, love, etc.** There seems to be a close connection between the *charge* and its corresponding verb in ver. 3. (Comp. note.) The charge contained the word communicated and enjoined upon Timothy, and belongs to "the healthful teaching" according to the gospel (ver. 10). It is re-enforced in ver. 18 and particularized and expanded throughout the rest of the Epistle. The aim is

good conscience, and of faith unfeigned. From which some having swerved have turned aside unto ^a vain jangling; desiring to be teachers of the law; ^c understanding neither what they say, nor whereof they affirm. 8 But we know that ^e the law is good, 9 if a man use it lawfully; ^g knowing this, that the law is not made for a

6 science and an unfeigned faith; from which some erring turned aside to 7 vain talk; wishing to be teachers of the law, understanding neither what they say, nor about what they positively affirm. But we know that the law is good, if one use it lawfully; 9 knowing this, that law is not made for

n 6 : 4, 20.

o 6 : 4; Jer. 8 : 8, 9.

p Rom. 7 : 12, 13, 16.

q Gal. 3 : 19 : 5, 22, 23.

Christian love generally, and particularly love to our fellow-men (Rom. 13 : 10; 1 Cor. 13). This was opposite to the controversies and ill-will which "certain men" were promoting. This love must come from a three-fold source: **out of a pure heart**, a sincere, purified, renewed heart (2 Tim. 2 : 22; Titus 1 : 15; Acts 15 : 9; Matt. 5 : 8, note); **and a good conscience**, a consciousness of good thoughts and endeavors and of no wicked purposes (see "Conscience, its Use in the New Testament, Romans and Corinthians," p. 244); **and of faith unfeigned**, true, sincere, without hypocrisy. Compare, "Purifying their hearts by faith" (Acts 15 : 9, note). These three conditions are necessary to genuine Christian love, which is not selfish and superficial and false, as often is the case with worldly love. These also are most needful in acceptable prayer and effective labor.

6. From which, things, a pure heart, a good conscience, and unfeigned love, **some having swerved, deviating**, one of the words peculiar to these two Epistles (6 : 21; 2 Tim. 2 : 18). **Have turned aside into vain jangling**, *vain talking*, idle prattling, and empty discussions, taking in fictions and endless genealogies, with special reference to the Mosaic law (next verse). Compare the warning against the false teachers who were "vain talkers," in Titus 1 : 10.

7. Desiring to be teachers of the law, of the Mosaic law, as the compound word, "teachers of the law," is used elsewhere in the New Testament (Luke 5 : 17; Acts 5 : 34). This is evident also from the next verse. They wished to be champions and interpreters of the law and to be regarded as such. **Understanding neither what they say, nor whereof they affirm, strongly**, positively. They had not a clear perception of the law, its nature

and requirements, nor of the speculations, fictions, and allegories of their own interpretations. Plainly they were not Judaizers, such as Paul opposed in his Epistles to the Galatians and the Romans, but abusers and perverters of the law through their allegorical and philosophical interpretations.

8-11. THE TRUE FUNCTIONS AND USES OF THE LAW AND ITS AGREEMENT WITH THE GOSPEL.

8. But, in opposition to the wrong use of the law by the speculative and erroneous teachers, **we know that the law is good**, intrinsically and outwardly *good and beautiful*, **if a man use it lawfully**, if it is handled and used as it was designed to be and in accordance with the gospel. It will display "the beauty of holiness." By *the law* reference is to the Mosaic law, as the term is generally applied by Paul. The law is good in its nature and design. Compare Rom. 7 : 12: "So that the law is holy, and the commandment holy and righteous and good." Also Gal. 3 : 24, in which the law is viewed as "a schoolmaster" or "tutor unto Christ." It is implied that these false teachers and others were not using the law rightly and according to its true design.

9. Knowing this, closely connected with the preceding clause and agreeing with *man*, or, *one*: *If one use it lawfully, knowing and considering this*, with this knowledge, **that the law, etc.** Literally, *that law*, referring especially to the Mosaic law, which the apostle evidently has in mind through this whole section. (Comp. Rom. 2 : 12.)

Law is **not made**, is not enacted, does not exist, **for a righteous man**; he has no need of these enactments. He who lives according to the divine will needs no enforcements nor prohibitions of law. Since law is viewed in relation to the gospel, a

righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons; and if there be any other thing that is contrary to sound doctrine; according to

a righteous man, but for lawless and unruly men, for ungodly and sinful, for unholy and profane, for murderers of fathers and murderers of mothers; for man-slayers, for fornicators, for those who defile themselves with men, for enslavers, for liars, for false swearers, and whatever else is contrary to the healthful teaching; according to

r 6 : 3 ; 2 Tim. 4 : 3 ; Titus 1 : 9 ; 2 : 1.

righteous man, in a really practical life must be viewed in the gospel sense. He is one who is justified by faith in Christ, renewed by the Holy Spirit, adopted as a child and heir of God, and living a life of consecration to God. He is no longer a slave to law, but a freeman under grace, a servant to righteousness unto sanctification (Rom. 6 : 17-22).

But for the lawless, who live regardless of God, and disobedient (more positive), uncontrollable, unruly, disorderly. **For the ungodly**, without fear, or without a reverential awe toward God, **and for sinners**, positive sinners against God (Jude 15 ; Gal. 2 : 17). **For unholy**, without inward purity and sense of obligation to God, **and profane**, and despisers of God and sacred things (6 : 20 ; 2 Tim. 2 : 16). Breakers of the third and fourth commandments. Thus Esau despised his birthright (Heb. 12 : 16). So also a person may profane or desecrate the Sabbath (Matt. 12 : 5). **For murderers of fathers and murderers of mothers**, literally, *father smiters and mother smiters*, breakers of the fifth commandment. "He that smiteth his father or his mother shall be surely put to death" (Exod. 21 : 15). The words also take the stronger meaning of parricide. But though death may not ensue, hatred in the heart makes the smiter a murderer before God (Matt. 5 : 22 ; John 3 : 15). **For man-slayers**, breakers of the sixth commandment, "Thou shalt not kill."

10. For whoremongers, fornicators, for them that defile themselves with mankind, Sodomites, described in Rom. 1 : 27. These two classes were breakers of the seventh commandment. **For menstealers**, kidnappers, those who reduce men to slavery as well as those who steal the

slaves of others and sell them. This was the grossest theft, the penalty of which was death, according to the Mosaic law (Exod. 21 : 16). Breakers of the eighth commandment. **For liars, for perjured persons, false swearers**, breakers of the ninth commandment (Exod. 20 : 16 ; Lev. 19 : 12). **And if there be any other thing that is contrary to sound doctrine, or, healthful teaching**, that tends to holiness of heart and life. The law is opposed to and condemnatory of such things. It is noticeable that the apostle first speaks of breakers of the law in general, which includes the first two commandments, and then he specifies offenses against the third to the ninth inclusive, and in his last general summary he includes offenses against the tenth commandment and other sins and evil-doers which he had not mentioned. He does not specify breakers of the tenth commandment, "Thou shalt not covet," by which the law wrought in him the knowledge of sin. This seems remarkable; but probably, as Alford suggests, this was owing to its more spiritual nature, and he wished to note the grosser sins against which the law was enacted. His meaning would thus be the more easily understood by his readers.

The word *sound*, or, *healthful*, as applied to *doctrine*, or, *teaching*, is one of the expressions which are peculiar to the pastoral Epistles, and thought by some critics as not belonging to Paul's style. The word *healthful* does not occur in his other Epistles, but in these three Epistles it occurs nine times (1 Tim. 6 : 3 ; 2 Tim. 1 : 13 ; 4 : 3 ; Titus 1 : 9, 13 : 2 : 1, 2, 8). But it is a false principle which assumes that a person's words and phrases must always remain the same. As to the particular word, "sound" or "healthful," it occurs elsewhere in the New Testament only in

the glorious gospel of * the blessed God,
 † which was committed to my trust.

*Thanksgiving for the grace displayed in
 Paul's conversion and apostleship.*

- 12 And I thank Christ Jesus our Lord,
 † who hath enabled me, for that he
 counted me faithful, * putting me into
 13 the ministry; † who was before a blas-
 phemer, and a persecutor, and in-
 jurious: but I obtained mercy, be-

the gospel of the glory of the blissful
 God, with which I was intrusted.

- 12 I thank him who gave me power,
 Christ Jesus our Lord, that he ac-
 counted me faithful, putting me into
 13 the ministry, though I was formerly a
 blasphemer, and a persecutor, and in-
 solvent. But I obtained mercy, because

8 6 : 15.

‡ 2 : 7; see refs. 1 Cor. 9 : 17; 1 Thess. 2 : 4; 2 Tim. 1 : 11.

† 2 Cor. 12 : 9.

‡ Acts 9 : 15; see refs. 2 Cor. 3 : 5, 6; 4 : 1.

‡ See refs. Acts 8 : 3.

Luke (5 : 31; 7 : 10; 15 : 27) and in 3 John (2). It is a medical term, and it is very probable that the apostle derived it from his intercourse with "the beloved physician." Luke had been much with the apostle, and was his only companion when he wrote his second Epistle to Timothy (4 : 11). Besides, it does not appear that Paul had occasion to use this word in his earlier Epistles.

11. **According to.** What is *accord-
 ing to*? Of course "the healthful teach-
 ing," but all the preceding specifica-
 tions have reference to all that the law
 opposes and condemns (ver. 9, 10). All
 that he has said about the law is *ac-
 cording to the glorious gospel*, pos-
 sessing the glory, a common render-
 ing; but here a preferable rendering is,
the gospel of the glory, revealing or pro-
 claiming the glory, **of the blessed,
 the blissful, God**, who is the author
 and source of all supreme happiness
 and heavenly bliss (6 : 15; comp. Matt. 5 :
 3, note). The functions and uses of the
 law according to the gospel, which
 reveal the glory of God in the salva-
 tion of men, is in striking contrast to
 the empty and erroneous doctrines of
 the false teachers. And this gospel
was committed to my trust, more
 exactly, *with which I* (emphatic) *was
 entrusted*. Paul could speak authorita-
 tively, since the gospel was entrusted to
 him and not to these Judaistic teachers.
 The way is now prepared for Paul's
 thanksgiving to God for putting him
 in the ministry.

12-17. THE GRACE, MERCY, AND
 LOVE OF GOD DISPLAYED IN HIS CON-
 VERSION AND PUTTING HIM INTO THE
 MINISTRY. The change of thought is
 somewhat abrupt, but perfectly natural.
 The thought of having been entrusted
 with an apostolic ministry calls forth

the most devout thanksgiving. It was
 fitting and natural, in a letter like this,
 that Paul should give vent to his feel-
 ings of profound gratitude.

12. And should be omitted. **I
 thank Christ Jesus our Lord,
 who hath enabled me, who empow-
 ered me**, filled me with spiritual power,
 not referring to official authority nor
 to miraculous gifts. (Comp. Phil. 4 : 13;
 2 Tim. 4 : 17). **For that, in that, he
 counted me faithful, one to be
 trusted**, trustworthy, as shown by **put-
 ting me into the ministry**, referring
 to the simple fact without reference to
 time. He was called into Christ's serv-
 ice as a preacher and an apostle at his
 conversion (Acts 26 : 16), and confirmed
 in his work some years later when he
 was sent forth on the special mission
 (Acts 13 : 1-4), which thereafter was to be
 his life-work. At the very first Christ
 foresaw his fidelity as a chosen vessel
 to bear the gospel to the Gentiles (Acts
 9 : 15), and his subsequent labors proved
 his fitness (Acts 11 : 25, 26). But this
 faithfulness he ascribes, in the verses
 that follow, not to himself as a matter
 of merit or boasting, but to the grace
 and love of Christ.

13. **Who was before, better,
 Though I was aforetime, a blas-
 phemer**, a railer at Christians, Christ,
 and his cause, "breathing out threat-
 enings" (Acts 9 : 1), **and a perse-
 cutor**. This word occurs only here in
 the New Testament and in no profane
 writer. By it Paul indicates how he
 pursued Christians, harassing and mal-
 treating them, "binding and deliver-
 ing into prisons both men and women"
 (Acts 22 : 4; comp. Gal. 1 : 13), **and in-
 jurious**, rather, *insolent*, outrageous,
 one who heaps up most insulting words
 and does most shameful acts of wrong.

- cause *I did *it* ignorantly in unbelief.
 14 ^aAnd the grace of our Lord was exceeding abundant ^bwith faith ^cand
 15 love which is in Christ Jesus. ^dThis is a faithful saying, and worthy of all
 acceptance, that ^eChrist Jesus came into the world to save sinners; ^fof
 16 whom I am chief. Howbeit for this 16 I did it ignorantly in unbelief; and
 the grace of our Lord abounded exceeding-
 15 is in Christ Jesus. Faithful is the saying, and worthy of all acceptance,
 that Christ Jesus came into the world to save sinners; of whom I am chief.
 16 But for this cause I obtained mercy,

z Acts 3 : 17 ; 26 : 9.

a Rom. 5 : 20 ; 1 Cor. 15 : 10.

b 2 Tim. 1 : 13.

c Luke 7 : 47.

d 4 : 9 ; 2 Tim. 2 : 11.

e Matt. 1 : 21 ; Mark 2 : 17 ;

Rom. 5 : 8 ; 1 John 4 : 9, 10.

f Ver. 13 ; 1 Cor. 15 : 9.

He strove to compel them to blaspheme, and being exceeding mad against them, he persecuted them even unto foreign cities (Acts 26 : 11). These three words form a climax descriptive of his mad career against Christ.

In contrast, Paul recounts the grace of God in his behalf. **But still I, wretched and unworthy, obtained mercy, because I did it ignorantly in unbelief,** without the knowledge of Christ, in the darkness and blindness of unbelief. Paul does not state this as an excuse for his sins, but as the reason why God showed mercy. He sincerely thought he ought to do many things contrary to the name of Jesus the Nazarene (Acts 26 : 9). He did not sin willfully, having been convicted of the truth; he did not consciously and persistently resist the Holy Spirit. Hence his blasphemy and outrageous conduct did not amount to the sin against the Holy Spirit, which has no forgiveness. Ignorance and unbelief under the gospel are great sins; but yet they may be forgiven (Acts 3 : 17, see note ; Lev. 4 : 2, 3 ; John 16 : 9).

14. And the grace of our Lord was exceeding abundant, superabounded, like a river overflowing its banks, in an extraordinary stream of mercy **with faith and love,** in me, yet at the same time the gift of God, **which is in Christ Jesus,** as their object and source. The faith and love were indeed Paul's and exercised by him; but only as he was united with Christ, in spiritual union with him. Paul regards himself not as an ordinary sinner, and hence speaks of the extraordinary grace which was displayed in his salvation. Faith and love are characteristic accompaniments of the grace of our Lord (Eph. 6 : 23, 24).

15. In humility, gratitude, and conscious personal experience he gives testimony to the truthfulness of one of the

Christian axioms of the apostolic age. **This is a faithful saying,** more expressive in the original, *Faithful, or, trustworthy is the saying* that follows. Perhaps it had been the utterance of one of the Christian prophets, and had become proverbial. It accords with the date of the pastoral Epistles, thirty-five or more years after our Lord's resurrection, that this expression, "Faithful is the saying," occurs only in them, and in them five times. These are as follows: (1) Christ's coming—to save sinners (1 Tim. 1 : 15). (2) The Christian ministry—a noble service (1 Tim. 3 : 1). (3) A goodly life—profitable both now and hereafter (1 Tim. 4 : 9). (4) Christ's gratuitous salvation—Christians justified by grace and made heirs of eternal life (Titus 3 : 8). (5) Fellowship with Christ's sufferings and death ensures fellowship with his life and glory (2 Tim. 2 : 11). **Worthy of all acceptance,** in every respect and by every one; with every mark of welcome and confidence.

The saying: **That Christ Jesus came into the world,** the earth, this abode of man, Christ's pre-existence is implied. "The Word became flesh and dwelt among us" (John 1 : 14 : comp. Phil. 2 : 6, 7). The design of his coming: **to save sinners.** *Sinners*, emphatic. They are to be saved by Christ and his gospel, and not by the law and a legal righteousness, as the Judaists taught. That this was true to the fullest extent, Paul could prove by his own experience: **Of whom I am chief, first,** in magnitude and degree. The fact that he saved me is a proof that any sinner can be saved who comes unto God by him (Heb. 7 : 25). This expression regarding himself shows his deep emotions and penitence toward the close of his life. *I* is emphatic. (Comp. similar expression in Eph. 3 : 8.) The closer a Christian gets to

- cause ^aI obtained mercy, that in me first Jesus Christ might show forth all longsuffering, ^bfor a pattern to them which should hereafter believe on him to life everlasting. Now unto ^cthe King eternal, immortal, ^dinvisible, ^ethe only wise God, *be honour and glory for ever and ever. Amen.*
- 17 This charge ^fI commit unto thee, son Timothy, ^gaccording to the prophecies which went before on thee, that
- that in me as chief Christ Jesus might show forth all his long-suffering, for an example to those about to believe on him to life eternal.
- 17 Now to the King of the ages, the incorruptible, invisible, only God, be honor and glory forever and ever. Amen.
- 18 This charge I commit to thee, my child Timothy, according to the prophecies which went before in respect to

g Ps. 32 : 5, 6; Eph. 1 : 12.

h See 2 Chron. 33 : 9-13. 19 : John 6 : 37; Rom. 15 : 4.

i 6 : 15, 16; Ps. 10 : 16; Dan. 7 : 14.

k John 1 : 18; Heb. 11 : 27.

l Rom. 16 : 27; Jude 25.

m 6 : 13, 14, 20.

n 4 : 14.

God, and the higher his attainments in holiness, the keener his perceptions of sin and the more he loathes it. (Comp. Rom. 7 : 14-25.) This is exhibited in the confessions of Augustine and the autobiography of Bunyan.

16. Howbeit, But still, for this cause, for this reason, **I obtained mercy, that in me,** in my case, *as first,* or, *foremost* of sinners, **Jesus Christ (Christ Jesus) might show forth all his longsuffering,** that to its fullest extent it might be exercised toward me as chief of sinners, **for a pattern,** or, *example,* etc. Some take *first* as expressing not the idea of eminence, *chief,* but of time. In my case Christ first showed forth his entire longsuffering. None who had received grace had cherished such decided enmity as Paul. As the greatest of sinners he had received the greatest longsuffering. This view is favored by the words, *for an example to, or, for them who should hereafter believe on him.* Still, as Paul had just used *first* in the sense of chief (last verse), it seems natural that he should so use it here. But as Alford, Boise, and others suggest, the two ideas may be combined. Paul regarded himself as the foremost of sinners, and foremost as such to receive mercy and be a pattern of the very fullness of Christ's longsufferings, for the encouragement of those *about to believe upon him,* resting their faith upon Christ as a foundation **to life everlasting, unto life eternal.** If the very worst of sinners may by Paul's example be emboldened to believe on him, surely all others may. *Life eternal* is the divine life in the soul, not limited to time, but endless as eternity. (Comp. 6 : 19; Rom. 2 : 7; 6 : 22, notes.)

17. The eternal life at the end of the preceding verse suggests the sublime doxology of this verse. Notice a doxology is not a prayer, but a grateful ascription of praise. **Now unto the King,** the Supreme Sovereign Ruler. Only in this passage does Paul designate God as King. In Matt. 5 : 35 God is styled "the great King," and in Rev. 15 : 3, as here, **King eternal,** more exactly, *King of the ages.* That *ages* here includes not only time but eternity seems probable, both from the *eternal,* which precedes (last verse), and the very strong phrase, "forever and ever," which follows, and also from the fact that God is a being of eternity naturally suggest him as *the King of eternity.* **Immortal, incorruptible,** imperishable. So styled in Rom. 1 : 23. **Invisible,** to mortal eye, the Unseen. Also so styled in Col. 1 : 15; Heb. 11 : 27. **The only wise God.** The best text omits *the wise* and reads, *only God.* This truth is assumed and taught in the Old Testament (Gen. 1 : 1; Deut. 4 : 35; Isa. 44 : 6). **Be honour and glory (Rom. 2 : 7, notes) for ever and ever, unto the ages of the ages,** cycles of duration extending endlessly onward. "The strongest possible form of words in the Greek language to signify *for all eternity*" (BOISE). **Amen.** *So it is and so let it be.* Compare Paul's doxologies elsewhere, especially the ending (Rom. 9 : 5; 11 : 36; Gal. 1 : 5; Phil. 4 : 20; 2 Tim. 4 : 18, etc.).

18-20. CHARGES TIMOTHY ANEW TO FAITHFULNESS IN THE MINISTRY.

18. This charge, which is given in ver. 3, 4, and defined in ver. 5 and also in the latter part of this verse, **I commit unto thee,** as an important and solemn duty and trust, **accord-**

thou by them mightest war a good
19 warfare; holding faith, and a good
conscience; which some having put
away concerning faith have made ship-
20 wreck. Of whom is Hymenæus and
Alexander; whom I have delivered

thee, that thou mayest war in them
19 the good warfare; having faith, and
a good conscience, which some thrust-
ing away made shipwreck concerning
20 the faith. Of whom is Hymenæus
and Alexander; whom I delivered

o 6 : 12; Eph. 6 : 12-18; 2 Tim. 2 : 3-5.

p 3 : 9; Titus 1 : 9.

q 2 Tim. 2 : 17.

r 2 Tim. 4 : 14, 15.

s 1 Cor. 5 : 4, 5.

ing to the prophecies which went before on thee, according to the former prophecies concerning thee. It is implied that these prophecies had reference to the work of Timothy as an evangelist and missionary. When they were uttered we are not informed, perhaps on various occasions, especially in his youth, before and at his ordination to the ministry. "Neglect not the gift that is in thee, which was given thee through prophecy, with the laying on of the hands of the eldership" (4:14). From 2 Tim. 1:6 it appears that Paul assisted in his ordination "through the laying on of my hands." Paul, Silas, and some who were prophets at Derbe and Lystra, may have made these predictions. This charge is given thee *in order that thou by, in them*, clad as it were in these prophecies as armor, **mightest war a good warfare, the noble warfare** of Christian service till the end of the course and final victory. Compare the exhortation respecting the Christian armor in Eph. 6:10-20.

19. Holding, or, *having*, maintaining **faith**, trust, confidence in the Lord Jesus Christ, **and a good conscience**. (See note on ver. 5.) The two naturally go together; the latter cannot well exist without the former. We have here the manner of accomplishing this warfare. **Which** (referring to "good conscience") **some having put away**, better, *thrusting away*, concerning **faith**, rather, *the faith*, all that pertains to believing, **have made shipwreck**. Paul was careful to have "a conscience void of offence" (Acts 24:16). By the *faith* is not meant the system of doctrine or creed, in which sense it is not certain that Paul ever uses the word, but *trusting* in Christ and all pertaining to it. Instead of *have made* it is more exactly *made shipwreck*, pointing back to the single time when, thrusting away a good conscience, they committed this

fearful act. The thrusting away designates a willful deed, like the willful casting away of the rudder, leaving the ship, helpless in wind and storm, to consequent destruction.

20. Of whom is Hymenæus and Alexander, two marked examples of this spiritual shipwreck. *Hymenæus*, doubtless the same person as the one named in 2 Tim. 2:17. Here is noted the beginning of his spiritual ruin, there the developing of his error and his influence on others. (See on 2 Tim. 2:18.) *Alexander*, probably not the same as Alexander of 2 Tim. 4:14, who is there designated "the copper-smith," and very likely had done personal injury to Paul at Rome. Perhaps this one was the Alexander of Acts 19:33, a Jew who had become a Christian convert and was well known to Timothy. But all is doubtful. The name Alexander was common, and in itself decides nothing.

Whom I have delivered, more exactly, *whom I delivered over to Satan*, pointing to a definite time and act, probably the last time he was at Ephesus. This phrase occurs elsewhere only in 1 Cor. 5:5, which there refers to excommunication by the church with the sanction of Paul as an apostle, accompanied with "the power" of Jesus Christ. The "power" might be manifested in miraculous results, as in the case of Peter and Ananias and Sapphira (Acts 5:1-10: see note on 1 Cor. 5:4, 5). The meaning of the phrase has been much discussed. Here, probably, the implied and underlying thought is excommunication from the kingdom of God into the kingdom of Satan. But the words express merely the delivering over to the power of Satan, who is called "the god of this world." In that case the church would doubtless unite in the act of exclusion. There is an added idea of chastisement. **That they may learn, that they might be taught by chastisement** (1 Cor.

unto Satan, that they may learn not to blaspheme.

over to Satan, that they might be taught not to blaspheme.

11 : 32 ; 2 Cor. 6 : 9). In this case Satan is to do the chastening, perhaps in bodily disease and suffering (2 Cor. 12 : 7 ; 1 Cor. 5 : 5 ; Luke 13 : 16). The design was reformation, *that they might be taught not to blaspheme* God, Christ and his cause, by their erroneous and unholy teaching. The discipline at Corinth appears to have proved beneficial (2 Cor. 2 : 5-8). But in this case it seems to have been otherwise (2 Tim. 2 : 16-18). But if they were indeed God's children we may believe it finally proved salutary (Heb. 12 : 9, 10).

PRACTICAL REMARKS.

1. The apostles were divinely endowed with authority as the proclaimers of truth and the planters and trainers of churches (ver. 1 ; John 16 : 13 ; Acts 1 : 8, 25 ; 9 : 15).

2. Since Paul was an apostle by the command and will of God, his writings as well as his preaching come to us with apostolic authority (ver. 1 ; Acts 13 : 2, 9-12 ; Gal. 1 : 1, 9, 12).

3. "Grace, mercy, and peace," three essential characteristics of the gospel (ver. 2 ; Eph. 2 : 8 ; James 3 : 17, 18 ; Rom. 10 : 15).

5. Unprofitable questions and useless controversies should be avoided in the preaching, teaching, and intercourse of Christians (ver. 4, 6 ; 6 : 3, 4, 20).

5. There cannot be a true and beautiful Christian life without a Christlike love, a renewed heart, a good conscience, and an unsullied faith (ver. 5, 6 ; 1 Cor. 13 : 1 ; Matt. 5 : 8 ; 2 Tim. 2 : 22 ; Heb. 11 : 6).

6. Ignorance, pride, and self-conceit often unite in those who set themselves up as teachers in religion (ver. 7, 19, 20 ; Matt. 23 : 16-22).

7. The law of God has its place and sphere in the system of revealed truth in connection with the gospel, with which it is in harmony (ver. 8-11 ; Rom. 3 : 31 ; Gal. 3 : 19-24).

8. The law restrains, condemns, "works wrath" and "death" to the sinner, but has no condemnation for those who are in Christ Jesus (ver. 9, 10 ; Rom. 4 : 15 ; 7 : 10 ; 8 : 1-4 ; Gal. 3 : 25, 26).

9. The law is good as a rule of duty, and

sins which it forbids are also contrary to the gospel (ver. 9, 10 ; Titus 2 : 11, 12).

10. The gospel glorifies the divine bliss imparting it to believers (ver. 11 ; 1 Peter 1 : 8, 9).

11. The law finds its best explanation in the light of the gospel (ver. 11 ; Rom. 3 : 31 ; 7 : 12, 25 ; Gal. 3 : 19).

12. The office of the ministry is in the highest degree honorable and responsible. No one should regard himself called to it unless he is faithful to Christ (ver. 12 ; 1 Cor. 4 : 1, 2 ; 2 Cor. 3 : 5-11 ; Titus 1 : 6).

13. Ignorance may to a certain extent palliate sin, but willful sin may effectually obstruct the divine mercy (ver. 13 ; 1 John 5 : 16 ; Mark 3 : 28, 29).

14. In every conversion there are divine and human elements united (ver. 14 ; 1 Cor. 15 : 10 ; 1 John 5 : 1-5).

15. In the conversion of Paul we have one of the strongest proofs of the trustworthiness of the gospel and one of the best exhibitions of the gospel as God's power for the salvation of believers (ver. 15, 16 ; Phil. 3 : 3-10 ; Acts 26 : 18-20).

16. The example of Paul, saved though the chief of sinners, has been and will be an encouragement to penitent sinners of every degree, during every period of the gospel dispensation (ver. 16 ; Gal. 1 : 24 ; Acts 26 : 27-29).

17. If the conversion of Paul called forth from him such sublime ascriptions of praise, how will the universe resound with the songs of the myriads of the redeemed ? (Ver. 17 ; Rev. 5 : 11-13 ; 7 : 9, 10.)

18. The Christian life is a warfare, and every believer is a soldier, whether officer or private member (ver. 18 ; 2 Tim. 2 : 3, 4).

19. A person has great reason for solicitude when he does not keep a good conscience (ver. 19 ; 4 : 2 ; Titus 1 : 15).

20. Church discipline is for the good of the disciplined, but, like the gospel, it may prove a savor of death unto death (ver. 20 ; Matt. 18 : 15, 17).

CHAPTER II.

In this chapter Paul proceeds to unfold the charge to Timothy and through

Prayer to be offered for all.

2 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made 2 for all men; ¹ for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godli- 3 ness and honesty. For this *is* "good

2 I EXHORT then, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men: 2 for kings, and all that are in authority; that we may lead a tranquil and quiet 3 life in all godliness and decorum. This

t Ezra 6 : 10; Jer. 29 : 7.

u 5 : 4.

him to the churches. First of all he gives direction as to public prayer, specifying for whom and on what grounds it should be offered (ver. 1-7), and then as to the duties, position, and behavior of the sexes in public worship. Thus in this chapter Paul treats of Christian worship.

1-7. PUBLIC PRAYER ENJOINED. FOR WHOM AND ON WHAT GROUNDS IT SHOULD BE OFFERED. It is to be offered for all (ver. 1, 2), as is evident from the universality of the gospel (ver. 3-7).

1. I exhort therefore, growing out of his general charge (1 : 3, 18), which had reference not merely to Timothy but also to the churches where he ministered. **That, first of all,** rather, *First of all*, that is, the first injunction of the general charge, and "first in order of dignity" (BERNARD); **that supplications,** petitions expressive of conscious need, **prayers,** devotions of consecration and vows, **intercessions,** pleadings, confiding converse with God, for ourselves and for others (4 : 15), **and giving of thanks, thanksgivings,** which should attend all prayer (Phil. 4 : 6). In these four particulars the idea of prayer is brought emphatically and comprehensively into view. Prayer has four sides: a cry for help, including confession; consecration; childlike, confiding pleading with God, and thanksgiving. "We may, with Origen, regard the four words as arranged in an ascending scale: the needy suppliant (1), as he goes on to ask for larger blessings (2), and then becoming bold, he presents his *intercessions* (3), which, being granted, his devotions issue in thanksgivings (4)" (BERNARD). **For all men,** not only believers, but all classes and conditions. This gives an intercessory character to the four words that precede.

2. Having spoken of the objects of prayer in general, the apostle specifies, **For kings and for all that are in authority,** synonymous with "the higher powers" of Rom. 13 : 1. (See note.) In public prayer it is fitting to pray for those in high and public positions. It was doubtless needful to exhort Christians to do this, since from this class they often suffered indignities. (Comp. Titus 3 : 1, 2; James 2 : 6, 7.) The apostle, before magistrates too, could appeal to such passages as an evidence of his kindly interest in them.

The purpose of the prayer, *in order that we may lead a quiet and peaceable life*, one of outward tranquillity and peace, **in all godliness, piety** toward God (4 : 7, 8; Acts 3 : 12), **and honesty,** that *propriety and decorum* which would entitle them to respect, a counterpart of godliness in a well-rounded Christian life. The object is that God, in answer to their prayers, may so influence the minds of rulers and all in authority as to permit Christians, free from persecutions and turmoil, to live lives of piety toward God, and honorable and exemplary before men. The word rendered *honesty* (3 : 4; Titus 2 : 7), has at its root the idea of that which is honorable or respectable. The rendering *decorum* in the Bible Union version comes nearer to it than does *gravity*, the rendering of the Revised version. It describes such noble and becoming conduct as commands respect.

3. **For,** omitted by the best texts. The reason, however, is given for the exhortation in the two preceding verses. *This*, intercession for *all men*, including *all in authority*. The apostle argues that such prayers coincide with the benevolence of God and the universal proffers of the gospel. None need hesitate, therefore, to offer these prayers since they were evidently according

and acceptable in the sight of God our
4 Saviour; ^a who will have all men to be
saved, ^y and to come unto the knowl-
5 edge of the truth. ^z For *there is one*
God, and ^a one mediator between God
6 and men, ^b the man Christ Jesus; ^c who

is good and acceptable in the sight of
4 our Savior God : who wishes all men
to be saved, and to come to the knowl-
5 edge of the truth. For there is one
God, one mediator also between God
6 and men, the man Christ Jesus; who

^z Ezek. 18 : 23; Luke 14 : 23; John 3 : 16, 17.

^y John 17 : 3; 2 Tim. 2 : 25.

^a John 17 : 3; Rom. 3 : 29, 30; 1 Cor. 8 : 6.

^b Eph. 2 : 18; Heb. 8 : 6; 9 : 15.

^c Heb. 2 : 6-13.

^c See refs. Mark 10 : 45; 1 John 2 : 1, 2.

to the will of God. **This is good.** Some understand, *good in itself*; but if so, it must also be good in the sight of God. **Acceptable**, used only here and in 5 : 4, **in the sight of God our Saviour**, better and in more exact conformity to the original, *of our Saviour God*. So, also, this order of the words occurs in Titus 1 : 3; 2 : 10; 3 : 4. Notice it is "our Saviour God who wishes all men to be saved" (next verse). On designating God as our Saviour see 1 : 1, note.

4. Who will have, desires, or wishes. Another and stronger Greek verb expresses deliberate purpose (ver. 8; 6 : 9; 2 Cor. 1 : 15; James 1 : 18). The verb here gives prominence to the emotional element and to the will following the inclination (Gal. 4 : 20; Matt. 16 : 24; Rom. 16 : 19; James 2 : 20), and brings into view the desires of God's infinite heart of sympathy. **To be saved**, to become partakers of salvation by repentance and faith. The word *saved* here points to the beginning of the Christian life. **And to come into the knowledge, into the definite, correct, and full knowledge of the truth**—the truth contained in the gospel, and of which Christ is the embodiment (John 14 : 6). The word rendered *knowledge* occurs four times in the pastoral Epistles (2 Tim. 2 : 25; 3 : 7; Titus 1 : 1). The desire of God in the salvation of men, as shown in the infinite sacrifice he had made for the purpose of saving men. The provisions and offers of salvation are universal (Titus 3 : 4), but the realization of its blessings is dependent on the free agency of men in accepting or rejecting its offers. (Comp. 4 : 10.) The argument is: We should pray for all men, since God wishes all to be saved by freely embracing "the truth as it is in Jesus" (Eph. 4 : 21; 2 Peter 3 : 9). The statement here made was opposed alike to the views of narrow-minded Jews and to certain forms of incipient gnosticism.

5. For, confirmatory of God's benevolent desire for the salvation of all is the fact that, there is one God, and one mediator also between God and men. The argument is, there is *one God*, not of a part of men merely, but of all men. So, also, there is *one mediator*, and only one, between God and men, all mankind. A mediator is one who intervenes between parties that are at variance, in order to restore peace and friendship, or who is a medium of communication between parties who are widely separated in nature and dignity. (Comp. Job 9 : 33; Gal. 3 : 20, note). The fact that there is one God and one mediator is an evidence that there is a common salvation for all, and that prayer for all is acceptable to God. Hence the proclamation of this glorious fact to all mankind (ver. 7, 8). **The man Christ Jesus.** It is difficult to render this phrase into English. There is no article in the original. It is not *the man*, nor *a man*, but *man*, human nature, manhood, which Christ took to himself and thus became the head of the race (Eph. 1 : 22), and the second Adam (1 Cor. 15 : 45). The Revised version tries to bring out the thought by the rendering, *himself man*. The mediator is Christ Jesus, who himself shares our human nature. The apostle emphasizes the humanity of Christ, since it is in the nature, common to all men, that he acts as mediator in reference to all men. Christ is spoken of as mediator in Heb. 8 : 6; 9 : 15; 12 : 24. "No man cometh unto the Father but by me" (John 14 : 6). There can be no argument from this verse against the divinity of Christ. Rather we read his divinity, as implied, between the lines. He who shared the nature of God shared also the nature of man, and thus fittingly became the one mediator between God and men.

6. Who gave himself, his own

gave himself a ransom for all, to be
7 testified ^ain due time. ^oWhereunto I
am ordained a preacher, and an apostle,
(^fI speak the truth in Christ, *and* lie
not;) ^ga teacher of the Gentiles in
8 faith and verity. I will therefore that
men pray ^hevery where, ⁱlifting up

gave himself a ransom for all, the tes-
7 timony to be given in due season; for
which I was appointed a preacher, and
an apostle (I speak truth, I lie not), a
teacher of Gentiles in faith and truth.
8 I will therefore that the men pray in
every place, lifting up holy hands,

^d Gal. 4 : 4; Eph. 3 : 5; Titus 1 : 3. ^e 1 : 11, 12; Eph. 3 : 7, 8; 2 Tim. 1 : 11. ^f Rom. 9 : 1.

^g Acts 9 : 15; Rom. 15 : 16.

^h See refs. John 4 : 20-24.

ⁱ Ps. 66 : 18; Isa. 1 : 15; James 4 : 8.

voluntary act, as also expressed in Gal. 1 : 4; Titus 2 : 14. In John 3 : 16 the Son was also the gracious gift of God. The Father and the Son acted in harmony and voluntarily (John 10 : 14-18). **A ransom.** The word thus rendered occurs only here in the New Testament. It means *that which is given in exchange as the price of redemption, a ransom instead of*. There is thus an idea of substitution. Compare, "What will a man give as an exchange for his soul?" (Matt. 16 : 26; Mark 8 : 37, note.) The same idea is found in phrase "to give his life a ransom for (*in the stead of*) many" (Matt. 20 : 28; Mark 10 : 45, note). He gave himself, his personality and life, including his work, humiliation, and death (Phil. 2 : 5-8). **For all, in behalf of all**, Gentiles as well as Jews. Notice the two-fold expression, *instead of* and *in behalf of*, forcibly conveying the idea of substitution. As the provisions of the gospel were made available for all, so prayer should be offered for all. The reasons are (1) the unity of God, (2) the incarnation, and (3) the atonement of Christ.

To be testified in due time, rather, *the testimony* to this great truth of the gospel (that Christ gave himself as a ransom) *to be given* and proclaimed, *in its own seasons*, in the times fitted and appropriate for such testimony. The gospel dispensation is the appointed and fitting time when Christ and his salvation is to be preached to all (Eph. 1 : 9, 10; 3 : 5-7; Rom. 10 : 11-13). This was connected with "the healthful teaching" and "the trustworthy saying" of 1 : 10, 15.

7. Paul emphatically asserts the fact that he had been appointed a preacher and an apostle to proclaim this great truth of Christ for all. **Whereunto, For which testimony, I am ordained**, rather, *I was appointed* (1 : 11; 2 Tim. 1 : 11), **a preacher, a herald, and an apostle**; by Christ himself at his con-

version (Acts 26 : 16). His appointment to this work and office he most solemnly and positively avers, **I speak the truth in Christ, and lie not.** *In Christ*, is omitted in the best text; probably introduced from Rom. 9 : 1. This strong assertion was intended not so much for Timothy as for the readers of the Epistle, in view of the fact that false teachers were denying his apostolic authority. **A teacher of the Gentiles**, better, *of Gentiles*, this being his special work. He was an apostle to the Gentiles (Gal. 2 : 7-9). **In faith and verity**, rather, *and truth*. He was a teacher of Gentiles in the realm of faith in Christ and truth as revealed in the gospel. This universality of gospel preaching and teaching shows the duty of prayer for all men, which the apostle is enforcing in this passage.

8-15. DUTIES AND POSITION OF MEN AND WOMEN IN PUBLIC WORSHIP. From the general charge and exhortation the apostle proceeds to specific directions for men (ver. 8) and for women (ver. 9-15).

8. I will, therefore, that men. *Therefore*, resuming the thought of public prayer (ver. 1, 2) and in the exercise of apostolic authority, *I would have the men*, in distinction from women (next verse). The word rendered *will* expresses the deliberate mind and purpose of the apostle, and is stronger than "who will have" or "who wishes" of ver. 4. (Comp. Titus 3 : 8.) **Pray every where, in every place**, where public prayer is offered. **Lifting up holy, pure, hands**, hands not employed in wicked, lustful deeds. (Comp. James 4 : 8.) The Jews lifted up their hands in prayer (Ps. 28 : 2); so also did the Romans. "The folding of the hands in prayer has been shown to be of Indo-Germanic origin" (Ellicott). **Without wrath, inward passion, angry feelings, and doubting**, or disputing (Phil. 2 : 14), manifested outwardly in

holy hands, ^k without wrath ^l and doubting.

The proper dress and conduct of women in public worship.

9 In like manner also, that ^m women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, 10 or costly array; but (which becometh women professing godliness) with good 11 works. Let the women learn in silence 12 with all subjection. But ⁿ I suffer not

9 without wrath and disputing; in like

manner also that women adorn themselves, in becoming apparel, with modesty and soberness; not in braided hair, and gold, or pearls, or costly 10 apparel; but, which becomes women professing godliness, through good 11 works. Let a woman learn in quiet- 12 ness, with all subjection. But I per-

^k Matt. 5 : 22-24.

^l See refs. Mark 11 : 23, 24.

^m 1 Peter 3 : 3-5.

ⁿ 1 Cor. 14 : 34, 35.

questioning, disputing, and angry debate. Such a state of mind is unsuited to prayer, which should be offered in love, peace, and faith. Christians are "a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Peter 2 : 5).

9. The apostle turns to the deportment of women in public worship. **In like manner also, I will** (understood from the preceding verse) **that women adorn themselves in modest, seemly, becoming, apparel, with shamefacedness and sobriety, with modesty and soundmindedness, or good sober sense.** The precept is that women should dress becomingly to the worship of God, without excess of ornamentation, exercising modesty and sobermindedness. From the positive Paul passes to the negative, — **not with braided hair, or, rather, and, gold, or pearls, or costly array, expensive raiment.** Literally, *not in plaitings*; the idea is limited not necessarily to the hair, but including wreaths, chaplets, and the like. Peter limits it in 1 Peter 3 : 3 to "the braiding of the hair," and speaks "of wearing golden ornaments." The reference here is to the then common fashionable custom of interweaving gold, silver, and pearls in the hair, causing it to glisten in the light. *Gold or pearls* refers to the bracelets, necklaces, anklets, rings, and chains, and the like with which women were often laden. See Isa. 3 : 16-23 for a description and denunciation of Jewish female extravagant ornamentation.

10. Turning again to the positive, **But, that they adorn themselves as it becometh women professing godliness, with, or, by means of, good works.** The word rendered

godliness occurs only here in the New Testament. It means *reverence toward God, piety*, a state of mind in worship, which calls for modest apparel rather than ornamentation. *Good works*, deeds of love and of service for God, should be the distinguishing mark in the public assembly, and not outward adornings. And it is by the practice of good works that they will have the becoming apparel of heart and life. G. B. Stevens gives the thought thus: "That women appear in the congregation in modest guise and demeanor; not decked out in artificial ornaments and wearing costly raiment and jewels, but adorned (as Christian women should be) with a beauty of a good life."

11. Woman should conduct herself in the public meetings of the church with that propriety which becomes her sex. **Let the women, more exactly, Let a woman, learn in silence, in quietness,** not officiously interrupting and speaking (comp. ver. 2; 2 Thess. 3 : 12), **with all subjection,** in a spirit of obedience and submission to God's authority and to the custom of the churches in their public worship (1 Cor. 11 : 16, note). Christianity had raised woman into spiritual equality with man. "There is no male and female, for ye are all one in Christ Jesus" (Gal. 3 : 28). In coming into this higher liberty some in cities like Corinth and Ephesus had gone into excess and open violation of established customs and of that subordination which God had appointed for woman. "Though in Christ there is no distinction, yet Christianity does not put an end to the natural distinctions ordained by God" (HUTHER). (See 1 Cor. 14 : 34, note.)

12. **But, while she is to be adorned with good works (ver. 10), I suffer not,**

a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-

mit not a woman to teach, nor to have authority over a man, but to be in quietness. For Adam was first formed, then Eve. And Adam was not deceived; but the woman, being deceived, has fallen into transgression. 15 But she shall be saved through child-

o Eph. 5 : 22-24.

p Gen. 1 : 27; 2 : 7, 18, 22; 1 Cor. 11 : 8, 9.

q Gen. 3 : 1-13.

r Gen. 3 : 16; Matt. 1 : 21.

or, *I do not permit, a woman to teach* (emphatic) in the public assembly, to exercise the office of teacher or preacher in the public services of the church. Throughout this chapter the apostle is treating of the public worship. This evidently does not prohibit woman's teaching in Sunday-schools, or in a more private capacity. Compare Titus 2 : 3, where the aged women are to be "teachers of that which is good." This is also consistent with 1 Cor. 14 : 35, on which see note, and with the fact that Priscilla, in connection with Aquila, expounded the way of God more accurately to Apollos (Acts 18 : 26). **Nor to usurp authority, lord it over, or, have a mastery, over the man, but to be in silence, in quietness,** in the public worship. See on preceding verse. The verb rendered "to usurp authority" occurs only here in the New Testament, and in later Greek meant *to act on one's own authority, to exercise mastery, or absolute authority over another*. The Revised version renders, *to have dominion over*.

13. The apostle in the remaining verses of this chapter gives reasons for the above directions. First, the subordination of woman to man is seen in the order of creation. **For Adam was first formed**, fashioned from the dust or clay (Gen. 2 : 7; Rom. 9 : 20), **then, afterward, Eve**, as supplementary, implying that she was formed for him. The idea is more fully expressed in 1 Cor. 11 : 8, 9: "For man is not from woman, but woman from man. For man was also not created on account of the woman, but woman on account of the man." See note on "man's and woman's equality," in 1 Cor. 11 : 12.

14. A second reason for woman's subordination to man. **And Adam was not deceived**, or, *beguiled*, by the serpent; he acted with open eyes; but

the woman being deceived, being thoroughly beguiled. The preceding verb is compounded and made stronger. Compare 2 Cor. 11 : 3, "As the serpent deceived Eve in his craftiness"; and Gen. 3 : 13, "And the woman said, The serpent beguiled me, and I did eat." It is nowhere said that Adam was beguiled. The serpent did not attack the man, being the stronger, but the woman, as the weaker. This indicated her original natural condition, as weaker, dependent, and subordinate. "The serpent deceived the woman; the woman did not deceive the man, but persuaded him" (BENGEL). She listened to deceit, he to conjugal love (Gen. 3 : 17). **Was in the transgression, has fallen into transgression**, not merely into it as an act, but as a state or condition which continues. Sin, traced back to the farthest human source, is found first in the woman. The judgment of God, passed upon the woman and the man at the fall, accords with the idea of man as the head and woman as subordinate (Gen. 3 : 16-19). Hence a subordinate position is becoming the woman in the family, in the community, and in the churches of God.

15. Notwithstanding, But, yet she, representing women generally, **shall be saved** from sin and its consequences **in, better, through, child-bearing**, through fulfilling her proper destiny as woman, as wife and mother. Compare Gen. 3 : 16, "In sorrow shalt thou bring forth children." It is here implied that a married life, the home, and the family are the sacred precincts of woman's sphere rather than the public and official functions of the public assembly. Compare 5 : 14, "I will therefore that younger widows marry, bear children, guide the house," etc. Thus her curse may become her highest blessing. Some eminent interpreters render, *saved through the child-*

bearing, if they continue in faith and charity and holiness with sobriety.

bearing, if they abide in faith, and love, and sanctification, with soberness.

bearing, the reference being to the Messiah. This is not the most natural meaning of the passage. An implied and secondary reference may possibly be had to Christ, as the seed of the woman (Gen. 3:15), and may thus be included in Paul's idea.

Paul would guard against the idea that women would be saved by means of child-bearing aside from faith, and therefore, using the plural, he adds, **if they continue, remain, in faith,** which they have exercised in Christ, **and charity, love, and holiness, sanctification** of heart and life, implying a process and growth, **with sobriety,** self-control and prudence. Thus will they fulfill all the duties and obligations of Christian womanhood and attain unto complete and final salvation.

PRACTICAL REMARKS.

1. The injunction to pray for all men indicates the large and comprehensive nature of Christianity (ver. 1; Rom. 10:12).

2. The soul of a king, or of any one in authority, is of no more value than that of a slave. But since the welfare of multitudes depend on such, we should specially pray for them (ver. 2).

3. When we pray for all men, it is in accordance with God's will. We may then expect answers to such petitions (ver. 3; 1 John 5:14).

4. The provisions of the gospel have reference to all and are offered to all. If any therefore are not saved the fault is in themselves (ver. 3; John 5:40).

5. Since there is one mediator between God and men, the man Christ Jesus, there is no need of, neither can there be, any other mediator. To make the Virgin Mary, saints, or angels mediators in our approach to God, is to infringe on the prerogative of Christ himself (ver. 5; John 14:6).

6. Christ, a ransom in behalf of all, is the central truth of the gospel, the grand message of the gospel dispensation (ver. 6; 2 Cor. 5:14-21).

7. Paul was an inspired apostle to the

Gentiles, a teacher in the faith and truth (ver. 7; Gal. 2:8; 2 Peter 3:15, 16).

8. Public prayer is not confined to set places, nor to officials, but limited to those of clean hands and hearts of faith and love (ver. 8; Matt. 6:5, 14, 15; 1 Peter 3:8, 9).

9. Dress in the house and worship of God should be simple, unostentatious, and comfortable, not singular, but such as to leave the impression that the heart is not fixed on it (ver. 9; 1 John 2:15, 16).

10. "The gospel inculcates universal propriety, and a character formed upon its model is one of consummate excellence, usefulness, and enjoyment" (ver. 10; 2 Peter 1:5-8).

11. Although the gospel elevates woman, and ennobles the home and family, it does not change the natural order of things, but requires that each should remain in the position that God has fixed (ver. 11-15; 1 Cor. 7:24).

12. The honor that God bestows upon wife and mother, shows that marriage should be the rule, and celibacy the exception (ver. 11-15; Heb. 13:4).

13. Woman from the weakness and sorrows incident to her sex can look away to Christ for all needed consolation, and look forward to future blessedness made the more glorious thereby (ver. 15; Luke 7:47).

CHAPTER III.

In this chapter the Apostle Paul treats of the qualifications of church officers: First of overseers or pastors (ver. 1-7); then of deacons and deaconesses (ver. 8-13). These instructions are enforced by the dignity and importance of the church (ver. 14-16).

1-7. QUALIFICATIONS OF THE BISHOP OR PASTOR OF A CHURCH. These refer to private, family, social, and church life.

1. This is a true, faithful, or, trustworthy, saying, that follows. (See note on 1:15.) Some connect this with the closing words of the preceding chapter; but most, with what follows. The latter

The qualifications of bishops, deacons, and deaconesses.

3 THIS ^sis a true saying, If a man desire the office of a ^tbishop, he desireth ²a good work. ^uA bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, ^vgiven to hospitality, ^zapt to teach; ³not given to wine, no ^zstriker, ^znot greedy of filthy lucre; but patient, not

3 FAITHFUL is the saying.

If any one longs for the office of ²bishop, he desires a good work. The bishop then must be blameless, husband of one wife, sober, discreet, orderly, hospitable, apt in teaching; not given to wine, not a striker, but forbearing, averse to strife, not a money-

s 1 : 15.

t Acts 20 : 28; Phil. 1 : 1.

u Titus 1 : 6-9.

v Rom. 12 : 13.

z 2 Tim. 2 : 24.

y Ver. 8; Lev. 10 : 9-11.

z Acts 20 : 33, 34; 2 Cor. 12 : 14; 1 Peter 5 : 2.

is more natural, and makes the best connection. If a man desire, wishes, or, longs for, a stronger word than desireth in the last clause of this verse.

The office of a bishop, a single word in the original, *to be a bishop, overseer, or, pastor.* (See note on Phil. 1 : 1; comp. Acts 20 : 17, note.)

It is now generally admitted among scholars that elder and bishop (Titus 1 : 5, 7) were the same in the early church, and are well represented by our term pastor. **He desireth a good work.** Notice it is not the office but the work, which is here made prominent. It is a good work, noble, useful, and commendable.

2. A bishop then must be, *It is necessary therefore that the bishop, or, pastor, be blameless, irreproachable, the husband of one wife.*

There has been much difference of opinion regarding the meaning and application of this last clause. The most natural meaning is, not that he *must* be a married man, but that he must have but one wife living. This does not necessarily preclude a second marriage as some hold. For death dissolves the marriage tie, so that a second marriage is allowable (Rom. 7 : 2, 3). Indeed the apostle advises the younger widows to marry (5 : 14). Some suppose that the apostle had reference to contemporaneous polygamy. But the corresponding phrase in 5 : 9, "the wife of one husband" seems to forbid such an interpretation; for while there were some men in those days who had more than one wife, we cannot think of a woman being the wife of more than one man. There is no actual case of a man having more than one wife reported in the early churches. It seems, therefore, better to regard the language as used with reference to unscriptural divorces, which

were very common both among Jews and Gentiles. Such divorced persons marrying, though sanctioned by law, would in the eye of God, and according to Scripture and Christ's teaching (Matt. 5 : 31, 32) be polygamists. Such a man would in the light of the gospel teaching have more than one wife. In the strictest sense a bishop must be husband of one living wife only. See Hovey, "Scriptural Law of Divorce," pp. 61-70.

Vigilant, better, *sober*. The word thus rendered occurs only here and in ver. 11 and Titus 2 : 2. In profane writers it is used of things free from all infusion or addition of wine. Paul uses the word in a metaphorical sense, meaning, not indulging in fleshly passion, exercising sobriety of spirit. **Sober**, *sound-minded*, exercising discretion. **Of good behaviour**, living a *well-ordered* life, referring to outward deportment. **Given to hospitality**. Important then, when Christians could not find entertainment at inns without danger of insult, or of complicity with idolatry, nor could they well resort to the houses of the heathen. **Apt to teach**, having the two-fold idea, *fitted* to teach and *skillful* in teaching. This is the only ministerial qualification enlarged upon in Titus 1 : 9, "that he may be able to exhort to healthful doctrine and to convict the gainsayers."

3. Not given to wine, literally, *not with wine*, one who makes wine his companion, and is under its influence. Some give it a secondary sense, "quarrelsome over wine," hence disorderly and abusive—the result of being addicted to wine. **No striker**, striking with his fist, *not pugnacious*. **Not greedy of filthy lucre**. The best manuscripts omit these words, which

4 a brawler, not covetous; ^aone that ruleth well his own house, ^bhaving his children in subjection with all gravity; 5 (for if a man know not how to rule his own house, how shall he take care of 6 the church of God?) not a novice, lest being lifted up with pride ^che fall into 7 the condemnation of the devil. Moreover he must have a good report ^dof them which are without; lest he fall into reproach ^eand the snare of the devil.

4 lover; presiding well over his own house, having his children in subjection with all decorum; (but if one knows not how to preside over his own house, how shall he take care of 6 the church of God?) not a novice, lest being puffed up he fall into the condemnation of the Devil. But he must also have a good testimony from those without, that he fall not into reproach and a snare of the Devil.

a Gen. 18 : 19; Ps. 101 : 2-8.

b Titus 1 : 6.

c Isa. 14 : 12-14; Jude 6.

d Acts 22 : 12; Col. 4 : 5.

e 6 : 9. 2 Tim. 2 : 26.

belong in the parallel passage in Titus 1 : 7. **But patient, forbearing,** gentle, reasonable and anxious to show forbearance. **Not a brawler, not contentious,** not apt to quarrel. **Not covetous, not avaricious,** not a money-lover, free from greed.

4. **One that ruleth well, one that presides well,** honorably and commendably **over his own house,** his family. **Having his children in subjection with all gravity, all decorum** (2 : 2, note), referring to the children rather than to parent. His presiding over his family should be so excellent that his children shall be obedient and exercising that propriety and decorum which characterizes a well-ordered household.

5. **For, rather, But,** introducing a reason from the evident incompetency of one who fails in family government. As if he had said, "You may think it strange that I insist on this. But an incompetent father will make an incompetent pastor." *But if any one knows not how to preside over his own family, how shall he take care, have charge, of the church of God?* The pastor is not only the preacher and teacher, but the one who presides over the church, directing and taking part in its government (Heb. 13 : 17; 1 Peter 5 : 2, 3). Executive ability is therefore an indispensable qualification.

6. **Not a novice,** a new convert, **lest being lifted up with pride, or, self-conceit.** This verb occurs in the New Testament only here, 6 : 4, and 2 Tim. 3 : 4. The figure is taken from smoke. Literally, *Lest being filled, or, wrapped in smoke,* and not seeing his weakness and the dangers to which he is exposed, he becomes conceited and falls into some trap of the adversary.

No argument can be drawn from this verse against the authenticity of the Epistle, for it was ten or twelve years since Paul began to preach the gospel at Ephesus. **He fall into the condemnation of the devil,** the condemnation that came upon the devil on account of pride. The fall and condemnation of angels appear to have originated in pride which led to self-will and rebellion and spiritual destruction (2 Peter 2 : 4; Jude 6). Many failures in actual experience show the importance of this advice. Comp. Prov. 16 : 18, "Pride goeth before destruction and a haughty spirit before a fall."

7. **Moreover he must have.** And in addition to all the above it is necessary that he have, **a good report, commendable, or, honorable testimony,** a good reputation, **of them . . . without the church.** They must have honorable testimony concerning their integrity of character and purity of life from the community outside the church. (Comp. 3 John 12; Acts 6 : 3; 2 Cor. 6 : 3, 4.) **Lest he fall into reproach,** cast upon him on account of suspicions and a bad reputation; perhaps, also, because of relapses into evil ways. This is the most natural meaning. Taking it as the reproach of the devil, such as is cast upon the devil, is not so natural. **And the snare of the devil,** which the devil, like a fowler, lays for him. His bad reputation may bring him into reproach, his moral power may be weakened; he may give himself up to his former sins and become as bad as his reputation.

In reviewing these qualifications of the pastor, it should be noted that moral qualities are essential and fundamental. There must be, first of all,

8 Likewise *must* ^t the deacons *be* grave, not doubletongued, ^s not given to much wine, not greedy of filthy lucre; ^h holding the mystery of the faith in a pure conscience. And ⁱ let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11 ^k Even so *must* their wives be grave, not

8 Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base gain; 9 holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, being without reproach. 11 Women in like manner must be grave,

f Acts 6 : 3-6.

g Ver. 3.

h 1 : 19; 1 Cor. 2 : 7.

i 5 : 22.

k Titus 2 : 3.

purity of private and social life, then generosity, capacity for teaching, peacefulness, freedom from greed, executive ability, experience in Christian work, and a good reputation outside the church.

8-13. QUALIFICATIONS REQUIRED OF A DEACON AND DEACONESS.

8. **Likewise must.** The construction of ver. 7 is continued in this, *In like manner* it is necessary **the deacons**. The word *deacon* means *a servant* in general, one who serves in any capacity. It is applied especially to the second class of church officers, here and in Phil. 1 : 1, on which compare note. It is generally held that the office originated in the appointment of the "seven," whose work was "to serve tables" (Acts 6 : 2, 3, note). The duties here implied were the same.

Grave, of respected character and serious deportment. **Not double tongued**, saying one thing to this, another thing to that; not contradictory in what they say. **Not given to much wine**, not wine-bibbers. Not even heathen priests were permitted to enter temples under the influence of wine; and Jewish priests were forbidden the use of wine or strong drink when entering the tabernacle (Lev. 10 : 9). **Not greedy of filthy lucre**, or, of *base, sordid gain*. Such gain morally defiles. Lest in their greed they use their office, or influence, or funds entrusted to them to further their own pecuniary interests (Titus 1 : 11; 1 Peter 5 : 2). Compare the greed of Judas (John 12 : 4-6).

9. **Holding the mystery of the faith**, of the truths and doctrines believed. *Mystery*, in its New Testament sense, is that divine truth which was once hidden, but is now revealed, and would not have been known without a revelation, here applied to the whole circle of gospel truth relating to Christ and salvation (Rom. 16 : 25, 26; 1 Cor.

2 : 7, note). So also the gospel, designed alike for Jew and Gentile, was a mystery (Eph. 3 : 3, 6; comp. on ver. 16). **In a pure conscience**, in conscientious integrity and freedom from guilt through faith in Christ. Compare "having faith and a good conscience" (1 : 19) and "a pure heart and a good conscience" (1 : 5, note). Notice the contrast to false teachers with "consciences seared with a hot iron" (4 : 2). Only thus could truth be held in purity.

10. **And let these also**, as well as the bishops or pastors (ver. 7), **first be proved**, both as to character and ability, in the church and without; not by examination, but by daily living. They are not to be new converts (ver. 6), but tried men. **Then let them use the office of a deacon**, *serve as deacons*, **being found blameless, without reproach**. Thus, unworthy persons would be kept out of the office; and the office would be honored and prove a blessing to the church and community.

11. **Even so must their wives**, better, *Women in like manner*, that is, *women* deaconesses. Some render as in the Common version, *their wives*, since the apostle returns to deacons in the next verse. But in favor of taking *women* here as deaconesses, it may be said: 1. That, *In like manner*, introduces a new class, as in ver. 8; and is thrown in here because the qualifications are very much the same as those just mentioned, as required of deacons. 2. The form of expression without the article or pronoun favors this view. It is not *the* women, nor *their* women, but simply *women*, suggestive of *female* deacons. Besides, wives were not chosen by the church. 3. The phrase "faithful in all things" at the end of this verse is also suggestive of more than private duty, and is very appropriate of an official service. 4. Deaconesses existed in some apostolic churches.

slanderers, sober, faithful in all things.
 12 Let the deacons be the husbands of one wife, ruling their children and their
 13 own houses well. For ¹they that have used the office of a deacon [or, ministered] well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

not slanderers, sober, faithful in all things.

12 Let deacons be husbands of one wife, presiding well over their children and
 13 their own houses. For they that have served well as deacons gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

† See Matt. 25 : 21, 29; Acts 6 : 8, 10.

Phebe was a deaconess in the church of Cenehrea (Rom. 16 : 1). 5. The qualifications of pastors' wives are not given. Why should those of deacons be specified? But there would be reason for speaking of qualifications of deaconesses, since they had important duties among the female members of the church. So most commentaries.

The construction continues as in ver. 7 and 8. *In like manner* it is necessary that women deacons be grave, of serious and decorous deportment, **not slanderers**, accusers, calumniators, corresponding to the "double-tongued" in the males. **Sober**, as in ver. 2, having *sobriety of mind*, implying, and perhaps including, the physical sense of not being addicted to wine. **Faithful in all things**, opposed to "greedy of base gain" in men. They are to be faithful in performing duty in every relation and position in which they have been placed. Thus far their qualifications correspond with those of deacons.

12. The apostle returns to deacons to specify one additional requirement and qualification. **Let the deacons, etc., better, Let deacons be husbands of one wife.** (See note on ver. 2.) The same requirement as for bishops or pastors. They must have but one living wife. **Ruling their children, etc., better, Presiding well over their children and their own household.** Both pastors and deacons are to be good, pure, and godly men, having some executive ability.

13. For introduces a reason for requiring the above qualifications in a deacon, and also a motive for earnest and faithful compliance with these requirements. **They that have used the office of a deacon, have served well as deacons, purchase to themselves, get to themselves, or, gain a good degree, an honorable position.**

The word rendered *degree* means a step of a threshold before a door or of a stair. Figuratively it means a step upward, an *advanced* position or *standing*. The word rendered *good* is applied to that goodness which is excellent, beautiful, useful, *commendable*, and *honorable*, as in ver. 7; James 2 : 7. This phrase has been differently interpreted to mean : 1. An advanced position in the church, as from the deacon's office to that of pastor. 2. An advanced position in religious experience and spiritual power. 3. A higher position at last in heaven. It hardly seems possible to refer this to the future life, for the clause which immediately follows, "great boldness in the faith," refers to this life. Nor does it seem necessary to limit the meaning to greater spiritual experience and power, for this would be generally attended with an external advance in the estimation of the church. Nor does it seem probable that preferment to a higher office is meant. Why did not the apostle say so plainly if that was his meaning? Besides, he would hardly present ecclesiastical preferment as a motive to fidelity. The most natural meaning seems to have reference to and growing out of the deacon's office itself, that they who served well as deacons would get to themselves a good standing, an honorable position in the exercise of their office. They would be recognized as faithful and most valuable officers in the church and as Christians of sterling worth. Connected with this would be a richer Christian experience.

And great boldness in the faith, or, *in faith*, much freedom and courage in word, in deed, in the realm of faith that rests in and upon Christ. They would attain unto great influence and usefulness in the church in the discharge of their Christian duties.

ARE THERE THREE ORDERS IN THE

CHRISTIAN MINISTRY? What saith the Scripture? The Christian church may be regarded as having been publicly and divinely recognized on the day of Pentecost, when it received the baptism of the Holy Spirit. The apostles were the only officials then connected with the church, or, rather, they were the officials of the kingdom, the *missionaries* (for this is the meaning of the word *apostles*) of Christ the Lord, the connecting link between the spiritual kingdom and the outward church, the representatives of Christ the Head, who were to complete the organization of the church. As inspired men with special endowments, as witnesses of Christ's resurrection and the organizers of the Christian church, they stand alone. As such they could have no successors. With them the apostolic office ceased (Acts 1 : 22, 26, note).

The first officers, strictly speaking, of the local church at Jerusalem (for the apostles were not officially limited to one church), were the *seven*, who are commonly termed *deacons*. They were chosen, at the suggestion and under the direction of the apostles, by the church. Their duties pertained to temporal affairs, especially the distribution of alms. They may be regarded as the beginning, or at least the germ, of the deaconship, inasmuch as the duties of deacons, as laid down by Paul to Timothy, accord with those of the seven. Preaching does not appear to have been a duty of the office. Indeed, Paul distinguishes the bishop or pastor from the deacon by requiring that the former should "be apt to teach" (1 Tim. 3 : 2), and "able with sound teaching both to exhort and to refute the gainsayers."

It appears, however, that two of the seven, Stephen and Philip, had either been preachers before or that they soon after became preachers. It must be remembered that all in those days were to some extent preachers of the word (Acts 8 : 4). The seven were men of good report and full of the Holy Spirit and of wisdom. So that some or all of them may have been preachers or exhorters in their religious assemblies. But the office to which they were chosen had nothing to do with preaching, but with "the serving of tables." Indeed, they were chosen for this very purpose, in order that the apostles might give

themselves "to the ministry of the word" (Acts 6 : 3, 4).

The persons next mentioned in the Acts, as performing public religious duties, are *prophets* (11 : 27), and a little later, "prophets and teachers" (13 : 1). It is not, however, implied that these were officers of the local church. The term "prophet," as also that of "teacher," was descriptive of their work and of spiritual gifts and endowments. Thus it is said that Judas and Silas were "themselves also prophets" (Acts 15 : 32). And Paul, in speaking of spiritual gifts, says: "God set some in the church, first apostles, secondly prophets, thirdly teachers," by which he designates the various grades of these gifts, putting "divers kinds of tongues" last (1 Cor. 12 : 28). This coupling of the prophets with the apostles indicates them as representatives of the kingdom rather than officers in the church. With the apostles they labored under the divine impulse in presenting Christ as the chief foundation and guiding the churches into all the truth (Eph. 2 : 20 ; 3 : 5). Like that of the apostles, the prophetic office would be temporary and naturally cease with written revelation. On prophet and teachers, see Acts 11 : 27, note, and 13 : 1, note; also Rom. 1 : 11 and 1 Cor. 12 : 1, notes.

We come next in the Acts (11 : 30) to the term *elders*, or, *presbyters*, evidently designating leading officers in local churches. Eight times the elders of the church at Jerusalem are mentioned, once the elders of the church at Ephesus, and once (14 : 23) the appointing of elders in every church of Lycaonia and its vicinity. So also in the Epistles the elders of local churches are mentioned four times. Once Peter calls himself a "fellow elder" (1 Peter 5 : 1), and John twice modestly styles himself "the elder," possibly with reference to his advanced age. The term is of Jewish origin, occurring frequently in the New Testament in reference to certain members of the Sanhedrin, to certain officers in cities who managed public affairs, and to certain officers of the synagogue. It is used in a Christian sense interchangeably with bishops, or *overseers*, a word of Greek origin, in Acts 20 : 17, 28 and in Titus 1 : 5, 7. Elder had reference to the dignity of the office and was more common in Jewish churches;

bishop, or overseer, had regard more to the functions and duties of the office and was used among Gentile churches. It is now generally agreed among scholars that both terms designated the same office. Their qualifications and duties were the same. As exercising an oversight and feeding the flock of God (1 Peter 5 : 2), they correspond with pastors. See further in note on Acts 11 : 30.

It appears from the passages already noted that the early churches, especially of cities, had generally a plurality of elders or bishops. This came of necessity, arising out of the circumstances of the times and the need of the churches. Having no houses of worship, the disciples were compelled to meet in private houses and at different points, which became centers of Christian work. At each important point an elder or bishop would be needed. Some one of these might be endowed with such special gifts and executive ability as to be selected as the leading pastor, like James at Jerusalem (Acts 21 : 18). Perhaps such was the position of "the angels of the seven churches" (Rev. 1 : 20). But see below; also Acts 20 : 17, note.

The next ministerial worker that meets us in the Acts is the *evangelist*. Philip, one of the seven, living at Cæsarea, in A. D. 58, is so styled (Acts 21 : 8). In A. D. 66 or 67, Paul exhorts Timothy to do the work of an evangelist (2 Tim. 4 : 5). Earlier than this the apostle, in writing to the Ephesians (4 : 11), describes the men whom Christ had given to the churches, among whom were evangelists. Christ, in giving gifts unto men, "gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers." In this fullest enumeration of the classes of ministers in the New Testament, it is noticeable that deacons are not named. We have already noticed apostles and prophets. Pastors and teachers are united, as evidently forming one class, some of whom would excel in shepherding the flock and others in instructing them. The evangelist appears to have been a preacher of the gospel, not officially connected with any church as elder or pastor. The origin of evangelists may, perhaps, be traced to the Seventy. The Twelve

were Christ's constant attendants; the Seventy were sent out as the simple heralds of Christ. Like them, evangelists were the announcers of the glad tidings, traveling missionaries, like Philip, Timothy, and Titus, often tarrying some time in a place for preaching the gospel, planting churches, and helping those already gathered. They thus prepared the way for pastors.

One other term is found, "*The angel*," or "*messenger of the church*," which has been noted above (Rev. 2 : 1). Much has been written on the meaning and application of this phrase. But whatever may be its true interpretation, it should be noticed that the letters are to the seven churches (Rev. 1 : 4, 11), and what is addressed to the angel is addressed to the church, and also intended for the individual members of the church. "He that hath an ear, let him hear what the Spirit says to the churches." The angel is identified with the church, and the church is identified or personified in the angel. It seems very natural to take the angel to be the *messenger* or representative of the local church. It is very possible that John was visited in his exile by an occasional messenger of this or that church, and that messages were sent to the church thus represented. As the Revelation abounds with Old Testament imagery, so it may be in this case. The prophet Haggai is styled the Lord's *messenger* bearing the Lord's message (1 : 13). They who preach are represented by Paul as *sent*, the messengers of the glad tidings of peace (Rom. 10 : 15), and these in Paul's enumeration would be pastors and teachers (Eph. 4 : 11). Neither in this nor in any legitimate interpretation of this phrase is there any need of supposing a distinct order of the Christian ministry higher than that of elder or pastor. Doctor Lightfoot, in his famous essay on "The Christian Ministry," admits this.

In this scriptural survey of the Christian ministry of the apostolic churches, we do not discover any orders or ranks, relatively superior or inferior. No office appears between the deacon and elder or bishop, and no office above that of elder or bishop. This accords with the fact that Paul, in addressing the church at Philippi, speaks of it as organized with bishops and deacons,

and in describing the qualifications of church officers to Timothy, he notices only the bishop and deacons. This also accords with the teaching of Jesus, "Be ye not called rabbi; for one is your Teacher, and all ye are brethren" (Matt. 23 : 8). And to the aspiring sons of Zebedee, "Ye know that the rulers of the Gentiles exercise lordship over them, and they that are great exercise authority over them. Not so shall it be among you" (Matt. 20 : 25, 26).

This view is confirmed by the custom of the post-apostolic age. Clement of Rome, A. D. 93-97, represents the church as composed of members of equal rights and privileges with two classes of officers, bishops or elders, and deacons. There is no intimation of a third class. The "Teaching of the Twelve Apostles" (A. D. 90-120) exhorts bishops and deacons, and recognizes no third class. Polycarp, who suffered martyrdom about A. D. 155, speaks of deacons and elders, using the latter term as equivalent to bishops, and does not intimate the existence of any other class of church officers. Similar also is the testimony of Justin, who was martyred about A. D. 165.

But Ignatius, who died about A. D. 115, shows a singular diversity from others of his time in mentioning three classes, bishops, presbyters or elders, and deacons. This he does in letters said to have been written on his way to Rome to be martyred. These have come down to us in three forms: (1) The longer Greek, consisting of twelve epistles, universally regarded as fabricated and grossly interpolated in the interest of the hierarchy of the fourth, fifth, or sixth century. (2) The shorter Greek, consisting of seven epistles, ably defended as genuine by Lightfoot and others, yet not without marks of having been interpolated to a considerable extent. (3) A Syriac version of three short epistles, with little of the objectionable features of the others. But these have not met with general acceptance as representing the original form. Doctor Lightfoot, accepting the shorter Greek form, regards Ignatius the first advocate of episcopacy, and through him would trace its beginning to the Apostle John. But if the germ of episcopacy is found in Ignatius, then a comparison with other Apostolic

Fathers shows a difference of views, and he is in the minority, differing not only from them, but also from the New Testament writers. He shows the high-church tendency of a locality, not a prevalent theory. The tracing of this tendency to the Apostle John is more an opinion than a legitimate inference.

But it may be questioned whether Ignatius really intimates a third order of the ministry at all in the modern sense. "There is no intimation that at this time the word 'bishop' meant anything more than overseer or pastor of a single congregation, and the chairman of the Board of Elders. Presbyters are nowhere in the Epistles exhorted to obey the bishops" (A. H. NEWMAN, "Church History," p. 227; see whole discussion, pp. 222-228). And even then the probability of interpolations casts a shadow on these shorter Greek epistles and weakens confidence in them as very reliable historical documents.

Two generations later Iræneus, who became a presbyter at Lyons, A. D. 177, shows a decided advance toward the episcopate. The church is regarded as an organic unity; its doctrines have been handed down through a succession of presbyters. He speaks of a bishop as set over the elders, not a distinct order, though a distinct office. He regards the bishop only as the first among equals.

And so these sentiments grew, and the way was prepared for Cyprian, martyred A. D. 258, to make clearly the distinction between presbyters and bishops, to declare the bishop to be the vicegerent of Christ, and to claim a priestly character for the Christian ministry, and even to advocate the primacy of Peter. A hierarchy arose, claiming to stand between God and man, offering sacrifices and pronouncing forgiveness. Thus the great truth, taught in the New Testament, was ignored, that all believers are "made priests unto God" and constitute "a royal priesthood"; and also that Christ is our great high priest, whose priestly work is performed in heaven, the holiest of all, where he ever liveth to make intercession for us.

How this came about it is not hard to discover. A plurality of elders or pastors, being common, it became a custom,

14 These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself ^m in the house of God, which is the church of the living God, the pillar and ground

15 These things I write to thee, hoping to come to thee shortly; but if I delay, that thou mayest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God, the pillar and ground

m Eph. 2 : 21, 22; Heb. 3 : 2-6; 1 Peter 2 : 5.

after a time, to choose one as presiding officer. He was the pastor and they co-pastors and fellow-workers. In no sense was he regarded as superior, but one among equals. But clerical ambition developed itself and a desire of concentrating power, and in due time the presiding elder was accorded superior position and functions, and the name bishop, which before had corresponded with elder, was applied solely to him to distinguish him from the elders. He was still a pastor of a single church. But as the gospel extended into rural districts, the pastors of country churches gave honor to the city pastor or bishop, seeking his advice and working under his directions; and he in turn exercised more and more influence, until he wielded great power, and at length was officially recognized as presiding over the churches of a district. Thus grew in process of time the diocesan bishops of the present day; then the archbishop over the bishops of a province, and the pope the supreme pontiff over all.

As it has been intimated above, priestly functions and character are entirely foreign to the New Testament idea of the Christian ministry. Doctor Lightfoot admits that no sacerdotalism is taught in the New Testament writings. In the latter part of the second century, and in the third, its beginnings are noted in Africa, Rome, and Antioch of Syria. Then Cyprian became its promoter and champion. Its origin may be partly traced to Jewish sources and the Old Testament priesthood, but more to Gentile influences. The heathen were familiar with the sacrifices, interventions and sacerdotal functions of their priests; and when converted, under a gospel vitiated with worldly influences, they brought their ideas with them into Christianity and associated them with the Christian ministry.

14-16. THE ABOVE INSTRUCTIONS ENFORCED BY THE DIGNITY AND GLORY OF THE CHURCH.

14. The apostle pauses here, and states why he had given the preceding instructions. **These things write I unto thee**, the foregoing directions, beginning with chapter two. **Hoping to come unto thee shortly**, with speed. This is to be preferred to the reading, *more quickly* than I expected, which is adopted by some editors. Circumstances indicated delay, yet he had hopes of coming soon.

15. But if I tarry long, *am slow* in coming, that thou mayest know how thou oughtest to behave thyself, or, *how one ought to conduct himself*. Both translations are admissible, supplying either *thou* or *one*. The latter seems preferable. The former limits it to Timothy, but the latter while applying to Timothy includes others who were also to observe the instructions and take part in the arrangements. Paul was really writing for the churches as well as for Timothy. The *conduct* had reference to church life, how Timothy and others should act in the affairs, arrangements, and worship of the church.

In the house of God, using the temple as a figure and type of the church. Thus Jesus Christ is "a great high priest over the house of God" (Heb. 10 : 21). Peter speaks of judgment beginning with "the house of God" (1 Peter 4 : 17). Paul elaborates this figure in Eph. 2 : 20-22, "Having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone" etc. Compare Stephen's defense (Acts 7 : 47-49, note). **Which is the church of the living God.** The church was a community of persons spiritually alive, who belonged not to lifeless idols but to the living God, who dwelt in and among them. (Comp. Eph. 1 : 22, 23, note.) The term church here refers to the church at Ephesus, or any church where Timothy and others might be called to service.

The pillar and ground of the

16 of the truth. And without controversy great is ^athe mystery of godliness: ^oGod was manifest in the flesh, ^pjustified in the Spirit, ^qseen of angels,

16 of the truth. And confessedly, great is the mystery of godliness; who was manifested in the flesh, justified in the Spirit, appeared to angels, preached

n Matt. 13 : 11.

o Isa. 9 : 6; see refs. John 1 : 1, 2, 14; Rom. 8 : 3; 1 John 1 : 2.

p Matt. 3 : 16; John 1 : 32, 33; 15 : 26; 1 John 5 : 6.

q Matt. 4 : 11; 28 : 2; Luke 2 : 9-14; Acts 1 : 10, 11.

truth. The apostle is so filled with the idea of the church and its different points of view, that he quickly changes the figure from temple to *truth*, especially as related to godliness (ver. 16). And then he introduces two additional figures. The church is a *pillar*, a support, bearing up the truth for the information and faith of men. It is also *the ground*, foundation or base of the truth. It is God's appointed institution, so embodying and manifesting the truth, that truth is grounded in it and upon it, and is upborne by and through it. It is not the author, but the receiver of truth, and its office should be to keep and publish God's truth. If then the church is the preserver and upholder of the truth, how important that all, especially the officers, conduct themselves rightly both as to practice and doctrine. Just so far as a church fails in this, it is defective as God's institution.

16. With the mention of "the truth" the apostle's mind is filled with the view of the incarnated Christ, the embodiment of truth, and he exclaims: **And without controversy, acknowledged by common consent, great is the mystery** (ver. 9), as revealed in Christ, **of godliness**, pertaining to true piety toward God, now proclaimed and made available in the gospel, and described in the following words. (Comp. 1 Cor. 2 : 7, note.)

God. Some manuscripts have *Which*, but the greatest weight of evidence is for *Who*. In this the best critical authorities now agree. The following words look like a quotation from some primitive hymn or from a summary of Christian revelation made by the apostle. They consist of six well-balanced clauses, which may be arranged either into two triplet lines or into three couplet lines. In the triplets each group begins with earth and ends with heaven. In the couplets, the first contrasts flesh and spirit; the second, angels and men; the third, earth

and heaven. Westcott and Hort, in their critical Greek Testament, thus arrange the lines:

Who was manifested in the flesh,

Was justified in the spirit,

Was revealed to angels,

Was preached among Gentiles,

Was believed on in the world,

Was taken up in glory.

Who, referring to Christ as embodied and revealed in the *mystery*.

Manifest in the flesh. "The Word became flesh and dwelt among us" (John 1 : 14; comp. Phil. 2 : 6, 7; 1 John 1 : 2). The pre-existence and divinity of Christ are presupposed. **Was justified**, shown and proved to be righteous in the **Spirit**, or, *his spirit*. His character as the Righteous One was vindicated. The Holy Spirit seems not to be meant, for *spirit* appears to be in contrast to *flesh*. As his flesh was the sphere of his manifestation, so his spirit was the sphere of his justification. (Comp. 1 Peter 3 : 18.) Though manifested in the weak and suffering flesh of our humanity, he was shown to be righteous in his highest human nature, before God, to men, and to his own conscience. In conscious sinlessness he could challenge the Jews, "Which of you convicts me of sin?" (John 8 : 46.) The centurion and others around the cross said, "Truly this was God's Son" (Matt. 27 : 54), "Indeed, this man was righteous" (Luke 23 : 47). And Peter testifies, "Who did no sin, nor was guile found in his mouth" (1 Peter 2 : 22), and to the Jews, "Ye denied the Holy and Righteous One" (Acts 3 : 14). Read our Lord's Prayer in the seventeenth chapter of John.

Seen of angels. The verb is active in sense though passive in form, *appeared*, or, *revealed* to angels. (Comp. this use of the verb in Acts 7 : 2, 30; 16 : 9, etc.) In his incarnation, in every step of his humiliation, he revealed himself as the Son of God to angels, who celebrated his birth with song (Luke 2 : 9-14), ministered to him in his temptation (Matt.

^rpreached unto the Gentiles, ^sbelieved on in the world, ^treceived up into glory.

among Gentiles, believed on in the world, taken up in glory.

^r Acts 13 : 46-48; Gal. 2 : 8; Eph. 3 : 5, 6, 8.

^s Acts 14 : 27; Col. 1 : 6.

^t Mark 16 : 19.

4 : 11) and in the agony of Gethsemane (Luke 22 : 43), rolled away the stone and announced his resurrection (Matt. 28 : 2-5), and were present at his ascension (Acts 1 : 10). More than twelve legions of angels were at his command (Matt. 26 : 53). Compare "Which things angels desired to look into" (1 Peter 1 : 12 and John 1 : 51). He who was revealed unto the highest intelligences was **preached unto, among, the Gentiles**. The wise men beheld and announced him (Matt. 2 : 2-11). He himself preached to the Samaritan woman and the Samaritans (John 4 : 26, 42). He brought salvation to the Syro-phœnician woman (Matt. 15 : 28), and to the Roman centurion (Luke 7 : 2, 10). And his last command was to "disciple all nations" and "preach the gospel to every creature." This universality of the gospel proclamation Paul regarded as one of the great mysteries of the new dispensation (Eph. 3 : 2, note).

Though rejected by the Jew, despised and crucified, and though the preaching of Christ crucified was a stumbling-block to Jews and foolishness to Gentiles, yet he was **believed on in the world**. He had faithful followers before his death, and the Twelve and the five hundred saw him and believed after his resurrection. They accepted him as the incarnate Son of God. And they were but the beginning of the innumerable multitude who were to believe on him among all nations. (Comp. John 17 : 21.) And, crowning all, he was **received, taken, up into glory**, when in his ascension, "he was taken up, and a cloud received him out of their sight" (Acts 1 : 9). Literally, *Taken up in glory*, including both ideas, of being taken up into glory and of abiding in glory, at the right hand of God (John 17 : 5; Phil. 2 : 9-11; Eph. 1 : 20-23; Rev. 5 : 6-11).

In view of all these great revelations concerning the incarnate Christ, the God-man, which are to be taught and upheld by the church, how ought one to conduct himself in arranging its affairs, doing its work, and helping to accomplish its mission? (Ver. 15.)

PRACTICAL REMARKS.

1. The work of the ministry and the office of the pastor are so important that they should be carefully guarded against those who have not the scriptural qualifications for them (ver. 1 ; 5 : 22).

2. A good moral and religious character and an aptness to teach are indispensable qualifications in a preacher of the gospel (ver. 2 ; Titus 1 : 9).

3. A pastor should also be one held in reputation generally, within and without the church, not proud and self-conceited, but a peacemaker, doing his work and exercising his office in patience and godly humility (ver. 3-6 ; Titus 1 : 7-9).

4. The pastor has the authority of the truth, is an ambassador of Christ, and holds an important position as presiding officer in the government of the church (ver. 5 ; Titus 1 : 9-11 ; Heb. 13 : 7, 17, 24).

5. It is preferable that both pastors and deacons be married men, and if married, that they should exercise good family government, bringing up their children in the nurture and admonition of the Lord (ver. 4, 12 ; Eph. 6 : 4).

6. Both pastors and deacons should be men of good executive ability (ver. 4, 5, 12, 13).

7. Both pastors and deacons should be men of some experience in the Christian life (ver. 6, 10).

8. Both pastors and deacons should be tactful, practical men, and of good repute (ver. 2, 7, 10 ; Acts 6 : 3).

9. Deacons should be men of integrity and godliness and of good business capacity (ver. 8-10 ; Acts 6 : 3).

10. Deacons should be conscientious men, holding fast to the great truths of the gospel (ver. 9, 13).

11. Deacons should be straightforward, but peaceable men, who know how to rule their temper, tongue, and ambitions in the fear of God (ver. 10, 12, 13).

12. A deaconess should be a woman of exemplary piety, discreet in word and deed, faithful and attentive to even the

Prediction of apostasy in after days.

4 NOW the Spirit ^u speaketh expressly, that in the latter times some shall depart from the faith, giving heed ^v to seducing spirits, ^x and doctrines of devils; ^y speaking lies in hypocrisy; ^z having their conscience seared with a hot

4 BUT the Spirit says expressly, that in aftertimes some will fall away from the faith, giving heed to deceiving spirits, and teachings of demons; of those who speak lies in hypocrisy, having their own conscience seared

^u John 16 : 13; 2 Peter 3 : 3; 1 John 2 : 18; Jude 13.

^x Rev. 9 : 20; 16 : 14.

^y 1 Kings 13 : 18; Matt. 7 : 15.

^v 2 Cor. 11 : 13-15; 2 Tim. 3 : 13; 2 Peter 2 : 1.

^z Eph. 4 : 19.

smallest affairs (ver. 11; Acts 9 : 36, 39, 41).

13. Good deacons are useful and very necessary to the prosperity of churches. It is therefore of first importance both to themselves and to the churches that they use their office well (ver. 13; Acts 6 : 7).

14. The directions regarding church officers were intended first for Timothy, and through him to Christians and churches wherever this Epistle might come (ver. 14; 4 : 11, 16; 6 : 20).

15. Churches are guardians of the truth, founded on Christ who is the truth, yet the supporters, the maintainers, and the heralds of the truth (ver. 15; 1 Thess. 1 : 7, 8).

16. The incarnation; the spotless life of Jesus; the interest of angels in redemption; the effect of the gospel on the heathen, breaking down every barrier and the placing of all men on a level; the power of the gospel in overcoming the unbelief of men; and the re-ascension of the Son of God to heaven, are a series of most wonderful truths of revelation, and are found in no other system of religion. They mark Christianity as divine (ver. 16; John 1 : 18; Heb. 1 : 1).

CHAPTER IV.

In contrast to the truths and revelations of the last chapter, the apostle in this turns to the predicted departures from the faith in the latter days (ver. 1-5); he exhorts Timothy to guard against these things, to avoid useless discussions and strive after godliness (ver. 6-10), and to discharge faithfully the duties of the ministry (ver. 11-16).

1-5. PREDICTIONS OF FALSE TEACHERS AND OF DEPARTURES FROM THE FAITH IN AFTERTIMES. There is a similarity here to the second chapter of Second Thessalonians.

1. Now, rather, But, notwithstanding the great mystery of godliness, **the Holy Spirit speaketh expressly, in express words, that in the latter times, in coming, or, after times, some shall depart, fall away, from the faith.** Paul in 2 Thess. 2 : 3, had foretold "a falling away," and Jesus in Matt. 24 : 11, "That many false prophets will arise, and will lead many astray." (Comp. 2 Peter 3 : 3; 1 John 2 : 18; Jude 18.) The apostasy was yet to come, but error was already beginning to arise among professed believers. How they would fall away: **By giving heed to seducing, misleading, spirits,** leading into error; deceiving, in contrast to the Holy Spirit guiding into the truth. Giving heed also to **doctrines of devils,** better, *teachings of demons*, emanating from and taught by demons. (See Matt. 4 : 24, note.) Compare the "grievous wolves," and the men "speaking perverse things," in Acts 20 : 29, 30.

2. The character of these false teachers. Speaking lies in hypocrisy, in the atmosphere, as it were, of *hypocrisy*, neither sincere nor truth-loving, *speaking falsehood*. Pretenders and deceivers. Such as are styled "false teachers" in 2 Peter 2 : 1, and "false prophets" in 1 John 4 : 1. (Comp. 1 : 6, 7; Titus 1 : 10.) **Having their own conscience seared, cauterized, or, branded, as with a hot iron.** The figure is derived from the ancient practice of branding the foreheads of criminals, so that always and everywhere they would bear the brandmarks of their crime. It is here descriptive of their inner nature, manifest to others, and to themselves also, when they contrast their present with their former days, and remember the sins they have committed against their better knowledge and conscience. This is a terrible

3 iron; ^aforbidding to marry, ^band commanding to abstain from meats, which God hath created ^cto be received ^dwith thanksgiving of them which believe
4 and know the truth. For ^eevery creature of God *is* good, and nothing to be refused, if it be received with thanks-
5 giving: for *it* is sanctified by the word of God and prayer.

3 with a hot iron; forbidding to marry, commanding to abstain from foods, which God created for those who believe and know the truth to receive
4 with thanksgiving. Because every creature of God is good, and nothing to be refused, if it is received with
5 thanksgiving: for it is sanctified through the word of God and prayer.

^a Dan. 11 : 37; see refs. 1 Cor. 7 : 28, 36, 38.

^b Rom. 14 : 17; 1 Cor. 8 : 8; Col. 2 : 20-23.

^c Gen. 1 : 29; 9 : 3; see Eccl. 5 : 18.

^d Matt. 14 : 19; Rom. 14 : 6.

^e Gen. 1 : 31; Acts 11 : 7-9; Rom. 14 : 14, 20.

^f 1 Sam. 9 : 13; Luke 4 : 4.

description of many teachers of error, whose conscience and moral nature have been so seared and branded by sin as to become quite insensible to the heinousness of their crime, and at the same time shameless of the hypocrisy of their teaching. Many interpreters would limit the expression to the idea of being ever conscious of their guilt, like branded criminals. But I see no valid reason against including their hardened and degraded moral condition and its manifest evidence to others, and especially to those of moral and spiritual discernment.

3. Marked features of their erroneous doctrines. **Forbidding to marry**, regarding celibacy more holy and meritorious than the married state. So regarded by the Essenes and the Therapeutæ, two ascetic Jewish sects, and later among the Gnostics. Such views were present among the Colossians (Col. 2 : 21, etc.). They afterward appeared in monasticism and in the Romish church. This verse shows that they mistake Paul's meaning elsewhere who suppose that he depreciated marriage. (See 1 Cor. 7 : 40, note.) **Commanding to abstain from meats**, rather, *from foods*, certain kinds at certain seasons. (Comp. Col. 2 : 16.) Later abstinence from animal food was distinctively enjoined in some of the Gnostic systems. But Christianity abolished the Jewish distinction between meats (Acts 10 : 15; Rom. 14 : 14, 20; 1 Cor. 8 : 4-6). It is interesting to notice that Paul's view of foods was the same in all periods of his ministry.

Which God hath created to be received, or, *partaken*, **with thanksgiving of them**, better, *for those who believe and know the truth*. They were created first for man in his unfallen state, and are in-

tended especially for God's children in their fallen condition, who, in faith and knowledge of the truth, can only receive them in the fullness of their blessing. God's children are the heirs of the world. So far from abstaining from foods, Christians are the ones above all others to receive them, and this is to be done, not with a spirit of depreciation, but of thankfulness.

4. Reason for the preceding statement. **For every creature, created thing, of God is good, useful, well adapted to its ends**. At creation God pronounced everything he had created good (Gen. 1 : 31), in its place and purpose. Here the reference is, of course, to the creatures of God designed for nourishment. It does not include all the manufacture, nor the perversions, of men. **And nothing to be refused, or, rejected**, as unclean. Every food is pure or clean in itself and in its use is clean, **if it be received with thanksgiving** (Rom. 14 : 6). Only with thankfulness can it be properly received and its true end attained. Otherwise it will fail of its full purpose, and even may prove a curse.

5. Explaining the preceding clause. **For it is sanctified, hallowed**, made clean, pure, and fit for godly use, **by, or, through, the word of God**. Compare John 17 : 17, "Sanctify them in the truth; thy word is truth." God's word, as it dwells in us, and as it is used by us, has a sanctifying influence. Here *God's word and prayer* are closely joined together, and has reference to the thanksgiving with which food is to be received. Notice that thanksgiving is mentioned twice above. The word of God, as the truth is in us and in the prayer. Words from the Old Testament were commonly embodied in prayers before meals. (Comp. Col. 3 : 15,

*Exhortations to ministerial faithfulness
and diligence.*

6 IF thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^bnourished up in the words of faith and of good doctrine, whereunto thou hast attained. But ⁱrefuse profane and old wives' fables, and ^kexercise thyself 8 rather unto godliness. For ^lbodily ex-

6 If thou put the brethren in mind of these things, thou wilt be a good minister of Christ Jesus, nurtured in the words of the faith and of the good teaching, which thou hast strictly followed. But the profane and old wives' fables refuse, and exercise thyself unto 8 godliness. For bodily exercise is profit-

g 2 Tim. 2 : 15.

h Col. 3 : 16 ; 2 Tim. 3 : 14-17.

i See refs. 1 : 4.

k 2 Peter 1 : 5-8.

l 1 Sam. 15 : 22 ; Col. 2 : 21-23.

16.) The word rendered *prayer* is the one rendered *intercessions* in 2 : 1, a confiding, personal petition, such as is used in asking a blessing at meals. The invocation before taking food is sanctioned by our Lord's example, and by the custom of early Christians (Mark 8 : 6 ; 14 : 22 ; Acts 27 : 35 ; 1 Cor. 10 : 30 ; Rom. 14 : 6).

Many, however, regard "the word of God" as that by which he gave man vegetable food at creation (Gen. 1 : 29) and animal food after the flood (Gen. 9 : 3).

What Paul says in this passage relates to the normal social and religious conditions of Christian life. It is in perfect harmony with occasional fasting for special ends (Matt. 6 : 16, 17 ; 9 : 15, note : Acts 13 : 3, note), and also with occasional abstinence from marriage for special personal and exceptional reasons. (See Matt. 19 : 12, note : 1 Cor. 7 : 25, 26, note, 40, note.) Paul neither forbids marriage nor commands celibacy. He rather encourages marriage (5 : 14), and regards it as a symbol of the high and holy fellowship that exists between Christ and his church (Eph. 5 : 22, 23).

6-10. TIMOTHY IS TO AVOID USELESS DISCUSSIONS AND STRIVE AFTER PRACTICAL GODLINESS.

6. How Timothy would prove himself a good minister of Jesus Christ. **If thou put the brethren in remembrance of**, or, *suggesting to the brethren, these things*, in regard to apostasies, heretical teachers, and doctrines (ver. 1-5), **thou shalt be a good minister**, a competent servant, or, *minister, of Christ Jesus*, such a minister as one ought to be. **Nourished up in and by the words of faith**, belonging to and expressed by faith, **and of good doctrine**, or, *teaching*,

whereunto thou hast attained (a single word), rather, *which thou hast faithfully followed*. By setting forth these things to the brethren and putting them on their guard against heretical teachers and teaching, Timothy would be in a continual state of nourishment and growth in the very beliefs and teachings which he had always closely followed. The *good teaching* is "the healthful teaching" of 1 : 10 and opposed to the erroneous teachings in ver. 1-3. Timothy had been religiously instructed from childhood (2 Tim. 1 : 5 ; 3 : 15), and had been under the training of Paul himself (2 Tim. 3 : 10).

7. But, in contrast to "the good teaching" which was a part of the very life and practice of Timothy, **refuse**, avoid, have nothing to do with, **the profane**, vulgar and impure, **and old wives' fables**; literally, *old-womanish*, or, *silly fictions* (see 1 : 4), the senseless stories and absurd myths of second-childhood. Heathen mythology and Jewish tradition abounded with these legends, derogatory to God and religion, degrading and silly in themselves. The tendency seems to have been to introduce these into Christian teaching, recommending asceticism in life and practice, as brought to view in ver. 3 and 1 : 4. **And**, instead of attending to these myths and speculations and practising austerity, **exercise thyself**, like an athlete, **unto godliness**. Train thyself vigorously and earnestly in personal holiness and practical piety.

8. The apostle enforces this exhortation by what has become a Christian axiom, and perhaps was even then a proverbial saying. **For bodily exercise**, or, *bodily training*—borrowing the figure from the gymnastic exercises

ercise profiteth little: ^m but godliness is profitable unto all things, ⁿ having promise of the life that now is, and of that which is to come. ^o This is a faithful saying and worthy of all acceptance. For therefore ^p we both labour and suffer reproach, because we ^r trust in the living God, ^r who is the Saviour of all men, specially of those that believe.

able for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which ⁹ is to come. Faithful is the saying, and ¹⁰ worthy of all acceptance. For to this end we labor and strive, because we have hoped in the living God, who is Saviour of all men, especially of believers.

m 6 : 6 ; Titus 3 : 8.

n Deut. 28 : 1-14 ;

Ps. 37 : 3-5 ; 84 : 11 ; Matt. 6 : 33.

o 1 : 15.

p 1 Cor. 4 : 9-13 ; Heb. 11 : 24-26.

q 6 : 17.

r John 1 : 29 ; 2 Cor. 5 : 15.

of the athlete preparing for the contest in the public games. This cannot refer to the degrading bodily mortifications of asceticism, for these were not at all profitable. It might refer to certain athletic restrictions, such as the apostle exercised, in buffeting his body and keeping it in subjection (1 Cor. 9 : 27). But it seems rather to refer to bodily exercise in general, which may include such bodily restrictions and training as may be proper for religious purposes and for temperate habits in all things. **Profiteth little**, rather, *is profitable toward*, or, *to a little extent*, or, *for a little time*, as the phrase means in James 4 : 14. Here the phrase appears to be used generally. In opposition to "all things," in the next clause, it has an idea of extent. But in a remoter opposition to "the life that now is," etc., it includes also an idea of time. *Bodily exercise is profitable for a small extent and time, reaching only to the things of this present brief life, but godliness is profitable unto, for, all things pertaining to man's being, to his body and soul, both for time and eternity.* The reason and confirmation of the preceding statement. **Having promise of the life that now is**, this present earthly life, **and of that which is to come**, the life that immediately follows this earthly existence. Religion secures to man his highest well-being, both for time and eternity. It brings him into right relations with God and prepares him to enjoy in the highest and truest sense all earthly and heavenly good. The promises to Christians extend to both lives. Thus our Saviour said : "Seek first his kingdom, and his righteousness; and all these shall be added to you" (Matt. 6 : 33); "He shall receive a hundred-fold now in this time . . . and in the

world to come eternal life" (Mark 10 : 30). And Paul : "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3 : 20-23). Thus the benefits of godliness extend to all the relations and conditions of our present and future lives.

9. This is a faithful, trustworthy, saying, the one just uttered in ver. 8, **and worthy of all acceptance**, worthy to be accepted by every one without reserve or modification. (See note on 1 : 15.)

10. For therefore, rather, *For to this end*, having in view the fact that "godliness is profitable for all things, having promise of this and the future life," and that we may realize this fact and the fulfilment of the promise in our present and future experience, **we both labour, toil, and suffer reproach**. A preferable and more expressive reading is, *we toil and agonize*, or, *struggle*, for the prize, in attaining the full realization of the promise. This pertains to the exercise unto godliness.

Because we trust, rather, *Because we have placed our hope*, and continue to place it, **upon the living God** as its foundation, instead of the lifeless images and the false gods of the Gentiles. **Who is the Saviour of all men**, in a general sense, in that he has provided a salvation sufficient for all and offered to all, and "who wishes all men to be saved and come to the knowledge of the truth" (2 : 4, note). God is also their preserver and the giver of all their blessings, temporal and spiritual (Acts 17 : 25-28 ; John 1 : 9). **Specially of those that believe**, in a special and higher sense, in that, through their

- 11 These things command and teach.
 12 *Let no man despise thy youth; but
 *be thou an example of the believers,
 in word, in conversation, in charity, in
 spirit, in faith, ^uin purity.
 13 Till I come, give attendance ^vto
 reading, to exhortation, to doctrine.

- 11 Charge and teach these things.
 12 Let no one despise thy youth; but
 become an example of the believers,
 in word, in conduct, in love, in faith,
 in purity. Until I come, give attention
 to the reading, to the exhortation, to

s 1 Cor. 16 : 10, 11.

t Titus 2 : 7; 1 Peter 5 : 3.

u 2 Tim. 2 : 22.

v Josh. 1 : 8.

faith, he becomes their Saviour from sin and its consequences. They are redeemed, given eternal life, and granted grace so that all things work together for their good, and are ultimately saved in his heavenly kingdom (John 10 : 28; Gal. 2 : 20; 3 : 12, 13; 2 Tim. 4 : 18). In general, salvation is made possible to all, but it is actually accomplished only in those who believe (1 : 15; 2 : 4; 2 Tim. 3 : 15).

11-16. EXHORTATIONS TO MINISTERIAL FAITHFULNESS AND DILIGENCE.

11. Some regard this verse as belonging to the preceding paragraph, others join it to this. It is the connecting link between the two. **These things** refer to all that is said about godliness (ver. 7-10). **Command**, or, *charge*, with the authority of truth, as a minister of Christ, backed by the Apostle Paul, that *these things* be a guide and rule of conduct. **Teach** these things, explain and apply these doctrines and precepts.

12. **Let no man despise thy youth.** It is plainly implied that Timothy was still a young man, probably less than thirty-five years of age. (See Introduction.) Added to this, he may have been very youthful in appearance. He had been Paul's assistant, but seems to have had little experience in independent work. Many infer from the exhortations that follow that he was naturally timid. He was to take heed lest his youthfulness should hinder or in any way disparage his influence and work. (Comp. 2 Tim. 2 : 22; also Acts 7 : 58, note.)

But, to insure respect and to make it impossible for any to despise you, **be thou**, rather, *become*, **an example, a pattern, a model, of the believers** in the following five respects. In this enumeration the words, **in spirit**, are omitted from the best text. Each feature is named distinctly and emphatically. **In word**, be a model in speech, not

only in public discourse, but also in private intercourse. **In conversation**, rather, *in conduct*, behavior, manner of life. **In charity**, *love*, dwelling within toward God and men, inspiring and giving color to the whole conduct of life. **In faith**, in trust and confidence in God, exhibited in spirit, word, and act. **In purity**, of life in the broadest sense, especially moral purity, holiness. In the first couplet of this list, Paul would have Timothy become a model in the outer life, in word and conduct; in the second, in the inner life, love and faith; and finally, an example in the atmosphere of moral purity, which touches and affects every relation in life. To become such would be a growth, and would require time. Doubtless Timothy had made much attainment in these already (Phil. 2 : 19-22), but there was still room for growth. In becoming such a pattern believers would forget his youthfulness, and in respect and love, would heed his words and strive to imitate his example.

13. **Till I come.** Timothy's position was not permanent at Ephesus. He was temporarily taking Paul's place, in exercising general missionary supervision. He was doing the work of an evangelist, and a little later was summoned by the apostle to Rome (2 Tim. 4 : 5, 9; see 1 Tim. 1 : 3 and 3 : 14).

Give attendance, devote thought and effort, **to the reading**. The article *the* indicates the public reading of the Scriptures in their Christian assemblies. The Old Testament was especially read (comp. Acts 17 : 2, 3, 11), and probably such portions of the New Testament as were accessible to him (Col. 4 : 16; 1 Thess. 5 : 27; 2 Peter 3 : 15, 16; Rev. 1 : 3). The reading of the Old Testament Scriptures formed an important part of the Jewish synagogue service (Acts 13 : 15). **To the exhortation**, the public address which attended and followed the Scripture reading, includ-

14 *Neglect not the gift that is in thee, which was given thee *by prophecy, *with the laying on of the hands of the 15 presbytery. Meditate upon these

14 the teaching. Neglect not the gift that is in thee, which was given thee through prophecy, with the laying on 15 of the hands of the eldership. Medi-

w 2 Tim. 1 : 6 ; 1 Peter 4 : 10, 11.

x 1 : 18.

y See refs. Acts 6 : 6.

ing both general and individual applications of the word. **To the doctrine, the teaching**, public instruction. The reading, the exhortation, and the teaching were the three parts of public services to which Timothy was to give his chief attention. Compare Col. 1 : 28, "Whom we preach, warning every man and teaching every man in all wisdom." Notice that the Scriptures formed the basis for arousing and consoling, as well as for furnishing the materials of Christian knowledge, and for instruction in the truth.

14. In the last verse Paul gives a positive injunction in regard to Timothy's exercise of his ministry ; in this, a negative. **Neglect not** to habitually use and cultivate **the gift of God's grace that is in thee**. The word rendered *gift*, is used exclusively by Paul, except once by Peter (1 Peter 4 : 10), and means generally, *a gift of divine grace*, as in salvation (Rom. 6 : 23), in times of peril (2 Cor. 1 : 11), in natural and ordinary endowments (1 Cor. 7 : 7), in extraordinary and miraculous endowments, such as speaking with tongues, working miracles, etc. (1 Cor. 12 : 10), and in the powers or endowments requisite for the ministry (2 Tim. 1 : 6). Neander defines this gracious gift "as a capacity in which the power and activity of the indwelling Spirit are revealed, be this capacity immediately imparted by the Spirit, or a mere natural capacity, sanctified and enlarged by the principle of the new life." Paul speaks of spiritual gifts in Rom. 12 : 6-8, and in 1 Cor. 12 1 f. (See note on Rom. 1 : 11.)

Which was given thee by, rather, through, prophecy. The Spirit through prophetic discourse of Paul, Silas, or some prophets of Lystra and Iconium (see note on 1 : 18), designated Timothy for the ministry, making known the gift he possessed, enlarging it and imparting all needed grace for the work. Not only did the brethren discern ministerial gifts, but the Spirit also made it known both to them and

to himself that he was called of God to the work of the ministry. **With the laying on of the hands of the presbytery, the body of elders.** The gift was imparted *with*, that is, *in connection with*, and at the time of the imposition of the hands of the elders of the church where he was, perhaps at Derbe. It appears from 2 Tim. 1 : 6, that Paul acted as one of the elders, that it was through the laying on of his hands that the Spirit came upon Timothy in increased measure, illuminating his natural gift and enlarging his powers for "reading, exhortation, and teaching," and other work devolving upon him as an evangelist. There is no mention of his receiving miraculous gifts. The exhortation to *stir up* (2 Tim. 1 : 6), *kindle up*, or, *afresh, as a fire*, this gift, implies that it was not miraculous, but ordinary and permanent. There are only two other accounts in the New Testament of persons being set apart by the laying on of hands. The first is that of the Seven (Acts 6 : 3-6), who already were men "full of the Holy Spirit and wisdom." The other was that of Paul and Barnabas to foreign mission work (Acts 13 : 1-3), who were already well furnished preachers. In neither of these cases is there any hint of anything being imparted to them. They already possessed the requisite qualifications for their work. In their designation, and in the solemn setting of them apart to their work, there was, however, the prayer and the assurance that all needed grace would be given them for the successful accomplishment of the work entrusted to them. It was a recognition of the Spirit's call and qualifications for their work, attended with the Spirit's presence, sanction, and blessing. "These outward and public ceremonies, like the ordinance of baptism, are to be viewed, not as the means, but the signs, of the inward grace. This inward grace was the direct gift of God (2 Tim. 1 : 6)" (BOISE). Further discussion on laying on of hands,

things; ^agive thyself wholly to them; ^athat thy profiting may appear to all 16 [or, in all things]. ^bTake heed unto thyself, ^cand unto the doctrine; continue in them: for in doing this thou shalt both ^dsave thyself, and ^ethem that hear thee.

tate on these things; give thyself wholly to them; that thy progress may 16 be manifest to all. Take heed to thyself, and to the teaching; continue in them; for in doing this thou wilt save both thyself, and those who hear thee.

^a Acts 6 : 4.

^a Matt. 5 : 16.

^b See refs. Acts 20 : 28; 1 Cor. 3 : 10-13.

^c 1 : 3; Titus 2 : 7.

^d Ezek. 3 : 17-21.

^e Jer. 23 : 22; Rom. 10 : 10-15; James 5 : 20.

see "Commentary on the Acts," pp. 88, 125. Also p. 252 on Timothy's previous qualification for the work, and its recognition by Paul and the brethren at Lystra and Iconium.

15. Meditate, put your mind upon, the practising of **these things**, these exhortations (ver. 12-14) concerning your life, work, and gift. **Give thyself wholly to them**, literally, *Be in them*, thy whole being, body and soul. Devote every power of body and mind without reserve in and for them. *In order that thy profiting*, rather, *thy progress*, in the Christian life and ministerial efficiency (ver. 12), **may appear, be manifest, to all**. Progress would be manifest, first of all, in his growth as a minister, and then as a result, in the work for the church.

16. Summing up this paragraph, Take heed unto thyself, corresponding with ver. 12, **and unto the doctrine, the teaching**, with ver. 13, 14. The preacher's person, character, and life are of the first importance. Unless these are exemplary all else is useless (6 : 11; 2 Tim. 2 : 22). His teaching, also, is of prime importance, since on this may depend the perfection or defection of Christian character, the salvation or the ruin of souls (2 Tim. 2 : 15, 16). **Continue in**, literally, *upon*, **them**, right living and right teaching; let them be the constant objects of thy thoughts and care; let nothing turn thee aside from holding steadfastly to them, and practising the preceding exhortations and instructions. **For in doing this**. Notice, it is not *by* doing, as a ground of merit, or the procuring cause of salvation, but *in* doing, as the means, resulting, through God's Spirit and grace, in salvation. **Thou shalt both save thyself and them that hear thee**. Faithfulness in example and in teaching would tend to his own salvation and secure the salvation of his hearers. The tense of the

verb *save* expresses continued action. *Thou wilt be saving thyself*. The benefit is really mutual. In saving thyself thou wilt be saving others, and in saving others thou wilt be saving thyself (Ezek. 33 : 8, 9. Rom. 10 : 13-15; James 5 : 20).

PRACTICAL REMARKS.

1. The departures from the simplicity of the gospel since the apostolic age, and the errors which have crept into Christian doctrine and practice, are evidences that the Scriptures are the inspired word of God (ver. 1; 2 Thess. 2 : 3; 1 John 2 : 18).

2. Superstitious practices, religious frauds and impostures, and a mind that can promulgate and practise delusions in the name of Christ without concern, are evidences of a corrupt and apostate Christianity (ver. 2; 2 Thess. 2 : 11, 12).

3. Depreciation of marriage and asceticism are opposed to the spirit of Christianity. These marks of a corrupt Christianity appeared in Gnosticism in the early Christian centuries, then in monasticism and in the papacy. The Council of Trent in its tenth article on marriage says: "Whoever shall say that the marriage state is to be preferred to a state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than to be joined in marriage, let him be accursed" (ver. 3; Isa. 58 : 5; Acts 10 : 15; Heb. 13 : 4).

4. The Christian law of liberty has annulled the Mosaic command in regard to foods (ver. 4; James 1 : 25; 1 Cor. 10 : 29; Gal. 5 : 1).

5. God's word and prayer have to do with even the smallest things of domestic life (ver. 5; 1 Cor. 10 : 31; Eph. 5 : 20; Phil. 4 : 6).

6. To point out errors of doctrine and practice, and the predictions of Scripture concerning them, and to warn the people

*Directions as to the treatment of elders,
widows, and others.*

5 ¹REBUKE not an elder, but intreat *him* as a father; *and* the younger men ² as brethren; the elder women as

5 DO not reprimand an elder, but exhort him as a father; younger men as ² brothers; elder women as mothers,

f Lev. 19 : 32.

against them, are duties of the minister of Christ (ver. 6; Rev. 18 : 4).

7. Personal growth in piety is of the first importance to the pastor, both for his own sake and for the sake of his people (ver. 7; 2 Tim. 2 : 22, 25).

8. Godliness is the most practical thing in the world, since it has to do with our whole being in all our relations in this life (ver. 8; Titus 2 : 12; James 1 : 27; 2 : 1, 8, 15).

9. Godliness is worthy of all acceptance, since it tends to our highest well-being, both here and hereafter (ver. 9; Matt. 6 : 33; Ps. 37 : 3-7, 23-25).

10. The fact that salvation becomes effective in those that believe is a motive to fight the good fight of faith and lay hold on eternal life (ver. 10; 6 : 12).

11. The preacher of the gospel is obligated to Christ to offer salvation to all, proclaiming final condemnation to them who disbelieve (ver. 1; Mark 16 : 15, 16).

12. The preacher should guard against youthful levity and indiscretions, and live a life that all can safely follow (ver. 12; Titus 2 : 7, 8).

13. The preacher should prepare himself for the public reading of the Scriptures, as well as for exhortation and teaching (ver. 13; John 5 : 39; Rom. 12 : 6, 7).

14. The natural ability, as well as the spiritual qualifications of the minister, is the gift of God (ver. 14; 2 Tim. 1 : 6, 7; Eph. 2 : 8, 9).

15. The laying on of hands, in setting apart a person to service in the church, is a symbolic act, connected with prayer, recognizing God's gift, and imploring God's sanction and blessing. The idea that some secret and unseen virtue has been transmitted through apostolic fingers, and thence, in like manner, through successive episcopal ordinations until the present time, thus making a valid ministry, has no foundation in fact or in Scripture (ver. 15).

16. He who would be a successful preacher of the gospel must make it his one purpose and work (ver. 15, 16; Acts 6 : 4).

17. A great encouragement to ministerial faithfulness is the glorious results that follow (ver. 16; Dan. 12 : 3; Mark 1 : 17; Acts 11 : 24; 14 : 1).

CHAPTER V.

The apostle, having given Timothy general directions as to the conduct and duty of the Christian minister, now passes to the treatment of different members of the church. First of all, he tells how admonitions are to be given to old and young of both sexes (ver. 1, 2); then, how to treat widows (ver. 3-16); also in regard to the treatment of elders (ver. 17-20); closing the chapter with a solemn charge, summing up his exhortations.

1, 2. HOW ADMONITIONS ARE TO BE GIVEN TO MEMBERS OF THE CHURCH.

1. Rebuke not, upbraid not, an elder, an elderly man—an elder in age, not in office, as is evident from the classes that follow, "younger men," etc. It is here presupposed that the elder has committed some offense. The word rendered *rebuke* occurs only here in the New Testament, and means to *strike*, or, *beat with words*. The Improved version well renders, *reprimand*. **But intreat, better, exhort, him as a father**, as one would an erring father. Respect for age is a common and beautiful trait among Orientals, and is commended in Scripture (1 Peter 5 : 5; Lev. 19 : 32). **The younger men as brethren**, reprove not harshly, but exhort them with brotherly love and sympathy, as you would in reclaiming your own brother. As an equal, not as superior.

2. The elder women exhort, as mothers, tenderly and devoutly as a man would lead his mother out of error. **The younger women exhort as sis-**

mothers; the younger as sisters, with all purity.

3 ^g Honour widows ^h that are widows
4 indeed. But if any widow have children or nephews, ⁱ let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. ^k Now she that is a widow indeed, and desolate, trusteth

younger as sisters, in all purity.
3 Honor as widows those who are widows indeed. But if any widow has children or grandchildren, let them learn first to show piety to their own household, and to requite their parents, for this is acceptable before God.
5 Now she that is a widow indeed, and left alone, has set her hope on God,

^g James 1 : 27.

^h Ver. 5, 16.

ⁱ See Gen. 45 : 10, 11; 1 Sam. 22 : 3, 4; Luke 2 : 51; John 19 : 26, 27.

^k Ruth 1 : 20, 21.

ters, with brotherly interest and respect. **With, or, in, all purity,** chastity in every respect, including moral purity as in 4 : 12, in thought, word, and act. "Such respect promotes purity" (BENGEL). This advice is most important to all preachers, especially young ministers. Their honor and usefulness depend much upon the careful observance of this exhortation. It appears from these two verses, that the pastor must exhort all without distinction, but in manner and spirit adapted to the circumstances of each one addressed.

3-16. DIRECTIONS REGARDING THE TREATMENT OF WIDOWS IN THE CHURCH. The primary object is to determine what widows are to be supported by the church. They are those who have no children or grandchildren to provide for them; who are sixty years of age, and therefore not likely to marry again; who have sustained an irreproachable marriage relation; and who have a good reputation for virtues at home, and for works of benevolence. Many regard the widows, especially in ver. 9 and 10, as having an official character, either of female elders or deaconesses. But of this there is no evidence. There is no intimation of any duties assigned, or performed by them. Instead of official labor or duty, the prominent thing in this passage is their support by the church. Very possibly out of this body of widows there was derived at a later date an official order in the church having specified duties of education, superintendence, and the like. But there is no positive evidence of such an order before Tertullian, early in the third century.

3. Honour, in word and act, widows that are widows indeed, actually to pious women, bereaved and

left alone in the world without support. The verb *honor* in this connection implies that respect which manifests itself in material aid. Compare Acts 28 : 10, "Who honoured us with many honours." Notice how *honor* below, ver. 17, is defined by ver. 18. Care for widows was early made prominent in the Jerusalem church (Acts 6 : 1), and was enjoined among the Mosaic laws (Exod. 22 : 22-24; Deut. 24 : 17-19).

4. But if any widow have children or nephews, rather, *descendants*, probably grandchildren, and possibly great-grandchildren, since in Oriental countries persons marry early. But none of the latter could give material help. **Let them learn first,** as their first practical duty, **to shew piety at home.** *To shew piety*, or, *godliness*, as its noun is rendered in 2 : 2; 3 : 16; 4 : 7, 8 has reference to reverence not only to God, but also to our fellow-men. Here it refers to practical filial piety, which is due to one's own household, especially to a widowed mother or grandmother. Some regard widows the subject of *let them learn*, but it is more natural and more grammatical to regard the children and grandchildren as the subject. This is the view of the majority of commentators. **And to requite,** to practise the requiting of **their parents.** It is difficult to give the full meaning of this phrase in English. The idea is that of giving returns, repeated requitals to their parents. **For that is good** (the best text omits *good*) **and acceptable before God,** *in the sight of God.* (See note on 2 : 3.) This accords with the fifth commandment.

5. Now she that is a widow indeed, as noted in ver. 3 and 4, a pious Christian widow, as the last part of this verse implies. **And desolate, left alone** in the world. Such a widow

in God, and ¹continueth in supplications and prayers night and day. ^m But she that liveth in pleasure ⁿ is dead while she liveth. ^o And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, ^p he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken ^q into the number under threescore years old, 10 having been the wife of one man, well

and continues in supplications and 6 prayers, night and day. But she that lives in pleasure is dead while she 7 lives. And these things charge, that 8 they may be blameless. But if any one provides not for his own, and especially for those of his own household, he has denied the faith, and is worse than an 9 unbeliever. Let no one be enrolled as a widow under sixty years old, the 10 wife of one husband, well reported of

^l Luke 2 : 37.

^m 1 John 2 : 15, 16.

ⁿ See Matt. 8 : 22; Rom. 6 : 21, 23; Rev. 3 : 1.

^o 1 : 3; 4 : 11.

^p 2 Tim. 3 : 5; Titus 1 : 16.

^q See Acts 6 : 1.

trusteth in God, better, has placed her hope upon God, and continueth in supplications and prayers, in petitioning divine help and in devoting herself in worship to God. (See on 2 : 1.) Night and day, both in the daytime and in the night season, thus living a life of prayer, and truly fulfilling the injunction, "pray without ceasing" (1 Thess. 5 : 17). Compare the widow Anna, "who departed not from the temple, serving with fastings and supplication night and day" (Luke 2 : 37).

6. But in contrast to the consecrated Christian woman who is a widow indeed, is the self-indulgent widow of an opposite character. **She that liveth in pleasure**, giving herself to it (compare the same verb in James 5 : 5), **is dead spiritually while she liveth** this life, and as such is not an object of charity by the church. She lives a life the very opposite of the true life, a dead life (Rev. 3 : 1), having only selfish and worldly ends.

7. These things which have been said in regard to widows (ver. 3-6), **give in charge, command**, teach, and enjoin as a rule, **in order that they**, the ones spoken of in the preceding verses, **may be blameless**. Paul lays stress on an irreproachable life, in the case of elders (3 : 2) and of Timothy himself (6 : 14). Equally necessary was such a life for widows who were receiving support from the church.

8. The apostle gives a general precept, especially applicable to those children and grandchildren, who were able to support their widowed ancestors and yet would not. **But if any one**, suggested by ver. 4, **provide not for his own relatives, and specially**

for those of his own house, his household, member of his family, **he hath denied the faith**, by doing the very opposite of what "faith that worketh by love" incites and acquires. (Comp. James 2 : 15-17 and Matt. 15 : 5, 6.)

And is worse than an infidel, rather, *than an unbeliever*. Those who are not Christians act upon the natural law of love (Matt. 5 : 46, 47). The heathen moralist commonly held that every man should care for his own family. The Christian in neglecting this duty sinned against greater light, and hence was more guilty than the heathen who simply followed his own moral instincts.

9. More special directions are given. What widows are to be honored with support by the church. **Let not a widow be taken into the number**, rather, *Let none be enrolled as a widow who is less than sixty years of age*. Some take this to mean, *enrolled for some church service, as deaconess*. But there is nothing in the context to support such a view. The apostle is speaking of aiding and supporting widows, and this seems to be the most natural reference here. (See on ver. 16.) Aid is not forbidden to other deserving widows of less age; but these were the ones who were to be enrolled in the class whom the church maintained in comfort and in honor. Why the age is put at sixty is told in ver. 11-15. **Having been**: omit, since the participle belongs to what precedes, literally, *having become, being less than sixty years of age*.

The wife of one man, literally, *having been a woman of one man*, having lived chastely and faithfully in the marriage relation. See a similar phrase

reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having dam-

for good works, if she brought up children, if she lodged strangers, if she washed saints' feet, if she relieved afflicted ones, if she diligently followed every good work.

11 But younger widows refuse; for when they become wanton against 12 Christ, they wish to marry; having

r Acts 16 : 14, 15; Heb. 13 : 2; 1 Peter 4 : 9.

s See refs. Gen. 18 : 4; 1 Sam. 25 : 41; John 13 : 5, 14, 15.

t 1 Cor. 11 : 29, 34.

in 3 : 2. The meaning is that she has been a chaste woman and a faithful wife. She must not have been a bigamist or an adulteress, or one who had indulged in the prevalent custom of divorce, but had been faithful to her marriage vow. Nothing is said against a second marriage. Indeed, that is commended to younger widows in ver. 14; and elsewhere Paul teaches that it is right, after the death of a husband (Rom. 7 : 1-3; 1 Cor. 7 : 8, 9, 39). In that day of lax morality when a woman might change her partner without a formal remarriage, and feel no scruple so long as she was faithful to her new partner, this injunction of the apostle was especially important. By all means a widow, enrolled to receive the bounty of the church, should not have been at any time the wife of more than one living husband.

10. She must have a good reputation and a good record. **Well reported of for good works**, in her married relation. What these good works were may be inferred from the following specifications: **If she have brought up children**, her own, or of others, or destitute children. If she has reared them properly and successfully, and performed the duty of a godly wife and mother. **If she have lodged strangers**, entertained them, exercised hospitality. **If she have washed the saints' feet**, exercising this most humble service of hospitality to fellow-Christians. In those hot countries where sandals were worn, this was a common necessary act of hospitality, though usually done by servants (Gen. 18 : 4, 19; Luke 7 : 44; John 13 : 14). **If she have relieved, given aid to, the afflicted**, the poor, the distressed, and the sorrowing. And summing up all, so as to include a rounded life of a Christian matron:

If she have diligently followed, or, followed upon, every good work, making every good work an object, devoting herself to it, and if not attaining the front rank, yet doing what she could. Notice that "every good work" is a stronger expression than "good works," at the beginning of this verse. She is not to be narrow and one-sided, but broad and manysided, in the aim and practice of good works. We have here a striking description of a well-rounded matronly Christian character.

11. From this point to the end of ver. 16, the apostle gives directions in regard to widows under sixty years of age. In this and the next two verses he gives reasons for not receiving them into the list of widows.

But the younger widows, *But younger widows*, in general, those under sixty years old, **refuse** to enroll them on the list for church maintenance, when they apply for widow's honors and benefits. **For**, if they should be received, **when they have begun to wax wanton** under sensual desire, **against Christ**, in spirit and conduct opposed to Christ, as they are liable to do, and some doubtless will do, **they will desire to marry**, in violation to the understanding when they were enrolled as widows. They will thus become diverted from the faithful discharge of such duties as devolved upon them, bring scandal upon themselves and their sisters, and in a very unbecoming manner leave the class of widows. "Their mind is set on husband hunting, with no limitation now of 'only in the Lord'" (HUMPHREYS). Boise renders the second clause of this verse, *For when they have become reckless (unrestrained, lascivious), against Christ*. Their sin will be in this unrestrained dominant passion, which leads them recklessly to break away from

nation, because they have cast off their
 13 first faith. ^u And withal they learn to
 be idle, wandering about from house to
 house; and not only idle, but tattlers
 also and busybodies, speaking things
 14 which they ought not. ^x I will therefore
 that the younger women marry, bear
 children, ^y guide the house, ^z give none
 occasion to the adversary to speak re-
 15 proachfully. For some are already
 16 ^a turned aside after Satan. If any man

condemnation, because they broke
 13 their first faith. And at the same time
 they also learn to be idle, going about
 from house to house; and not only
 idle, but tattlers also and busybodies,
 speaking the things which they ought
 14 not. I will therefore that younger
 widows marry, bear children, guide
 the house, give no occasion to the ad-
 15 versary to speak revilingly. For al-
 ready, some have turned aside after

^u 2 Thess. 3 : 11.

^x Ver. 11; 1 Cor. 7 : 8, 9.

^y Prov. 31 : 27-29.

^z 6 : 1; Titus 2 : 5, 8.

^a 2 Peter 2 : 20-22.

the list of widows after their enrollment;
 not in their remarriage, for this the
 apostle advises them in ver. 14. In
 being unfaithful as widows, they would
 be unfaithful to Christ.

12. Having damnation, rather,
having condemnation, from God, **be-
 cause they have cast off**, or, *broke*,
their first faith, promise or engage-
 ment, which they made when they were
 enrolled as widows. It would be un-
 derstood when any entered the list of
 widows that they would so remain, and
 live devoted and exemplary lives. In
 becoming reckless and dominated with
 a desire to get a husband, they would
 become unfaithful to any pledge, actual
 or implied, that they had taken, and
 also, in an implied sense, to Christ and
 their first faith in him. Compare "de-
 nied the faith," in ver. 8. Eternal con-
 demnation is not necessarily meant,
 but God's displeasure and consequent
 chastisement, resulting, as it might be
 hoped, in repentance and final salva-
 tion.

13. And withal, *at the same time*,
they learn to be idle, *also*, in addi-
 tion to having broken their faith or
 pledge, **wandering**, or, *going about*,
from house to house. Being freed
 from self-support they fall into the
 habit of idleness, and the evils which it
 engenders. On the other hand the ne-
 cessity of supporting themselves would
 help make them industrious, and pre-
 vent many of the evils and exposures
 of an idle life. **And not only idle**,
but, even worse, what idlers too often
 become, **tattlers also**, babbling and
 gossiping, **and busybodies**, prying
 into other people's business, meddlers,
speaking, or, *telling*, **things which**
they ought not. A striking picture,
 true in the apostle's day (ver. 15) and in

every age, of an idle, degraded life,
 showing also the snares and mischiefs
 of obligations to celibacy.

14. I will, or, *wish*, **therefore**
that the younger women, rather,
that younger widows, **marry**. Paul
 sanctions remarriage, as in harmony
 with the spirit of Christianity. In the
 present case, as both commendable
 and the best thing to do, Paul however
 would have them remarry "in the
 Lord" (1 Cor. 7 : 39), **bear children**,
guide the house, *the household*, not
 usurping authority over the husband
 (2 : 12), yet queen in the family. He
 would have her exercise the functions
 of wife and mother and serve and honor
 God in the domestic duties of married
 life. Thus she would **give none oc-
 casion to the adversary**, be he
 either a Jewish or a Gentile opposer,
to speak reproachfully. Compare
 1 Peter 3 : 9, where the word is rendered
reviling. All occasion would be taken
 away for reviling these Christian ma-
 trons, or their religion, on account of
 misconduct.

15. The reason for giving the injunc-
 tion in the preceding verse. The apos-
 tle is not theorizing, or fearful of what
 might happen, but he is speaking from
 what he has actually seen and known.
For some are already turned
aside after Satan, reference being
 to some of the younger widows, at Eph-
 esus and elsewhere, who had enrolled
 themselves for church maintenance,
 but had turned from the right way after
 Satan who was leading them from
 Christ. It is not necessarily meant
 that they had apostatized from Chris-
 tianity, but that they had fallen into
 such evil practices as gave occasion for
 reproach.

16. The duty enjoined in verses 4, 8,

or woman that believeth have widows,
^b let them relieve them, and let not the
 church be charged; that it may relieve
^c them that are widows indeed.

- 17 ^d Let the elders that ^e rule well be
 counted worthy of double honour,
 especially they who labour in the word
 18 and doctrine. For the Scripture saith,
^f Thou shalt not muzzle the ox that

16 Satan. If, any believing woman has
 widows, let her relieve them, and let
 not the church be burdened; that it
 may relieve those that are widows in-
 deed.

- 17 Let elders who preside well be
 counted worthy of double honor, espe-
 cially they who labor in word and
 18 teaching. For the Scripture says,
 Thou shalt not muzzle an ox while

^b Ver. 4, 8.

^c Ver. 3, 5.

^d See refs. Acts 11 : 30.

3 : 5; 1 Thess. 5 : 12, 13; Heb. 13 : 7, 17, 24.

^f Deut. 25 : 4.

to believing women, and made more
 general as to widowed relatives. **If
 any man or woman.** According to
 the most approved text, *If any woman,*
that believeth hath widows, de-
 pendent widowed relatives, such as
 sister, aunt, cousin, or niece. Doubt-
 less younger widows are meant, who
 for some cause have not remarried, or
 whose children on account of their ten-
 der age could not render support. **Let
 them,** rather, *Let her,* **relieve them,**
 at home, *let her aid them from her own
 resources.* She should feel her obliga-
 tion, and render assistance. It is not
 necessarily meant that she should as-
 sume the entire support of her widowed
 relatives, but that she should relieve
 them as far as possible; and this she
 might do entirely, in connection with
 her own home and family. **And let
 not the church be charged,** rather,
burdened, with them, when it has a list
 of **widows indeed,** who are not pro-
 vided for, and should use its means for
 their support. It should be noted that
 the apostle encourages individual be-
 neficence, and limits church and official
 charity. He also enforces personal ob-
 ligation to relieve and support those
 naturally dependent instead of throw-
 ing them on the charities of the church.

**17-20. DIRECTIONS IN REGARD TO
 THE TREATMENT OF ELDERS.**

17. In regard to successful pastors,
 who excel in preaching and teaching.
Let the elders that rule well, *that
 preside well,* as pastors superintending
 and caring for the spiritual interests
 and activities of the church. (See notes
 on 3 : 1, 5.) The verb *preside* indicates
 that elders or bishops were analogous
 to pastors of our day. **Be counted
 worthy of double honour,** includ-
 ing the tangible marks of honor, such as
reward, remuneration. This meaning is

evident from the reason for the injunc-
 tion given in the next verse. Com-
 pare Acts 28 : 10: "Who honoured us
 with many honours," many tokens of
 high estimation. *Double* gives inten-
 sity to the expression. Such elders are
 justly entitled to a two-fold consid-
 eration, in spirit, word, and deed. It is
 their due. **Especially they who
 labour in the word and doctrine,**
in word, preaching and teaching. The
 apostle is not speaking of two orders of
 elders, lay and clerical, as some have
 inferred from this passage. Only one
 class is here mentioned, elders who
 rule or preside well, and there is no
 intimation of any other class of elders
 elsewhere in the New Testament. The
 functions of ruling and teaching be-
 longed to all elders or bishops. It was
 required that they should be "apt in
 teaching," and that they should
 "know how to take care of the church
 of God" (3 : 2, 5). But not all devoted
 themselves to each of these kinds of
 labor. In apostolic churches, where a
 plurality of elders or pastors was com-
 mon, there would naturally arise a di-
 vision of labor, according to the apti-
 tude and training of the individual.
 One would excel in pastoral oversight,
 another in preaching, and another in
 instructing and training. In a large
 church, like that at Jerusalem, or at
 Ephesus, each would find abundant
 opportunity for the exercise of the par-
 ticular gift in which he excelled. But
 if one excelled in all these, he was to be
 held in the highest estimation, and be
 accorded two-fold honors and compen-
 sation. All were to be honored, but
 these the more largely, according to
 the greater gifts, time, and labor ex-
 pended in their work.

18. The preceding injunction en-
 forced by Scripture. **For the scrip-**

treadeth out the corn [Deut. 25 : 4, *Sept.*] And, [†]The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but ^h before two or three witnesses.

20 [†]Them that sin rebuke before all, ^k that others also may fear.

treading out the grain; and, the workman is worthy of his wages. Against an elder receive not an accusation, except on the testimony of two or three witnesses. Those who sin reprove before all, that the rest also may fear.

g Lev. 19 : 13; Luke 10 : 7.

h Deut. 17 : 6.

i Gal. 2 : 11-14; Titus 1 : 13.

k 1 : 20; Deut. 13 : 6-11; Acts 5 : 5, 11.

ture saith, **Thou shalt not muzzle the ox, a threshing ox, that treadeth out the corn, while treading out the grain,** with or without dragging the threshing machine. Quoted from the Septuagint version of Deut. 25 : 4. A negative reason. The sheaves were gathered upon the threshing floor. The oxen yoked together were driven round and round over the straw, dragging after them a rough board with an uneven irregular under surface. The beasts were allowed to help themselves freely as they worked. If the ox was not to be prohibited from taking an occasional mouthful of the straw, and grain while at work, surely the minister, toiling and preparing the harvest for the heavenly garner, should not be limited from receiving the generous support which is his due. The argument is from the less to the greater. If this is true of oxen, much more of God's workmen. See 1 Cor. 9 : 9, 10, where the thought is more minutely developed. And the word of our Lord (Luke 10 : 7, note; also Matt. 10 : 10), **The labourer is worthy of his reward, his hire, wages.** Positive reason. If this is true of earthly labor it is surely true of toil in a heavenly calling. This is regarded by many as a well-known proverb, used alike by Jesus and the apostle. If Luke wrote his Gospel, as is generally supposed, under the direction of Paul, and if Luke prepared it while the apostle was a prisoner at Caesarea, about A. D. 58-60, then Paul was familiar with this saying of Jesus, and several years later could speak of it as Scripture, having equal authority and inspiration with the Old Testament writings.

19. Having directed Timothy as to the treatment of elders who are worthy, the apostle proceeds to speak of the treatment, by way of discipline, of those who are unworthy. **Against**

an elder receive not an accusation. Let it be your habit (present tense) not to receive an accusation against an elder, **but before, except upon,** the testimony of **two or three witnesses.** Notice that this precaution is against *receiving* a charge against a minister, not in regard to *convicting* and judging him. According to the Mosaic law, a charge could be made by one person, but judicial proceedings could not be instituted except the charge were attested by two or three responsible parties, and two or three witnesses were necessary to a conviction (Deut. 17 : 6 : 19 : 15, 16). But this number is required for even receiving a charge against an elder. His office and presumed character are in his favor. His duties also peculiarly expose him to the opposition and malice of the enemies of Christ and his cause. His character, reputation, and influence should be carefully guarded against calumny, for if these are marred or brought under suspicion his usefulness is gone.

20. But manifest, open sinning must not be overlooked, but openly rebuked. **Them that sin, are sinning,** continued, repeated acts of sin. The expression is general, but the connection limits it to those elders, who are living unworthily in life or doctrine, or both. Elders form the general theme of this passage (ver. 17, 19, 22). Their sinning being more or less habitual and public, it was not necessary that a charge be brought against them. (Comp. ver. 24; Titus 3 : 10, 11.) "This verse is not in conflict with Matt. 18 : 15, as we have here the present, *those who keep on sinning, those who habitually sin*; but in Matthew, *if thy brother shall have sinned*" (BOISE). **Rebuke before all,** inasmuch as their sinning had been open, and their influence as elders was extended and public. Thus

- 21 ¹I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without ^mpreferring one before another, doing nothing by partiality.
- 22 ^aLay hands ^osuddenly on no man; ^pneither be partaker of other men's sins. ^qKeep thyself pure.

- 21 I charge thee before God, and Christ Jesus, and the elect angels, that thou guard these things without prejudging,
- 22 doing nothing with partiality. Lay hands quickly on no one, neither share in other men's sins. Keep thyself

16: 13; 2 Tim. 4: 1.

m Lev. 19: 15; 2 Cor. 5: 16; James 2: 1-4.

n See refs. Acts 6: 6.

o 3: 6, 10; see Josh. 9: 14.

p Eph. 5: 11; 2 John 10, 11; Rev. 18: 4.

q See refs. Acts 18: 6.

when Peter dissembled at Antioch, Paul "withstood him to the face," and reproved him "in the presence of all." The apostle authorizes Timothy to do, in like manner, to sinning elders. **That others also, in order that the rest also, may fear.** This would check others who were sinning occasionally or habitually. It would be a warning to other elders, and deter the members of the church from going into evil and forbidden courses. Grammatically *the rest* may refer to the other elders, or to the other members of the church. In either case the salutary influence would extend to the whole church.

21-25. A SOLEMN CHARGE, SUMMING UP HIS WARNINGS AND EXHORTATIONS. Many see in the earnestness and solemnity of these exhortations evidences of timidity on the part of Timothy. Perhaps also the aged apostle had regard to the youthfulness of Timothy and the prominence of the elders who might need rebuke.

21. A solemn adjuration to observe the precepts given. **I charge thee before God, and the Lord Jesus Christ, etc.** *I solemnly conjure thee, in the presence of God and Christ Jesus and the elect angels*, that great and glorious assembly who are witnesses of this charge and these proceedings. The reference is not to the future judgment, but to the present surrounding heavenly beholders. (Comp. Heb. 12: 1, 22-24.) The term, *elect*, or, *chosen angels*, may be applied to all of God's holy angels (Jude 14; Matt. 25: 31), but it is suggestive of these angels, as not having lost their first estate (Jude 6), who are the chosen ministers of God, and are interested in our salvation (Matt. 18: 10; 1 Cor. 4: 9; 1 Peter 1: 12). **That thou observe these things**, the injunctions just given (ver. 17-20), especially those of ver. 19, 20. **Without preferring one**

before another, rather, *without prejudging*, either favorably or unfavorably. He was to weigh each case, and decide justly, according to the evidence. Some translate, *without prejudice*, but the word does not in itself have an unfavorable meaning, and it is not demanded by the passage. The next clause is explanatory, **doing nothing by, or, with, partiality.** He must not be biased in feeling or judgment, nor show favor toward one against another. He is to decide and act righteously, without fear or favor.

22. Lay hands suddenly, quickly, involving an idea of inconsiderateness, *Lay hands hastily on no man*, referring, doubtless, to the setting apart, or ordaining, one to be a minister or elder. Some refer this to the laying on of hands at the readmission of excluded persons to the church. But there is no evidence of such a custom in apostolic days. Others, on account of its general and indefinite expression, take it to mean that Timothy is to lay hands hastily on no one, whatever the occasion might be (Matt. 19: 13-15; Acts 8: 17; 6: 6; 13: 3). It seems, however, more natural to refer it to the act accompanying ordination to the ministry. For (1) the apostle is speaking of elders in the preceding context; and (2) the clear meaning of the phrase in the other two places, where it occurs in these Epistles (4: 14; 2 Tim. 1: 6), appears to be the imposition of hands when Timothy was set apart to the ministry. (Comp. note on 4: 14.) **Neither be partaker of, or, a sharer in, other men's sins**, by over hasty action, as he would be if he thoughtlessly laid hands on the unworthy, thus bringing evil upon others and scandal to the church. (Comp. 3: 10.) Notice that Jesus chose the Twelve after a night of prayer, and after most of them had been with him at least a year (Luke 6: 12, 13). And

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and 25 some men they follow after. Likewise

23 pure. No longer drink water only, but use a little wine for thy stomach's sake, and for thy frequent infirmities.

24 The sins of some men are openly manifest, going before to judgment; and 25 some men they also follow after. In

cf Ps. 104 : 15. Prov. 31 : 6.

cf Acts 5 : 1-11.

Paul and Barnabas did not appoint elders on their first missionary tour until on their homeward journey, when there had been time to test character and select proper persons (Acts 14 : 20-23).

And Timothy himself was not set apart till some time after his conversion.

Keep thyself (emphatic) **pure**.

This exhortation is general and indefinite, but it evidently has relation to what precedes, and strengthens the thought. That is negative, *neither be a sharer*; this is positive, *Thyself keep thou pure*. Guard against temptations of thine own also. Be pure, blameless in thy inward and outward life. (Comp. 1 John 3 : 3.) So shalt thou

be an example to those in the ministry, and fitted to act as a judge and to rebuke sin. Then in condemning others thou wilt not condemn thyself.

23. But Timothy needed not only a healthy soul, but also a sound and healthy body. Sentence after sentence, beginning with ver. 19, are thrown in without connectives. But there evidently was a connection of thought in the apostle's mind. To fit him more fully for the whole round of Christian and official duty, Paul adds medical advice. **Drink no longer water only**. Timothy was a total abstainer, probably as an example to others (Rom. 14 : 21), and as a duty which he owed himself. He would check in himself and others the use of strong drink, which, then as now, was a common vice and fraught with so much ruin of soul and body. **But use a little, a small quantity of, wine for thy stomach's sake, on account of thy stomach**, which was in an unhealthy condition. **And thine often infirmities, thy frequent weaknesses, thy oft-recurring ailments**. Timothy appears to have been in delicate health, and Paul advises a little wine, not as a simple beverage, but as a medicine, perhaps at the suggestion of Luke, the beloved physician. God is the giver and preserver of life, the

healer of disease and the restorer of health; but we are to use the wisdom and the means he has given us. Matthew Henry has well said (Isa. 38 : 21): "We do not trust, but tempt God, if, when we pray to him for help, we do not second our prayers with our endeavors. We must not put physicians or physic in the place of God, but use them in subordination to God and to his providence; help thyself, and he will help thee." Paul acts, and he would have Timothy act, on the same principle as most temperance people do to-day.

24. Paul summarily states, in this verse and the next, general facts in regard to the sins and the good works of men, which show why he should exercise great care in the treatment of elders who may be under suspicion, and caution in ordaining persons to the ministry. In different cases he must use different precautions. **Some men's sins are open beforehand, openly evident**, manifest beforehand and known to all observers. **Going before to judgment, or, trial**. They are such open sins, such plain violations of God's law, that, like heralds proclaiming their character, they anticipate the decision and condemnation of justice. "We have seen already what relation these words have to the context. They refer to the discernment between good and bad candidates for the ministry, and between good and bad ministers, pointing out that in most cases such discernment is not difficult, because men's own conduct acts as a herald to their character, proclaiming it to all the world" (PLUMMER). **And some men they, their sins, follow after**, becoming manifest after the investigation and proceedings of judgment or trial. In the case of some, who appear outwardly upright and enjoy public confidence, but who are secretly corrupt and unprincipled, their sins, though concealed, *also* become manifest after investigation, or by their

also 'the good works of some are manifest beforehand; and they that are otherwise "cannot be hid.

like manner also the works that are good are openly manifest; and those that are otherwise cannot be hidden.

† Matt. 5 : 16.

u Ps. 37 : 5, 6; Matt. 6 : 3-6.

results. Hence the need of caution, both as to praise or blame. "The practical inference is that one in Timothy's position dare not rest satisfied with formal negative evidence as to the character of those upon whom *he lays on hands*; 'nothing to their discredit' is not a sufficient guarantee, unless careful and detailed inquiry has been made" (J. H. BERNARD). The same facts have even a deeper significance in reference to the final judgment. The sins of some are prophetic of their final doom, while the sins of some will only be brought to light and condemnation at the judgment seat of Christ.

25. Likewise also, the same holds true of the righteous as of the wicked. **The good works of some are manifest beforehand,** or, *there are good works that are evident, openly manifest*, to all beholders, as to their true character. **And they,** or, *such*, referring not to men but to good works, **that are otherwise** than openly manifest **cannot be hid.** Good works may be concealed, or not recognized for a time, or not at once made evident as to their character, but sooner or later they will come to the light as truly righteous. Character, whether good or bad, will in the end be known. "There is nothing covered that will not be revealed, or hid that will not be known" (Matt. 10 : 26). Hence Paul would have Timothy form no hasty judgment in regard to the character of the ministry, or of candidates for the ministry. Be not too hasty in favoring (last verse), nor in condemning (this verse).

PRACTICAL REMARKS.

1. The precepts of the gospel do not require us to transgress the proprieties of life (ver. 1; 1 Cor. 9 : 19-21; 14 : 40).

2. Ministers of the gospel, especially young ministers, should most carefully and prayerfully heed the directions of Paul, in regard to their demeanor toward older and younger men and women. In nothing else do they more need the grace of God, and the exercise of vigilance and

common sense, purity, and integrity (ver. 1, 2; Col. 4 : 17; Titus 2 : 7-9).

3. Great care should be taken in the distribution of the charities of the church. Detailed treatment of widows in general, and of the poor of the church, will be modified by the social conditions and customs in different countries and ages (ver. 3, 4, 5, 9, 10; Mark 14 : 7).

4. Kindness to parents and grandparents, and a readiness to help in their support, if need be, is the becoming duty of a Christian, and is especially pleasing to God (ver. 4; Matt. 15 : 4-9; Eph. 6 : 1, 2).

5. One of the first obligations of the Christian is to provide for the comfortable support of his own family, and those dependent on him. Unwillingness to do this is unnatural, ungodly, and disgraceful to the Christian cause (ver. 8; Rom. 12 : 17; 2 Cor. 8 : 21).

6. Voluptuous, luxurious living is unbecoming a follower of Christ, and if indulged in by a Christian must tend to spiritual decay (ver. 6, 7, 11, 12; James 5 : 1-6; Luke 9 : 58).

7. Widows and others who are supported by the church should be examples of holy living and usefulness (ver. 10).

8. Tattlers and busybodies, whether men or women, are great evils in any church or community. They should give themselves to prayer and to some useful occupation (ver. 13; 2 Thess. 3 : 11, 12).

9. Marriage is a great barrier to vice, and may be made a great blessing to the family and the church (ver. 14, 15; Heb. 13 : 4; Luke 1 : 6; Acts 18 : 26).

10. "The admission of young women into institutions where it is expected that they will never be married, thus exposing them to the manifold evils of such a condition, is directly opposed to the revealed will of God, and productive of great mischiefs to themselves and the community" (ver. 14, 15; 4 : 3).

11. Christian people should support their own poor if possible, so that the

The duties of bond-servants.

6 LET as many *servants as are under the yoke count their own masters worthy of all honour, [†]that the name of God and *his* doctrine be not blasphemed. And they that have believ-

α Eph. 6 : 5-8.

church may look after those members who are really needy (ver. 16).

12. It is worth considering whether a plurality of pastors, or a pastor with assistants, may not be best for many large churches, especially in cities (ver. 17; Acts 20 : 28).

13. A church owes to her pastor not only respect and gratitude, but a comfortable support (ver. 17, 18).

14. A good minister's character belongs not only to himself and family, it is also the property of the church. It should not be wantonly assailed, it should be properly protected and defended (ver. 19; Ps. 105 : 15).

15. Wicked ministers are subject to censure, and to the discipline of the church. The discipline is spiritual in its nature, and does not extend to fines, imprisonments, or to corporeal punishments of any kind (ver. 20; Matt. 18 : 17, 18; John 18 : 36, 37).

16. One of the ends of punishment is not one's private gratification, but the prevention of crime (ver. 20; 1 Peter 2 : 14).

17. We should so avoid sin and aim after right doing as though the eyes of the universe were upon us (ver. 21; Heb. 12 : 1).

18. The pastor should conduct the affairs of the church with strict partiality, recognizing the equal rights of all, of whatever rank, age, sex, or color (ver. 21; James 2 : 1-4).

19. Churches and councils are often largely to blame and responsible for the premature ordination of men to the ministry (ver. 22).

20. The example of Timothy and the advice of Paul accords with sound temperance principles and practice (ver. 23).

21. A day of final reckoning is necessary for a righteous adjustment of things, for the exhibition of the righteous char-

6 LET as many as are servants under the yoke account their own masters worthy of all honor, that the name of God and the teaching be not blasphemed. And they that have believ-

γ 2 Sam. 12 : 14; Titus 2 : 5, 8.

acter of God and the true characters of men (ver. 24, 25; Rom. 3 : 26; 2 Cor. 5 : 10).

CHAPTER VI.

The apostle begins this chapter by enjoining obedience upon Christian bondservants (ver. 1, 2); then utters further warnings against false teachers and against covetousness (ver. 3-10); earnestly exhorts Timothy to personal godliness and ministerial faithfulness (ver. 11-16); gives a solemn charge to the rich (ver. 17-19); and concludes with a closing exhortation and benediction (ver. 20, 21).

1, 2. OBEDIENCE TO THEIR MASTERS TO BE ENJOINED UPON CHRISTIAN BONDSERVANTS. (Comp. Eph. 6 : 5-8; Col. 3 : 22-25; and Philemon.) It should be noticed that while Paul gives attention to other social relations in his Epistles to the Ephesians and Colossians, he here only exhorts bondservants. But he makes, as nowhere else in his writings, a distinction between servants having heathen and those having Christian masters.

1. Let as many servants as, etc. *Let as many as are under the yoke, of service, as slaves, or, bondservants, in involuntary servitude, count their own masters worthy of all honour, all consideration and service, as due to them as masters.* Compare the use of the word "honour" in 5 : 17. **That the name of God and his doctrine, teaching, be not blasphemed, evil spoken of,** as subverting social relations and rendering persons unfit to discharge the duties pertaining to their social conditions. (Comp. Titus 2 : 9, 10; Rom. 2 : 24.) Paul would guard servants from thinking that they were at all released from earthly duties because of their spiritual relationships and their heavenly calling. Rather he would have them show to their masters that in becoming Christians they had become better men and women, and the

ing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, ²partakers of the benefit.

General directions and admonitions.

- 3 These things teach and exhort. If any man ^ateach otherwise, and consent ^bnot to wholesome words, *even* ^cthe words of our Lord Jesus Christ, ^dand to the doctrine which is according to

ing masters, let them not despise them because they are brethren: but serve them the more, because they who receive the benefit are believing and beloved. These things teach and exhort.

- 3 If any one teaches otherwise, and assents not to healthful words, those of our Lord Jesus Christ, and to the teaching which is according to godli-

^z Heb. 3: 1.

^a 1: 3.

^b See refs. 1: 10.

^c 1 Thess. 4: 1, 2.

^d Titus 1: 1; 2: 11-14; 2 Peter 1: 3-7.

more faithful and conscientious in the discharge of every duty.

2. And they that have believing masters, let them not despise them, as their human nature and pride might tempt them to do, **because they,** the masters, **are brethren,** and the bond and the free are all one in Christ Jesus, spiritually in the same rank, and standing on the same level (Gal. 3: 28). Their spiritual relations did not alter their earthly stations and their civil relation. **But rather do them service,** serve them the more earnestly. Being Christians they would be better masters, and so deserving of better service. **Because they,** the masters, **are faithful,** better, *believing, and beloved,* having the character of those who trust in God and are beloved of God and men, **partakers,** in return for their Christian disposition and bearing, **of the benefit,** of your service. The word rendered *partakers* means to *receive in return*, implying mutual kindness and faithfulness between Christian masters and slaves, that the service of the slaves was in a sense good offices and benefits in return for the benefit received by them from their masters. We catch not only an inner view of the reciprocal relation between masters and slaves in apostolic churches, but we also see a hint of what the apostle thought this relation, under existing circumstances, ought to be. (Comp. Philémon 14, 15.)

Paul met and recognized the social relations of society as they then existed. He did not undertake to change them, which would have been impossible, but by the inculcation of Christian equality and love he tried to better conditions, and lay down principles,

which in the end would result in the removal of the evils. The gradual establishment of woman's position in the family, the general abolishment of slavery, the increasing prevalence of religious freedom, or soul liberty, and the growing international brotherhood among the nations, are wonderful indications of the power of the gospel upon the social and civil relations of mankind. **These things teach and exhort,** referring especially to what precedes in verses 1 and 2, with perhaps a general reference to the whole section from 5: 1.

3-10. WARNING AGAINST FALSE TEACHERS AND THEIR COVETOUSNESS.

3. Paul turns again to false teachers and their perverted teachings, which he had noticed in 4: 1-5, 7. **If any man teach otherwise,** better, *teaches different*, that is, *different doctrine*, referring primarily to his directions just given in regard to slaves; but generally to his instructions embodied in the whole Epistle. **And consent not, or, assents not, to wholesome, sound, healthful, words** (see on 1: 10), opposed to the *sickly* words of false teachers (ver. 4), **even the words of our Lord Jesus Christ.** The gospel which Paul preached was "by revelation of Jesus Christ" (Gal. 1: 12), and he wrote under the Lord's direction and according to the Spirit of God (1 Cor. 7: 10, 40). The words of Jesus are life-giving; they must be health-giving (John 6: 68). This thought Paul expands. In not assenting to the healthful words of the Lord Jesus, they could not assent to **the doctrine, the teaching, which is according to godliness,** the principles of practical piety and holy living. Compare a worldly

4 godliness; he is proud, ^e knowing nothing, but doting about ^f questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 perverse disputings of ^g men of corrupt minds, and destitute of the truth, ^h supposing that gain is godliness. ⁱ From such withdraw thyself. 6 But ^k godliness with contentment is 7 great gain. For ^l we brought nothing

4 ness, he is puffed up, knowing nothing, but morbid about questions and strifes of words, from which comes envy, 5 strife, railings, evil surmisings, wranglings of men corrupted in mind, and robbed of the truth, supposing that god- 6 liness is a means of gain. But godliness with contentment is a great means 7 of gain. For we brought nothing into

^e 1:7; 1 Cor. 8:2.

^f 1:4.

^g 2 Tim. 3:8.

^h Titus 1:11; 2 Peter 2:3, 15.

ⁱ Rom. 16:17, 18.

^k 4:8; Prov. 15:16; Phil. 4:11-13; Heb. 13:5.

^l Job 1:21.

godliness in ver. 5, which was made a means of gain.

4. **He is proud**, *puffed up*, as it were with smoke, conceited, self-opinionated, inflated with misty ideas and yet positive in his assertions. The same verb occurs in 3:6, on which see note. **Knowing nothing**, *understanding nothing* of the gospel, as he ought. His ignorance is relative and comparative. "Knowing nothing of those saving truths which are all-important, and compared with which all other knowledge is as worthless chaff" (BOISE). **But doting**, rather, *diseased*, in mind, having a morbid, sickly fondness for questions and strifes of words, disputations and wordy wranglings. (See on 1:4.) **Whereof cometh envy**, in respect to those in higher positions or in more prosperous circumstances; **strife**, a natural accompaniment and result of envy; **railings**, injurious and slanderous remarks against one another; **evil surmisings**, *suspicious*, in respect to the motives and intentions of others. We have four peculiar words in this verse, *puffed up, diseased, strifes of words, surmisings*, indicating the new observations and experiences of the apostle in church life. It seems very likely that false teachers were perverting Christian freedom into social disorder, and teaching doctrines which could result only in revolution and anarchy. It is said that some rabbinical teachers held that conversion to Judaism released men from their previous relations. Similar views may have been held by some in Christian communities.

5. Envy and strife were the first results of the morbid questionings and controversies of these false teachers (last verse), resulting in **perverse disputings**, rather, *incessant disputes*,

violent contentions, **of men of corrupt minds**, corruption as to their whole inner nature, including the intellect and moral nature. **And destitute**, rather, *bereft or robbed, of the truth*, through demoniacal influence (4:1). And this fearful condition is manifested in their low and mercenary conception of godliness. **Supposing that gain is godliness**, rather, *that godliness is a means of gain*, of money-making and advancing one's worldly good. Religion with them was only a form, which they regarded as a good investment, a means of advancing and enriching themselves. Such was Simon Magus who thought to purchase the gift of God with money (Acts 8:18). Avarice and an avaricious spirit seem to have been one of the dangers to which Christians were at this time exposed (ver. 9, 10, 17-19). **From such withdraw thyself**. These words are wanting in the oldest manuscripts and version, and are omitted in the best text.

6. **But**, in a very different sense, **godliness united with contentment is** (emphatic) certainly is, **great gain**, *a great means of gain*. The meaning of *contentment* is a feeling of satisfaction with one's own lot, of having a sufficiency of means, though the slenderest. It is so explained in ver. 8. It is translated "all sufficiency," that is, sufficient in everything, in 2 Cor. 9:8. (See note.) Compare Phil. 4:11, "For I learned, in whatsoever state I am, to be content." The gain here has reference not to heavenly blessedness, but to the advantages and blessings of piety in this life. "Godliness is profitable for all things, having the promise of the life that now is" (4:8). How godliness is a great means of gain is told in the next three verses.

into *this* world, and it is certain ^m we can
8 carry nothing out. And ⁿ having food
and raiment let us be therewith con-
9 tent. But ^o they that will be rich fall
into temptation ^p and a snare, and *into*
many foolish and hurtful lusts, ^q which
drown men in destruction and perdi-
10 tion. ^r For the love of money is the

the world; neither can we carry any-
8 thing out; and having food and cover-
ing, with these we shall be content.
9 But they who desire to be rich fall into
temptation and a snare, and into many
foolish and hurtful desires, which sink
men into destruction and perdition.
10 For the love of money is a root of all

^m Luke 12 : 20, 21.

ⁿ Gen. 28 : 20; Matt. 6 : 11, 25-33; Heb. 13 : 5, 6.

^o Gen. 13 : 10-13; Num. 22 : 16-22; 31 : 8; Prov. 15 : 27; Matt. 13 : 22; 19 : 22.

^p Prov. 28 : 20.

^q Josh. 7 : 24-26; Acts 5 : 4, 5.

^r Micah 7 : 3, 4.

7. A two-fold reason for uniting contentment with godliness. The best text omits **It is certain**; and the construction becomes difficult. The best solution is to regard the verse as giving a double reason, thus: *For we brought nothing into the world; and because we are not to be able to carry anything out.* We come into the world empty-handed; why should we be discontented with what is given us? And however much we may amass in this world, we must at our departure leave all behind us. Why then be nervously anxious, laboriously toil to augment wealth, and not be contented with our lot? We shall carry out of the world no more and no less than we brought with us. Why complain? Similar are the words of Job (1 : 21), and of the psalmist (49 : 16-20). Earthly treasures are transitory and unsatisfactory. They bring to us anxieties, worries, burdens, and obligations, and with them discontentment.

8. An additional reason. **And, therefore also, having food (the plural), supplies of sustenance, and raiment (plural), articles of covering and shelter, including tent and roof-covering as well as raiment. Let us be therewith content,** rather, *with these* supplies and necessary things, trusting in God and living piously, *we shall be satisfied*, that is, *content*. This meaning of the verb is found in Luke 3 : 14 and Heb. 13 : 5. Our necessary wants are comparatively few. Having these we should be satisfied in trustful dependence upon God whom we serve. "We shall have enough in fact; why not also in feeling?" (BENGEL.)

9. **But,** in contrast to those who exercise a godly contentment, **they that will, who desire to, be rich.** Notice, Paul does not designate the rich, but those who are desiring and

are setting their hearts on obtaining riches. A person may be wealthy and yet not set his affections upon wealth, but may be using it rightly and wisely for the highest and best ends. (Comp. Luke 7 : 5; Acts 10 : 1, 2.) **Fall into temptation,** to forget God and neglect his service and to use improper and unrighteous means to enrich themselves; **and a snare,** entangled and caught in the alluring and seductive, worldly and overreaching, methods of obtaining wealth, like a bird taken in a *trap* (Prov. 7 : 23). They become prisoners and slaves to worldliness and sin, to cares, worldly customs, and artificial wants. (Comp. Matt. 13 : 22.) As a consequence they also fall **into many foolish, unreasonable, senseless, and hurtful lusts,** those *desires* which are destructive of one's manhood and in the end of the soul. And so it is added, **which drown, rather, sink, men** into the depths of **destruction and perdition.** These two words together give a solemn intensity to the utter ruin into which such men sink, pointing to the destruction and loss of a life of blessedness after death. With the above compare 3 : 7 and 2 Tim. 2 : 26. At Ephesus, where there was great wealth and abundant commerce, a desire to be rich was a great and common temptation to the members of the church; hence Paul's earnest warnings against it. Chrysostom in his day speaks of these snares and lusts leading many to destruction. The same warning is needed in our day. Compare Judas, "the son of perdition," who in his avaricious greed not only steals, but sells his Lord (John 12 : 6; 17 : 12).

10. This verse gives a reason for the thought of the preceding verse. **For the love of money, avarice,** a passion for money on its own account, for

root of all evil: which while some coveted after, they have erred from the faith, and *pierced themselves through with many sorrows.

- 11 [†]But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. [‡]Fight the good fight of faith,

evils; which some longing for wandered away from the faith, and pierced themselves through with many sorrows.

- 11 But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience, meekness 12 of spirit. Fight the good fight of the

* 2 Kings 5 : 26, 27; Matt. 27 : 5; 2 Peter 2 : 7, 8.

† 2 Cor. 6 : 17.

‡ 1 : 18; 1 Thess. 5 : 8.

getting and keeping it. The connection implies that the avarice is without contentment, a dissatisfaction with what one has, a hoarding and grasping passion for riches. Compare the Pharisees who were "lovers of money" (Luke 16 : 14, note). Covetousness is a greedy desire to have more; avarice is such a passion for money as to lead one to hold firmly what he has already and to devote himself wholly to multiplying it. **Is the root.** While it is possible to translate *the root*, it accords better grammatically and with the connection to render *a root*. There are other roots, as love of power, ambition, intemperance, etc. **Of all evil, plural, of all evils**, or as the Revised version translates, *all kinds of evil*. Notice that it is not *money*, but the *love of money*, which is a root. How large a proportion of the crimes of the world can be traced to this source.

Which while some coveted after, *Which money, some reaching out longingly after, have erred from, wandered away from, the faith*, their trust in Christ and his teachings. Money has taken the place of Christ in their hearts. **And have pierced themselves through,** as with a sword (comp. Luke 2 : 35), **with many sorrows**, with many pains, agonies. The reference is to the anxieties and troubles attending wealth-seeking, the pangs of conscience, the miseries of unsatisfied greed, and the conscious failure of attaining life's best end. Some of these sad examples had doubtless occurred at Ephesus, where Timothy now was, a city of large wealth and commerce.

11-16. TIMOTHY CHARGED TO PERSONAL GODLINESS AND MINISTERIAL FAITHFULNESS. Notice the motives based upon the Lord's example and the Lord's appearing.

11. But thou, in contrast to the "some" of the preceding verse. **O**

man of God, a dignified title as a believer (2 Tim. 3 : 17), and as a Christian minister, or one entrusted with a divine message. So prophets of old were designated (1 Sam. 9 : 6; 1 Kings 17 : 18, 24). Dedicated from childhood to God's service, and early called into the ministry, Timothy could most fittingly be styled a man of God, or, *God's man*. **Flee these things**, the love of money and the evils that follow in its train. **And follow after**, eagerly pursue after the virtues named: **righteousness**, uprightness, with special reference toward men; **godliness**, piety, with special reference toward God; **faith, love**, two primal, fundamental, and essential virtues of the Christian life; **patience**, steadfast endurance under trials; **meekness**, a strong word according to the best text, *gentleness* of spirit in bearing trials and wrongs from others. These six virtues seem to be grouped in pairs. The first pair having reference to general obedience of God's law; the second pair, to the springs of Christian character and life; and the third, to the spirit that should be exercised toward the trials, the oppositions, and the enemies that are met with in Christian living.

12. Fight the good fight of faith; this figure in allusion to the Greek games is a favorite one with Paul, especially that of running. (See 1 Cor. 9 : 24, note; Phil. 3 : 12-14.) It is difficult to give the full meaning of the figure in a translation. *Contend valiantly in the good contest of the faith in Christ*. Paul uses the same words in 2 Tim. 4 : 7: "I have fought the good fight." He exhorts Timothy to do what he himself was doing. The Christian course is called here *the good contest*; in 1 : 18: "the good warfare." *Faith* does not mean a system of doctrines, but the belief and trust in Christ, the exercise and realization of which

* lay hold on eternal life, ^γ whereunto thou art also called, and hast professed a good profession before many witnesses. ¹³ I give thee charge in the sight of God, ^α who quickeneth all things, and before Christ Jesus, ^β who before Pontius Pilate witnessed a good confession; ¹⁴ that thou keep *this* commandment without spot, unrebukeable, ^δ until the appearing of our Lord Jesus

faith, lay hold on the eternal life, to which thou wast called, and didst confess the good confession before many witnesses. I charge thee before God, who preserves alive all things, and Christ Jesus, who before Pontius Pilate testified the good confession, that thou keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; which in his own

^α Ver. 19; Phil. 3 : 12, 14; Heb. 3 : 14.

^γ See refs. 1 Thess. 2 : 12.

^ε 5 : 21.

^α John 5 : 21; Eph. 2 : 1.

^β John 18 : 36, 37.

^ε Ver. 12, 20.

^δ See refs. 1 Cor. 1 : 8.

are connected with the conflicts of the Christian life. **Lay hold**, as an actual fact, **on eternal**, *the eternal*, **life**, which may be regarded as the prize at the end of his course. In fighting the good fight let this be fully attained. **Whereunto thou art**, *unto which eternal life thou wast called* at conversion. Timothy's call and calling looked to and had reference to, not wealth or worldly gain, but to the eternal life at the end. **And hast**, rather, *and didst*, **profess the good profession** of service, faith, and obedience to Christ at baptism. When he was baptized into Christ he put on Christ (Gal. 3 : 27). This profession, or *confession*, has been thought to have occurred at his ordination, or at some peculiar trial or persecution, or on different occasions in Timothy's life. But if the calling refers to his conversion, the profession very naturally refers to the well-known confession accompanying baptism which soon followed conversion. The remembrance of God's call and his solemn confession, in his early Christian experience, should incite him to renewed zeal in the contest and in seizing the prize.

13. A solemn charge and appeal to Timothy to make the gospel his rule of life. **I give thee charge in the sight**, *in the presence*, **of God**, whose eye sees thy conduct, he, **who quickeneth**, rather, according to the best text, *who preserves*, **all things alive**, and hence is able to protect thee in the contest for eternal life, and preserve thee unto life everlasting. **And before Christ Jesus**, in his sight or presence. Comp. 5 : 21, where similar language is used. **Who before Pontius Pilate witnessed the good confession**, or, *profession*, referring to Christ's testimony before Pilate, to

his person and his redemptive work, to his spiritual kingdom and the truth (Matt. 27 : 11; John 18 : 33-37; 19 : 8-11). He also witnessed or testified by his acts or words when on trial before Pilate. The confession of Christ was similar to that which Timothy had made before many witnesses. "The public confession made by each Christian in his baptism is, for substance, the same which Christ himself made, since it involves the same testimony, to his person and work, and acknowledges him as king" (HARVEY, "The American Commentary").

14. The charge enforced in view of the appearing of the Lord. **That thou keep this**, rather, *the*, **commandment**, with which thou art entrusted as a minister of Christ Jesus (1 : 5, 18). The commandment appears to be used in a general and collective sense, embracing the precepts of the gospel as a rule of life. Compare the same use of the Greek in 2 Peter 2 : 21; 3 : 2. **Without spot, unrebukeable**, better, *blameless*. These words may be grammatically referred either to "thou" or to "commandment." But most naturally *without spot* belongs to commandment, which in itself is spotless and which Timothy is to keep unsullied. But *blameless* is unconnected with "without spot," there being no conjunction uniting them; it is also descriptive of persons rather than of things, and is applied to persons in the two other places where the Greek word occurs in the New Testament (3 : 2; 5 : 7). It seems better therefore to refer it to Timothy, who is so to keep the commandment as to be without reproach. **Until the appearing**, the return, the second coming, **of our Lord Jesus Christ**. The word (*Epiphaneia*) *appearing*, the visible manifesta-

15 Christ: which ^e in his times he shall show, ^{who is} the blessed and only Potentate, ^{the} King of kings, and Lord of lords; ^h who only hath immortality, ⁱ dwelling in the light which no man can approach unto; ^k whom no man hath seen, nor can see: ^l to whom be honour and power everlasting. Amen.

times he will show, who is the blissful and only Potentate, the King of kings, and Lord of lords; who only has immortality, dwelling in light unapproachable; whom no man has seen, or can see; to whom be honor and might everlasting. Amen.

e Acts 1: 7.

f 1: 11, 17.

g Rev. 17: 14; 19: 16.

h 1: 17; Exod. 3: 14.

i Hab. 3: 4; 1 John 1: 5.

k See refs. John 1: 18.

l Eph. 3: 21; Jude 25; Rev. 1: 6; 4: 11.

tion, occurs elsewhere in the New Testament only in 2 Thess. 2: 8; 2 Tim. 1: 10; 4: 1, 8; Titus 2: 13. Another word applied to our Lord's return (*parousia*) makes prominent the idea of his *presence* and *coming* (1 Thess. 3: 13). Notice that in Paul's earliest and latest Epistles our Lord's second advent comes into prominence. Paul no longer expects it in his day; but perhaps it might come in Timothy's day. But all was uncertain, as the next verse shows. Yet it kept within the vision of his faith. "The very greatness of the event made it seem near, like some vast mountain, which, as it lifts its lofty summit above the horizon, though actually distant, yet from its magnitude seems within a day's journey" (HARVEY).

15. Which appearing, or manifestation, **in his own times**—the times which the Father has appointed by his own authority (Acts 1: 7), and said to be known only to him (Mark 13: 32). But the Father's time is Christ's own time. The Father and the Son both have part in the glorious manifestation of his second coming. The plural, *times*, is suggestive of successive manifestations and fulfillments in the kingdom of God of the predicted appearing. It is possible, therefore, to include in these *times* our Lord's coming to Christians individually, to take them to mansions prepared for them (John 14: 3). Which appearing **he shall show**, *bring to pass*, spoken of God as the author of Christ's visible return (Acts 3: 20). **Who is the blessed**, or, *he who is the happy*, or, *blissful*, **and only Potentate**, absolute and sovereign Ruler. (See on 1: 11, 17.) This and the following clauses are in apposition, and indicate and emphasize the subject of the preceding verb, *will show*. He is the one who will show, bring his appearing to pass. **The King of kings and**

Lord of lords, the Sovereign over all authorities and powers. This title here given to God the Father is given also to Christ as the Lamb (Rev. 17: 14; comp. Ps. 2: 2-12).

16. Who only hath immortality, having absolute exemption from death; essentially immortal, having "life in himself" (John 5: 26). He gives immortality to others, but his is original, underived, and absolute, **dwelling in the light which no man can approach unto**, more briefly and more expressive, *dwelling in light unapproachable*, in an atmosphere, as it were, of majestic, glorious light, not to be approached by men (Exod. 33: 20). God is light (1 John 1: 5), and covers himself with light as with a garment (Ps. 104: 2). **Whom no man, literally, no one of men, no mortal eye, hath seen, nor can see** (John 1: 18). He is "the invisible God" (1: 17; Col. 1: 15) in his essential being to mortal eye, to material vision. He is to be seen by saints and angels only by spiritual, holy vision (Heb. 12: 22). "We shall be like him, because we shall see him as he is" (1 John 3: 2). It is implied that God is incomprehensible in his nature. We may see him by faith (Heb. 11: 27). **To whom be honour and power everlasting**, which are his due and to whom above all others they properly belong. **Amen**, even so let it be. Some regard ver. 15 and 16 a fragment, as in 3: 16, of an ancient hymn, or an early rhythmical doxology.

17-19. A SOLEMN CHARGE TO THE RICH. This is very much like a postscript. The apostle could have closed his Epistle here. He had given directions in regard to the religious duties of men and women, officers of the church, family relations, and charities. But one thing remains, the use of wealth, concerning which he adds a word of practical guidance.

17 Charge them that are rich in this world, that they be not highminded, ^m nor trust in ⁿ uncertain riches, but in ^o the living God, ^p who giveth us richly
18 all things to enjoy; that they do good, that ^q they be rich in good works, ^r ready to distribute, willing to commu-
19 nicate; ^s laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

17 Charge those who are rich in this age not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; to do good, to be rich in good works, to be free in imparting, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life indeed.

m See refs. Mark 10 : 23-27.

n Prov. 23 : 5.

o 4 : 10; Jer. 17 : 7; 1 Thess. 1 : 9.

p 4 : 3, 4; Acts 14 : 17.

q Gal. 6 : 10; Heb. 13 : 16.

r Rom. 12 : 13.

s See refs. Matt. 6 : 19-21; Gal. 6 : 8, 9.

17. Charge them that are rich in this world, or, *the present age*, in contrast to the world or age to come. It appears that there were persons of wealth in the Christian community at Ephesus. This accords with the narrative of the great work there, recorded in Acts 19 : 10, 19, 20, 26, 27. There are great dangers and great possibilities for good in large possessions. **That they be not highminded,** haughty in feeling, lofty in bearing, because of their wealth. (Comp. Rom. 12 : 16; Ps. 131 : 1.) A peculiar danger to the rich. **Nor trust in uncertain riches,** more accurately, *nor place their hope upon the uncertainty of riches*, making prominent and emphatic that quality in riches which is very conspicuous, *uncertainty*, and making that a ground of hope! (See Prov. 23 : 5.) **But in the living God,** rather, *but upon God*, a sure, certain, and enduring foundation. The word **living**, not found in the best manuscripts, is probably interpolated from 4 : 10. He it is **who giveth us richly all things** that we have, **to enjoy**, *for enjoyment*. God gives abundantly his blessings, not to stimulate pride, or hoarding, nor for resting our hopes upon them, but for enjoyment in their proper use (next two verses).

18. Paul charges the rich negatively in the preceding verse, in this positively. **That they do good,** etc. Charge the rich to *do good and to be rich in good works*. Thus they will follow the example of our Lord, "who went about doing good" (Acts 10 : 38), make themselves and their means useful to others, and get to themselves the highest possible enjoyment from their earthly possessions (Luke 16 : 9-12). Paul would have them not only doing good

in kind acts, but also rich in good doing, noble deeds, an abundant fruitage. **Ready to distribute,** to be liberal, generous, *free in imparting*; **willing to communicate,** *disposed to make others sharers in their possessions*, opposed to the use of wealth for selfish ends. They should be ready to impart with a generous hand and with a sympathetic heart (Matt. 5 : 16; 1 Peter 2 : 12).

19. Laying up in store a treasure of benevolent deeds for themselves, as **a good foundation**, or, *ground* of reward and hope, **against, or, for, the time to come**, the heavenly future. They would be laying up treasures for "an inheritance imperishable, and undefiled, and unfading, kept in heaven for you" (1 Peter 1 : 4). The rich, in using their wealth for God, in doing good, are performing the very plainest and first acts in the Christian life (Matt. 6 : 20; Luke 12 : 33). They are making to themselves friends by means of the mammon of unrighteousness, who will welcome them into everlasting habitations (Luke 16 : 9, note). **That they may lay hold on,** actually securing for themselves, **eternal life**, rather, according to the best text, *the life indeed*, the real, true heavenly life, as opposed to a selfish, worldly life, which ends in death. (Comp. Luke 12 : 15, 21, note.) Love is an essential principle in the true spiritual life, which manifests itself in deeds of love. This life pertains to both the present and the future world, but only in the latter will it be secured in its fullness. Its beginnings are here but its perfection is there. It is indeed a gift of grace, and lives by faith in the Son of God, but it is a grace of abounding love, begetting love and a faith

Concluding address to Timothy.

20 O Timothy, "keep that which is committed to thy trust," avoiding profane and vain babblings, * and oppositions
21 of science, falsely so called: which some professing † have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

20 O Timothy, guard that which is committed to thee, turning away from the profane babblings, and oppositions of that which is falsely called knowledge;
21 which some professing erred concerning the faith. Grace be with thee.

† 2 Tim. 1 : 13, 14.

* See refs. 1 : 4, 6.

‡ Col. 2 : 8.

‡ 1 : 6; 2 Tim. 2 : 18.

that lives and works in love. So that by deeds of mercy and in doing good they are manifesting the life that is in them, forming character and laying hold on the true life in its successive stages of growth and development. (Comp. Mark 10 : 21-24, note.)

20, 21. CONCLUDING WORDS TO TIMOTHY, AND BENEDICTION. These verses contain the sum and substance of the whole Epistle. Compare a similar summary exhortation in 2 Cor. 13 : 11.

20. O Timothy, earnestly and solemnly addressed as a minister of the gospel, *keep a watchful guard over that which is committed to thy trust, over the deposit, of healthful teaching and doctrine which is committed to thee* (1 : 10; 3 : 15, 16; 4 : 13-16; 6 : 2, 3). Paul would have him guard the truth against error. The word rendered **keep**, is strong and comprehensive, combining the ideas of watching, guarding, and preserving. **Avoiding, turning thyself away from, profane and vain babblings,** rather, *the profane babblings*, unhallowed, impure, empty talk, and **oppositions of science, of the knowledge, falsely so called.** (Comp. 1 : 4, 7; 6 : 4, 5.) The adjective *profane*, belongs to both "babblings" and "oppositions." These windy speculations and disputings of error, with many artfully drawn distinctions, falsely named knowledge, were profane and worthless in contrast to the purity, the truthfulness, and solid foundation of gospel knowledge (1 Cor. 12 : 8). This pretended knowledge may be regarded as the germ and beginning of Gnosticism mingled perhaps with Jewish traditions and errors, "philosophy and vain deceit, according to the tradition of men, according to

the rudiments of the world, and not according to Christ." (See note on Col. 2 : 8.)

21. Which, knowledge falsely so called, some, persons, professing have erred concerning the faith. Heretics or false teachers appear to be meant, who professing to have this knowledge and to be skilled in it, erred, *missed*, as it respects the Christian faith, and *deviated*, from allegiance to Christ. Compare 2 Tim. 2 : 18, "Who erred concerning the truth," also 1 Tim. 6 : 10, "They have erred from the faith." Such disastrous results were a warning to Timothy against false teaching. **Grace be with thee.** (See on Col. 4 : 18.) Some ancient manuscripts have the plural *you*, as in 2 Tim. 4 : 22; Titus 3 : 15, including the Ephesian church and fellow-Christian workers. But this Epistle is more personal than either the second Epistle or that to Titus. It has no salutations to others. **Amen** is omitted from the best text. The subscription is of no authority. The fact that the Roman province of Phrygia Pacatiana was not created till after the fourth century indicates the late date of the subscription.

PRACTICAL REMARKS.

1. Christianity takes men as it finds them, and requires that they should show such respect and honor to one another as becomes their rank or station (ver. 1, 2; Eph. 6 : 5-8; Rom. 13 : 1, 6, 7).

2. Our teaching and conduct in sociological matters should accord with the instructions of the Lord Jesus, and be promotive of practical piety (ver. 3; Matt. 7 : 6, 12, 24).

3. Godliness tends to elevate men and to promote prosperity, but it does not sanction money-making as an end, how-

ever honestly pursued (ver. 4, 5; Luke 12 : 16-21).

4. Godliness with contentment is true riches, inasmuch as it affords to man that peace and happiness which is often expected from wealth, but which wealth can never give (ver. 6).

5. We cannot indeed take our earthly possessions into another world, but we can take all that really makes up ourselves—character and a grown, matured Christian manhood (ver. 7, 8).

6. The getting of wealth as a ruling passion exposes a man to ruin both here and hereafter (ver. 9).

7. The love of money tends to a double loss—of faith and of happiness (ver. 10).

8. Exemplary piety and a supreme love of money are incompatible. We cannot serve God and mammon (ver. 11).

9. The fight of faith includes a warfare against the allurements of wealth and the love of money (ver. 12).

10. A view of Christ at the bar of Pilate is fitted to make one faithful in the Christian calling (ver. 13, 14).

11. God is the source of all immortality. Man's is revealed in the Scriptures (ver. 16).

12. What more uncertain than riches! What folly then to trust in them (ver. 17).

13. View riches as the gift of God, and men as stewards. A great blessing if rightly improved (ver. 18, 19; 2 Cor. 9 : 6-11).

14. Good works are not a ground of justification, but of rewards (ver. 18, 19).

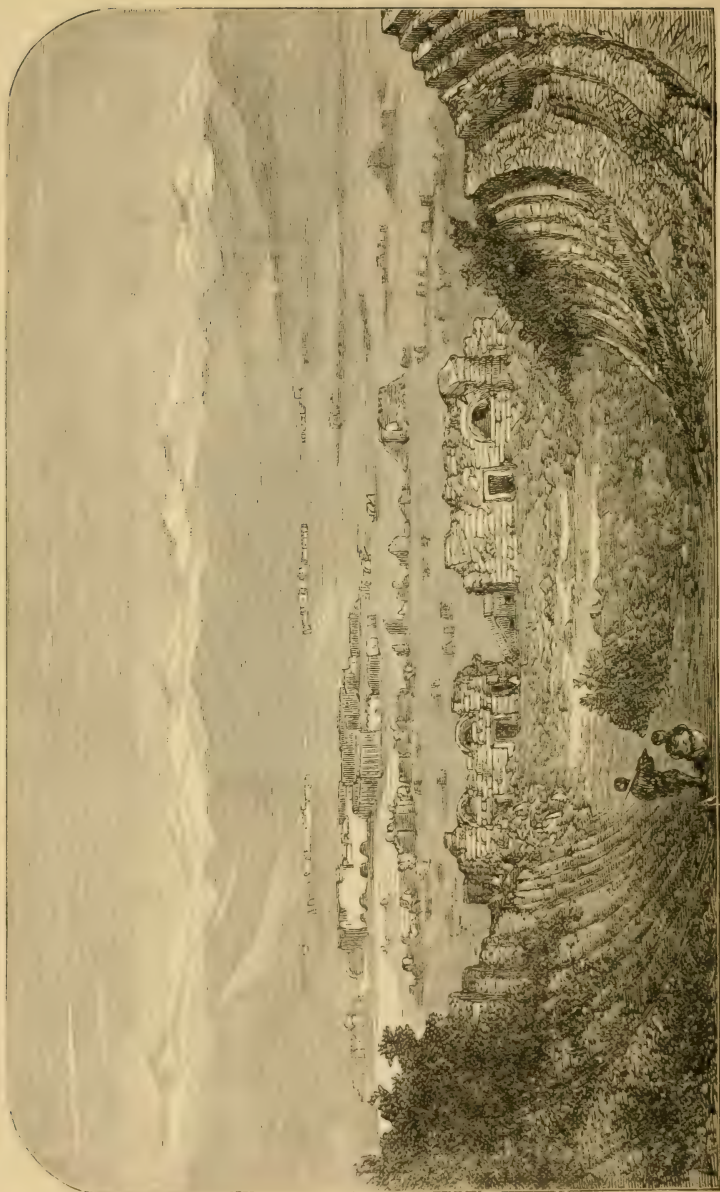
15. True science and religion are in harmony. When they seem antagonistic there is a science falsely so called, or a wrong interpretation of revelation. Both are to be avoided (ver. 20).

16. Men who put science first and pride themselves in knowledge, are in great danger of missing the exercise, substance, and end of faith (ver. 21).

A NEW TESTAMENT CHURCH.

Paul's conception of a church was not that of a mere organization, but an organization embodying and manifesting the spirit of Christ and the truths of the gospel (3 : 15; 1 Cor. 3 : 16; Eph. 1 : 22, 23). With this agrees the description of the church at Jerusalem as given in Acts 2 : 41-47. It was composed of baptized believers who attended upon the teaching of the apostles and the worship of the church. A spirit of brotherly

love, union, and benevolence prevailed. Both public and private religion entered into their daily lives, characterized by prayer and praise, contentment and thanksgiving. Their number was increased daily of those who were being saved. It was a living body, one of life and growth. Both the organization and the Spirit are necessary to constitute a church after the pattern given in the New Testament.



RUINS OF THEATRE AT EPHESUS.

THE SECOND EPISTLE TO TIMOTHY

Affectionate remembrances of Timothy.

1 PAUL, ^aan apostle of Jesus Christ by the will of God, according to ^bthe promise of life which is in Christ Jesus,
2 ^cto Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
3 I thank God, ^dwhom I serve from my

1 PAUL, an apostle of Jesus Christ, through the will of God, according to the promise of life which is in Christ Jesus, to Timothy, a beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my

a Rom. 1 : 1 ; 2 Cor. 1 : 1.

b Titus 1 : 2 ; Heb. 9 : 15.

c 1 Tim. 1 : 2.

d Acts 22 : 3 ; 23 : 1 ; Rom. 1 : 9 ; Gal. 1 : 14.

CHAPTER I.

TITLE. The oldest manuscripts give the shortest title, *To Timothy, Second*. It is more fully indicated in the first verse of the Epistle.

After his address and salutation (ver. 1, 2), the apostle thanks God for his remembrance of Timothy, and expresses his longing desire to see him (ver. 3-7), exhorts him to be faithful to his trust under trials and sufferings (ver. 8-14) ; and reminding him of the unfaithfulness of some of his friends in the hour of trial, he speaks of one noble exception in Onesiphorus (ver. 15-18).

1, 2. ADDRESS AND SALUTATION.

1. Compare note on 1 Tim. 1 : 1. Instead of **Jesus Christ**, the best text reads, *Christ Jesus*, a frequent order of the words in Paul's later Epistles. **By**, or, *through*, **the will of God**, as in 1 Cor. 1 : 1 ; 2 Cor. 1 : 1 ; Eph. 1 : 1 ; Col. 1 : 1. In 1 Tim. 1 : 1, Paul says, "According to the commandment of God." To the Galatians (1 : 15, 16) he makes a fuller statement of God's pleasure in setting him apart as an apostle to the Gentiles. He was made an apostle not by his own will, nor by any man's will, but solely by God's will and purpose. **According to the promise of life**, the eternal life which the gospel proclaims and Christ gives. Paul's apostleship was in conformity with and in view of the fulfill-

ment of the promise of eternal life **which is in Christ Jesus**, as its source (John 11 : 26, 27 : 17 : 2). Had there been no promise and no eternal life offered, there would have been no need of his apostleship. Everything in the gospel is in conformity to that promise.

2. To Timothy, my dearly beloved son, a very tender address, more exactly, *To Timothy, beloved child*. In the First Epistle Paul calls him "my true child in the faith." His affection grows stronger as age advances, trials and sufferings increase, and the time of earthly separation draws near. The expression accords with the very personal and affectionate tone of the Epistle. **Grace, mercy, and peace**, etc.; the same as in 1 Tim. 1 : 2, which see.

3-7. PAUL'S CONSTANT REMEMBRANCE OF TIMOTHY AND HIS LONGING DESIRE TO SEE HIM. A beautiful reminiscence, revealing his close personal relations to Timothy and his family.

3. I thank God. (Comp. 1 Tim. 1 : 12.) All of Paul's Epistles have opening thanksgivings to God except the two other pastoral Epistles and Galatians. Compare with this whole passage Rom. 1 : 8-12, which has some marked similarities and differences, and Phil. 1 : 3-8. **Whom I serve from my forefathers**, having received and continued the worship of Jehovah from my

forefathers with pure conscience, that
 4 without ceasing I have remembrance
 of thee in my prayers night and day;
 4 greatly desiring to see thee, (being
 mindful of thy tears,) that I may be
 5 filled with joy; when I call to remem-
 brance the unfeigned faith that is in

forefathers, in a pure conscience, how
 unceasingly I have remembrance of
 thee in my supplications night and
 4 day; longing to see thee, remember-
 ing thy tears, that I may be filled with
 5 joy; calling to remembrance the un-
 feigned faith that is in thee, which

e 1 Thess. 1 : 2 ; 3 : 10.

f 4 : 9, 21.

g Acts 19 : 37.

ancestors (Acts 23 : 6 ; Phil. 3 : 5). In be-
 coming a Christian and accepting
 Christ he accepted "the hope of Israel"
 (Acts 28 : 20), and became an Israelite
 indeed, in the fullest and highest
 spiritual sense (Rom. 2 : 28, 29). **With,**
 or, *in, a pure conscience*, sincerely
 and conscientiously, according to the
 light he had. (Comp. Acts 23 : 1.) "Breth-
 ren, I have lived in all good conscience
 before God unto this day" (note). Also
 Rom. 1 : 9, "whom I serve in my
 spirit," in my inner, higher, spiritual
 nature. "In this I myself also strive
 to have always a conscience without
 offence toward God and men" (Acts 24 :
 16).

That without ceasing, etc.; so
 rendered by the Bible Union version,
 and others. The Revised and the Im-
 proved versions, Alford, and others,
 translate *How unceasingly*; Huther,
 Ellicott, Boise, Bartlett, Stevens, and
 others, *As unceasingly*. The sentence
 is difficult and involved, ending with
 ver. 5. Alford remarks with reason
 that "expressions like these had now
 become fixed in diction [with the apos-
 tle], and liable to be combined without
 regard to logical accuracy." (Comp. Rom.
 1 : 9 ; Phil. 1 : 3 ; Col. 1 : 3 ; 2 Thess. 1 : 3.)
 The special cause of thanks seems to
 have been Timothy's unfeigned faith
 (ver. 5), yet he has this in mind in the
 clauses preceding, especially in "I have
 remembrance of thee." So that no one
 of the above renderings expresses
 clearly the whole thought. Each ren-
 dering gives a particular point of view.
 Perhaps, *How unceasingly I have re-*
membrance of thee, is the more all-
 embracing. Yet *As unceasingly* ap-
 pears more definite and natural, ex-
 pressing as Boise remarks "the com-
 bined idea of time and cause." It was
 when remembering and in remember-
 ing, that Paul felt and expressed grati-
 tude. And this remembrance in his
 prayers was at all seasons, **night and**
day. He fulfilled his own injunc-

tion, "Pray without ceasing" (1 Thess.
 5 : 17).

4. His remembrance of Timothy, and
 his prayers were kept aglow by his
greatly desiring, longing, to see
 him. **Being mindful of, remember-**
ing, thy tears, pointing to some defi-
 nite time past, perhaps at their last
 parting. We may believe that Paul
 paid Timothy a visit as he proposed in
 1 Tim. 3 : 14, at the close of which this
 touching scene of affection occurred.
 (Comp. Acts 20 : 37.) **That I may be**
filled with joy, as he had been on
 former occasions, and especially now
 would be in his close imprisonment,
 and under the severe treatment he was
 receiving.

5. When I call to remem-
brance, rather, *having remembrance*.
 The preceding verse may be regarded
 as somewhat parenthetical; so that this
 verse enlarges upon and defines the
 phrase, "remembrance of thee" (ver. 3),
 bringing to view more definitely the
 ground and cause of his thanksgiving.
 But Ellicott and some others, taking
 the active sense of the word, as in 2
 Peter 1 : 13 ; 3 : 1, render, *Having been*
reminded of the unfeigned faith of
 Timothy through some outward occa-
 sion, external means, or message. All
 this may be true. It is possible that
 Timothy's tears may have been one oc-
 casion, the recollection of which was a
 reminder of his true and sincere faith
 in Christ. Doubtless other things had
 occurred to bring afresh to his mind
 what he already had known regarding
 Timothy's faith. Whether he referred
 to any one recent occurrence cannot be
 positively affirmed. That he had been
 often reminded by different circum-
 stances cannot be doubted. Compare
 Paul's expression of thankfulness to
 the Philippians (1 : 3-6). Notice his
 faith was a real inward fact, **in thee**,
 and *unfeigned, without hypocrisy*.
Which, such as, **dwelt**, denoting
 continuance, permanence, **in thy**

thee : which dwelt first in thy grandmother Lois, and ^bthy mother Eunice, and I am persuaded that in thee also.
 6 Wherefore I put thee in remembrance
ⁱthat thou stir up the gift of God,
 which is in thee by the putting on of
 7 my hands. For ^kGod hath not given

dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that it dwells in thee also. For which cause I put thee in remembrance, that thou kindle up the gift of God, which is in thee through the laying on of my hands. For God did not

^a Acts 16 : 1.

ⁱ 1 Tim. 4 : 14.

^k Rom. 8 : 15.

grandmother Lois, and thy mother Eunice. Paul speaks with the positive knowledge of one who had been acquainted with both of these pious women. We have no other mention of Lois, and the name of Timothy's mother is only given here, but in Acts 16 : 1 it is said that he was "the son of a believing Jewish woman, but of a Greek father." He was early and faithfully instructed, "knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures" (3 : 14, 15). **And I am persuaded** that it dwells in thee also. This is not the language of distrust and reserve, implying Timothy's weakness and timidity, but of positive conviction and confidence. Note the use of the same verb, *persuaded*, in ver. 12. Elsewhere he is spoken of as one of Paul's most faithful associates and trusty helpers. (Comp. Phil. 2 : 19-22.) Grace and faith do not run in the blood; but how often does the faithful training of the mother result in the conversion of children. Paley notices the undesigned coincidence in Acts 16 : 1, where the faith of the mother, but not of the father, is mentioned. The father may have been dead. "After the word a *Jewess* (Acts 16 : 1) one cursive manuscript (²⁵) adds a *widow*, and this is confirmed by two or three Latin authorities; the tradition that Eunice was a widow at the time of Timothy's circumcision (although thus slenderly attested) is interesting and falls in with the omission of any mention of Timothy's father in St. Paul's letters. It also gives a new significance to the injunction in 1 Tim. 5 : 4" (J. H. BERNARD, "The Pastoral Epistles").

6. This verse may be regarded as the key to the Epistle. We have here its theme, so far as it has any, and the object of his writing : to excite him to diligence in exercising his ministerial gift and to ministerial faithfulness amid

trials and dangers. **Wherefore**, because of my confidence in your faith as genuine (ver. 5), **I put thee in remembrance, I remind thee.** Ten years before this Paul sent Timothy to the Corinthians to remind them of "his ways which are in Christ" (1 Cor. 4 : 17). The same verb as used here. **That thou stir up, kindle afresh, or, fire up again, the gift of God, which is in thee.** This was not the ordinary spiritual gift which he had received at conversion, but special grace, the ministerial gift, those powers and endowments requisite for the ministry. (See 1 Tim. 4 : 14, note.) The context shows that courage and boldness in the faith are especially included. It is not necessarily implied that the flame had died away, that it was like coals of fire in dying embers; but rather the time had come when the ministerial gifts and graces were needed more than ever, and when new calls and exigencies would demand increased exercise and development. He would therefore have Timothy *stir up into a flame* the gift within him. It is very probable that Timothy was greatly depressed on account of Paul's imprisonment, and the persecution and dangers under the reign of Nero. But this does not imply a want of faith or that he needed censure, but rather that he needed encouragement to nerve himself for meeting and overcoming new obstacles, and special grace for the bold utterance of the faith that was in him.

By the putting on, through the laying on, of my hands. In 1 Tim. 4 : 14, Paul appears to include himself in the *presbytery* or *eldership*. Here he speaks of himself alone, doubtless as taking a leading part in Timothy's ordination to the ministry. The laying on of the hands was a symbolical act connected with prayer that God would bestow such gifts of the Spirit as were needed (Acts 6 : 6 ; 8 : 15, 17 ; 13 : 3). In Timothy's case it appears: (1) That

us the spirit of fear; ¹but of power,
^mand of love, ⁿand of a sound mind.

Exhortations to courage and steadfastness in labour and suffering.

8 °Be not thou therefore ashamed of the testimony of our Lord, nor of me ^phis prisoner: ^qbut be thou partaker of the afflictions of the gospel ^raccording to the power of God; ^swho hath

give us a spirit of cowardice; but of power, and of love, and of sobriety.

8 Be not then ashamed of the testimony of our Lord, nor of me ^phis prisoner; but endure hardship with me for the gospel, according to the power ^qof God; who saved us, and called us

^l Micah 3 : 8; Luke 24 : 49; Acts 1 : 8; 1 Cor. 2 : 4.

^m Rom. 5 : 5.

ⁿ Acts 26 : 25.

^o Mark 8 : 38; Acts 21 : 13; Rom. 1 : 16.

^p Eph. 3 : 1; Phil. 1 : 7.

^q 1 Cor. 4 : 9-13.

^r 2 Cor. 12 : 9, 10.

^s See refs. 1 Tim. 1 : 1.

his fitness for the ministry was attested by brethren in Lystra and Iconium before his ordination (Acts 16 : 1-3). (2) That his ministerial gift was recognized by the eldership, since it was given "through prophecy, with the laying on of the hands" (1 Tim. 4 : 14, see note). (3) That through the laying on of the apostle's hands he received the supernatural gift of the Holy Spirit, intensifying and exalting his natural gift. Special circumstances attended his setting apart to the ministry. Like Paul and Barnabas he was prophetically designated to his work, and received special divine attestation. But such attendant circumstances were peculiar to the apostolic age, and are not to be expected now, since supernatural gifts have ceased, and there are no longer apostles or prophets in the church, through whom alone such gifts were imparted (Acts 8 : 15).

7. **For**, introduces a reason for stirring up his gift. **God hath not given us**, rather, *did not give us, the, or, a, spirit of fear, timidity, cowardice*, a spirit that is characterized by and productive of fearfulness. This is the negative result; now for the positive. **But of powers**, the opposite of the weakness that attends timidity. As the Holy Spirit pervaded their spirit they had power within and power with men. Thus at Pentecost the disciples received power from on high, and great boldness and power in proclaiming the truth (Luke 24 : 49; Acts 4 : 31). **Love**, characterized by and productive of that self-forgetfulness, which will endure the greatest sacrifices and self-denials for Christ and his cause. This is the opposite of selfishness and self-assertion, and the use of force and violence. (See 2 Cor. 5 : 13-15.) **And of a sound mind**,

literally, *sobering of the mind*, with special reference to himself, but also to others. Hence the word is variously rendered as *discipline* (Revised version), *chastisement* (Bible Union), *correction* (Alford), *self-control* (Ellicott), *sobriety* (Improved Bible Union). But no single word expresses its whole meaning. The whole context has reference to Timothy's treatment of himself, yet in connection with others. He is to control himself, but not remain inactive when others do wrong. The reference is primarily to ministers, but need not be limited to them. Every Christian has received of the Spirit that grace which is connected with conversion and to personal service.

8-14. TIMOTHY EXHORTED TO BE FAITHFUL TO HIS TRUST UNDER TRIALS AND SUFFERINGS.

8. **Be not thou . . . but be thou**. Omit thou in both clauses as the pronoun is not expressed in the Greek, and the emphasis is on "ashamed" and "partaker of afflictions." *Be not, therefore*, since God has given you a spirit of power, etc. (ver. 7), **ashamed of the testimony of our Lord**, the testimony regarding Christ, who is *our* Lord, yours and mine; the two, Paul and Timothy, are linked together in him. Compare Rom. 1 : 16, "I am not ashamed of the gospel, etc. (see on ver. 12, below). **Nor of me his prisoner**, for the sake of Christ and his gospel. (See Eph. 3 : 1; 4 : 1.) It is not implied that Timothy had really been ashamed, but the exhortation is intended to brace him up amid dangers, and to encourage him, notwithstanding the depressing circumstance of the times, to proclaim fearlessly the gospel, and identify himself on the side of the apostle and his doctrines. *But be thou partaker*,

saved us, and ^acalled *us* with an holy calling, ^anot according to our works, but ^aaccording to his own purpose and grace, which was given us in Christ
 10 Jesus ^ybefore the world began; but ^ais now made manifest by the appearing of our Saviour Jesus Christ, ^awho hath abolished death, ^band hath brought life and immortality to light through

with a holy calling, not according to our works, but according to his own purpose, and the grace which was given us in Christ Jesus before eternal
 10 ages, but now is made manifest through the appearing of our Savior Christ Jesus; who destroyed death, and brought life and incorruption to
 11 light through the gospel; for which I

t 2 Thess. 2 : 13, 14.

u Rom. 3 : 20 : 9 : 11.

x Deut. 7 : 7, 8; see refs. Rom. 8 : 28.

y Eph. 1 : 3, 4; 3 : 11; Titus 1 : 2.

z See refs. Rom. 16 : 26; Col. 1 : 26, 27.

a See refs. Isa. 25 : 8.

b John 1 : 9; 5 : 24-29; Rom. 5 : 17, 18.

etc., better, *But suffer hardship with the gospel*, that is with those who preach it. In their suffering the gospel is conceived as suffering. So many translate a little more freely, *But suffer hardship with me for the gospel, according to the power of God*, which he gave us (ver. 7), and which he displayed in our salvation (ver. 9). Let thy readiness to suffer for God correspond with the power he has shown in our salvation and imparted to us.

9. The exhortation of the preceding verse enforced by the power, grace, and purpose of God in our salvation. **Who hath saved us, Who saved us**, all believers, through the Son (1 Tim. 1 : 1), **and called us with an holy calling**, to a vocation that is holy and separate from a life of worldliness and sin. Notice it is God the Father who calls (1 Cor. 1 : 9; Gal. 1 : 15, 16). This salvation and holy calling was **not according to our works**, neither as a ground of merit or reward, nor as a standard according to which God acted. It was entirely aside and independent of our works. **But according to his own purpose and grace**, the two closely united. *His own*, emphatic. It was God's *own* purpose and grace. It was his self-moved and self-formed purpose, accomplished beforehand in the Divine mind, in the exercise of his *grace*, his free, unmerited favor. "Not by works of righteousness which we did, but according to his mercy he saved us" (Titus 3 : 5; comp. also Eph. 1 : 11; 2 : 7-9). **Which grace was given us in Christ Jesus before the world began, before eternal times**, equivalent to *from all eternity*. (See same phrase in Titus 1 : 2; comp. Eph. 1 : 4, 5; 3 : 11.) With such a salvation and holy calling we should not be ashamed of the gospel, nor shrink from sufferings and hardships on its account.

10. The gracious purpose formed in eternity made known and realized in time. **But this grace is now made manifest, now realized**, made actual and visible, implying that it had been concealed, "kept in silence during eternal ages" (Rom. 16 : 25). **By, better, through, the appearing of our Saviour Jesus Christ**, rather, *Christ Jesus* (1 Tim. 1 : 1). **On appearing**, see note, 1 Tim. 6 : 14. Elsewhere, except in 2 Thess. 2 : 8 and here, this word refers to our Lord's second coming; here to his appearance in the flesh, and it is applied to his whole manifestation, birth, life, death, and resurrection. See a similar reference by its corresponding verb (Titus 2 : 11), "For the saving grace of God appeared to all men." (Comp. Titus 3 : 4.) **Who hath abolished death, made death inoperative, of none effect**, destroyed its power, nullified its sting of sin, and removed its terror from the Christian (1 Cor. 15 : 55-57). Death here refers primarily to physical death, but the following words indicate that its application extends to the consequences of sin in spiritual and eternal death. The preceding clause shows what Christ has done on the negative side; the next, on the positive. **And brought (omit hath) life and immortality**, more exactly, *incorruption, to light through the gospel*. Illumined them, shed light upon them. The two words *incorruption* and *immortality* occur together in 1 Cor. 15 : 53, and should be distinguished. The former is opposed to decay, not subject to decay; the latter is opposed to death, *undying*, not subject to mortality. Old Testament saints knew of the latter, but little of the former. Christ in his life, death, and resurrection revealed the fact that the believing dead "will be raised

11 the gospel. "Whereunto I am appointed a preacher, and an apostle, 12 and a teacher of the Gentiles. For the which cause I also suffer these things. Nevertheless "I am not ashamed: "for I know whom I have believed, and am persuaded that he is able to "keep "that which I have committed unto him "against that day.

was appointed a preacher, and an apostle, and a teacher. For which cause I suffer these things also. But I am not ashamed; for I know whom I have believed, and am persuaded that he is able to guard that which I have committed to him, unto that day.

c 4 : 17; see refs. 1 Tim. 2 : 7. d Rom. 1 : 16.
f John 6 : 39, 40; 10 : 28-30; 1 Peter 1 : 5.

e Isa. 28 : 16; Phil. 3 : 8-10; 1 Peter 4 : 19.
g Ps. 31 : 5. h Ver. 18; 4 : 8.

incorruptible" (1 Cor. 5 : 52)—they shall have a life connected with bodies that can never decay, they will possess an imperishable nature. "The latter part of this verse implies that *life and incorruption* were first clearly revealed, brought to light, through the gospel; that before the coming of Christ the world had been in comparative darkness on the great question of life and incorruption. Can there be any doubt of the truth of this statement?" (BOISE.) "Christ did shed light upon the identity of the body before and after death, the incorruption which the corruptible body must put on" (DR. H. OSGOOD). But the conception here must not be limited to merely a bodily resurrection. A resurrection life is implied pertaining to both body and soul. The word resurrection often implies or includes the state or life that ensues (Luke 20 : 27, 33, notes; Phil. 3 : 11). See Dr. H. Osgood on "Resurrection and the Old Testament," *Bibliotheca Sacra*, July, 1902.

11. Whereunto, unto which gospel, I was appointed (emphatic) at my conversion (Acts 26 : 16, 17) and confirmed later (Acts 13 : 1-3), **a preacher, a herald, and an apostle, and a teacher of the Gentiles.** The same assertion occurs in 1 Tim. 2 : 7, on which see note. Compare 1 Tim. 1 : 12; there it occurs in connection with Paul's authority in the gospel; here with his sufferings for the gospel. The best Greek texts omit *of the Gentiles*. There is, however, much manuscript authority for retaining the words, and the next verse seems to require it.

12. For the which cause—because I have been thus appointed, especially as an apostle of the Gentiles (Eph. 3 : 1; Acts 22 : 21, 22). **I also suffer, I suffer also, or, even these things,** persecution, imprisonment, with a prospect of speedy martyrdom. **Nevertheless,**

But, even of my chains and dungeon, I am not ashamed; they are rather my glory (Rom. 5 : 3; 2 Cor. 12 : 10). Paul thus refers to his own sufferings to enforce his exhortation to Timothy, *Be not ashamed*, etc. (ver. 8). **For** introduces the reason why he is not ashamed. **I know whom I have believed, or, have trusted.** His trust in God as revealed in Christ dispels all doubt and fear. His assurance of God's faithfulness, as to a future incorruptible body and an imperishable life, dispelled all feelings of ignominy and shame.

And am persuaded, being fully confident, **that he is able to keep safely that which I have committed unto him,** literally, *to keep, or, guard my deposit, against, unto, that day*, the final day of reckoning, the day of judgment. Compare Jude 6: "And angels . . ; he has kept . . . to the judgment of the great day." But what is meant by *my deposit*? Most naturally it means that sacred trust which I have deposited with him, my all, body, soul, and spirit, with all my interests for time and eternity. "There is one deposit which, committed to us by God, we ought to keep (ver. 13); there is another which, committed to God by us, and mentioned here, he keeps, and this is our soul (1 Peter 4 : 19); compare Luke 23 : 46, ourselves and our heavenly portion" (BENGEL). But because the same word *deposit* in verse 14 and in 1 Tim. 6 : 20 refers to something committed to Timothy, some regard the word here to refer to the office or commission which God had committed to Paul as an apostle and preacher of the gospel. But words are often used in different senses and references, even in close connections. Besides Paul here says "*my deposit*," and he speaks of God keeping or guarding it, while in the other passages Tim-

- 13 ¹ Hold fast ² the form of sound words, ¹ which thou hast heard of me, ³ in faith and love which is in Christ Jesus.
- 14 ⁴ That good thing which was committed unto thee keep by the Holy Ghost ⁵ which dwelleth in us.
- 15 Which thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and

- 13 Hold the pattern of healthful words, which thou heardest from me, in faith and love which is in Christ Jesus. The good thing committed to thee guard, through the Holy Spirit who dwells in us.
- 15 Thou knowest this, that all those in Asia turned away from me; of whom is Phygellus and Hermogenes. The

† 3 : 14; Titus 1 : 9.

‡ Rom. 6 : 17; Titus 2 : 1, 7, 8.

l 2 : 2.

m Col. 1 : 4; 1 Tim. 1 : 14.

n 1 Tim. 1 : 11; 6 : 20.

o See refs. John 14 : 16, 17.

p 4 : 10, 16.

othy is exhorted to guard it, all of which points to something committed by Paul to God. Besides, how could Paul expect God to guard his office or commission, or his teaching of healthful truths unto that day when he was expecting his departure before the Lord's second coming?

13. In view of the fact that Paul is a divinely commissioned apostle, suffering on account of it, but safe in the hands of a promise-keeping God, he exhorts Timothy: **Hold fast the form, Hold, or, keep to the pattern, the outline, of sound words, of healthful words** in their holy and health-giving influence. See 1 Tim. 1 : 10, on "sound" or "healthful teaching," and note. On *pattern* see the same word used in 1 Tim. 1 : 16. **Which thou hast heard of me, didst hear from me.** Paul communicated his gospel as he had received it from Jesus Christ (Gal. 1 : 11, 12). Timothy is to hold to this pattern **in faith and love** united, in a believing and loving spirit, **which is in Christ Jesus**, grounded, living and growing in him. This whole phrase is emphatic. "It is to be held, not barely in the reason, as if only an intellectual conception, but rather in the heart, as an object of faith and love, and that love which is inspired by Christ Jesus" (HARVEY). "Being a servant of One who will keep that which we have committed to him, do thou in thy turn keep that which he by my means has entrusted to thee" (next verse) (ALFORD).

14. **That good thing which was committed unto thee**, more exactly, *The good deposit*, the same word as in verse 12, here meaning the whole gospel which had been entrusted by God to Timothy. This he is exhorted to **keep, guard, by, better, through, the Holy Ghost which dwelleth in**

us. He is to guard this good, this precious deposit, not in his own wisdom and strength, but through and by means of the power of the Holy Spirit, who dwells in all believers and is the source of their spiritual life and strength (John 14 : 17, 26; Eph. 3 : 16). Only by enjoying the indwelling Spirit and following his guidance could he most certainly guard the truth and avoid conceited knowledge and dangerous error. (See 1 Tim. 6 : 20.) Paul lays special stress on this thought. The phrase, *through the Holy Spirit who dwells in us*, is emphatic. On the Holy Spirit as enjoyed under the New Dispensation, see note at the end of 1 Cor. 14 : 40.

15-18. FORSAKEN BY FRIENDS IN THE HOUR OF PERIL; ONESIPHORUS A NOBLE EXCEPTION. These examples emphasize the preceding exhortations. Some have failed me, surely thou wilt not; one proved eminently faithful; have a like faith, a like practice, and a like reward.

15. **This thou knowest, from report, that all they** (omit **which are**) **in Asia**, all the Asiatics who came to Rome, **turned away from me.** This desertion of Christians from the province of Asia probably took place a little time before at Rome, who on account of danger and reproach neglected to minister to the apostle, and at his trial were afraid to testify in his favor. This was well known and had been reported to Timothy. The province of Asia was the western portion of Asia Minor, of somewhat uncertain limits, having Ephesus as its capital. Lewin and Ramsay appear to confine it to Lydia alone, covering the district of "the seven churches which are in Asia." **Of whom are Phygellus and Hermogenes;** nothing is known of these beyond their names. They are doubtless mentioned because they were prominent

16 Hermogenes. The Lord give mercy unto ^rthe house of Onesiphorus; ^rfor he oft refreshed me, and was not
17 ashamed of ^smy chain: but, when he was in Rome, he sought me out very
18 diligently, and found me. The Lord grant unto him ^tthat he may find mercy of the Lord ^uin that day. And in how

Lord give mercy to the house of Onesiphorus; because he often refreshed me, and was not ashamed of my chain; 17 but when he was in Rome, he sought me out very diligently, and found me: 18 the Lord grant to him, that he may find mercy of the Lord in that day!

q 4 : 19.

r 1 Cor. 16 : 18; Philemon 7.

s Acts 28 : 20; Eph. 6 : 20.

t Matt. 25 : 34-40.

u Ver. 12; 2 Thess. 1 : 10.

among professed believers, of whom better things ought to have been expected.

16. In contrast is the grateful remembrance of one who had shown him great faithfulness and much thoughtful kindness. In view of which he exclaims: **The Lord give mercy, grant forgiveness and the blessings of the gospel and of eternal life, unto the house of Onesiphorus.** Lord, according to usage, refers to Christ. The name Onesiphorus occurs only here and 4 : 19, in both instances *the house* is mentioned, from which it has been inferred that he was now dead. This, however, is not a necessary inference, for he may have been away from home on business. He was rightly named, Onesiphorus meaning *profit bringer*. **For he oft refreshed me,** giving both bodily refreshment and spiritual consolation and encouragement. **And was not ashamed of my chain,** by which Paul was probably bound to a Roman guard. (See Eph. 6 : 20.)

17. **But,** so far from being ashamed of my bonds and forsaking me in my imprisonment, **when he was in Rome, he sought me out very diligently,** hastily and zealously, losing no time in doing it, **and found me.** It was no easy task to find him among a multitude of prisoners. Nor was it with little danger and reproach that Onesiphorus searched for Paul, a chief leader of Christians, in these perilous days of persecution under Nero. The fact that it was necessary thus to search for the apostle shows that it was not the imprisonment described in Acts 28 : 30, when for two full years he was permitted to dwell "in his own hired house," and to preach to all who came, without hindrance. Thus he and his residence became well known (Phil. 1 : 13). Instead of the comparative *very*

diligently, some of the oldest manuscripts read *diligently*, as in the Revised version.

18. With grateful remembrance the apostle repeats his desire with reference to Onesiphorus himself, with a reminiscence of his former kindness at Ephesus. **The Lord grant, or, give (as in ver. 16), unto him.** This phrase had doubtless become common in expressing a wish or in invoking God's blessing. **That he may find mercy of the Lord,** salvation and an abundant reward, **in that day,** in the great day of judgment. Compare "Inasmuch as ye did it unto one of the least of these my brethren ye did it to me" (Matt. 25 : 40). Some regard the first *Lord* as referring to the Son, the second to the Father. But both may refer to Christ, since the set phrase of a formula may account for the first *Lord*. Catholic writers cite this passage as a ground for praying for the dead. But, as noted on verse 16, it is by no means certain that Onesiphorus was dead. And if he was dead, this cannot strictly be styled a prayer for the dead. It is a grateful exclamation expressing a wish, *The Lord grant unto him!* It is not that he may be delivered from purgatory, but that "he may find mercy of the Lord in that day" of final judgment. And it is a wish that may with great propriety be expressed for a person while living. "The fact is worth noting that the pseudo Ignatius writer of the fourth century, in the spurious letter to Hero (2 9), borrows this prayer, and applies its words to *living persons*, showing apparently that at least he had not gathered from the passage before us that Onesiphorus was dead" (J. H. BERNARD, "The Pastoral Epistles"). The passage seems to afford very insufficient grounds for the doctrine of praying for the dead. It implies neither a custom

many things he ministered unto me at Ephesus, thou knowest very well.

and in how many things he ministered to me at Ephesus, thou knowest very well.

x Heb. 6 : 10.

nor a doctrine elsewhere unsustained in the Scriptures.

In gratitude and affection Paul adds another remark concerning Onesiphorus. **And in how many things he ministered** by sympathy and kindly acts generally. **Unto me** is not in the original. The ministry had been rendered **at Ephesus**, to Paul especially, as the context implies, yet not limited to him, but extended to others of the church. **Thou knowest very well**, from your own personal knowledge (the comparative), *better* than I could tell thee. As Timothy was living at Ephesus he had witnessed the kind services of Onesiphorus to Paul and others, and had better knowledge of these things than even the apostle himself. The kindness of Onesiphorus to Paul at Rome was an index of his character and life elsewhere.

PRACTICAL REMARKS.

1. The promise of life is fundamental in the gospel (ver. 1; 2 Cor. 1 : 20; Rom. 8 : 17).

2. Spiritual relationships are finer and more enduring than earthly (ver. 2; Mark 3 : 32-35).

3. True religion is essentially the same in all ages. The gospel is a counterpart and supplementary of the law (ver. 3; Rom. 3 : 31).

4. A pious ancestry has its advantages and its responsibilities (ver. 3-5; Josh. 24 : 15, 31).

5. Religion is personal. The faith and love of parents may prove a blessing to their children, but cannot effect their salvation (ver. 5; Matt. 3 : 7-9).

6. All activity in the kingdom of God should spring from the power of faith and love in the individual (ver. 6, 7; 2 Cor. 5 : 14; 1 John 4 : 19).

7. It is of the first importance that a minister be a man of faith and love, prudence and discretion (ver. 7; 1 John 4 : 17, 18; 3 John 3, 6, 11.)

8. Christ and his cause in adversity is a reason not for shame but for sympathy

and hardy endurance (ver. 8; 4 : 10, 11; Phil. 1 : 13-16).

9. God's purpose and plan in the salvation of men is irrespective of works as a ground of merit, but yet designed to raise up a holy people zealous of good works (ver. 9; Rom. 8 : 29, 30; Eph. 1 : 4, 5).

10. The resurrection life, while dimly seen by Old Testament saints, is made radiant with light by the gospel (ver. 10; Luke 20 : 37, 38; John 11 : 25).

11. The true gospel minister is not self-appointed, but God-appointed, and has a definite mission and work (ver. 11; Acts 13 : 2, 4; Heb. 5 : 4).

12. The effect of sanctified affliction is to increase our faith in God and our belief in our ultimate salvation (ver. 12; Heb. 12 : 11-13).

13. Much preaching that is popular is far from healthful (ver. 13).

14. Cherishing the presence and the influence of the Holy Spirit is one of the best ways of keeping and guarding the knowledge and love of the truth (ver. 14; John 16 : 13-15).

15. A good man in adversity is sometimes forsaken by his friends, and like his Master is left to bear his sorrows alone (ver. 15; Ps. 22 : 1, 6-8; Heb. 13 : 5, 6).

16. He who stands by his friends in adversity is a friend in need and a friend indeed (ver. 16, 17; Prov. 17 : 17).

17. There is such a thing in this world as true friendship and true religion; and when they meet in the same person they strengthen each other (ver. 17; 1 Sam. 20 : 41, 42).

18. A glorious reward awaits the Christian who devotes his life in ministering to the needy and afflicted (ver. 18; Matt. 10 : 42).

CHAPTER II.

The apostle reinforces his exhortation to steadfastness, urges the endurance and fidelity of a soldier, of the wrestler and the husbandman (ver. 1-7); encourages Timothy by the risen Christ, who is faithful and strong to

2 THOU therefore, [†]my son, [‡]be strong in the grace that is in Christ Jesus.
 2 [¶]And the things that thou hast heard of me among ^bmany witnesses, ^cthe same commit thou to faithful men, who shall be ^dable to teach others also.

2 THOU therefore, my child, be strong in the grace that is in Christ Jesus.
 2 And the things that thou heardest from me through many witnesses, these commit thou to faithful men, who will 3 be able to teach others also. Suffer

y 1: 2.

z Hag. 2: 4; Eph. 6: 10.

a 1: 13; 3: 10, 11.

b 1 Tim. 4: 14; 6: 12.

c 5: 22; 1 Tim. 1: 18.

d 1 Tim. 3: 2; Titus 1: 9.

save (ver. 8-13); applies these facts to the conduct of the ministry, and exhorts against vain deceivers and profane babblers (ver. 14-21); and to cultivate personal piety, in heart and life, as a Christian teacher (ver. 22-26).

1-7. EXHORTATION TO COURAGE AND STEADFASTNESS, ENDURANCE AND FIDELITY IN THE MINISTRY.

1. Thou, emphatic. Timothy is uppermost in Paul's mind, the object of his intense thought and interest through the preceding chapter. **Therefore**, in view of the sad and cowardly defection "of all those in Asia" and the fidelity of Onesiphorus, as well as the courageous sufferings of Paul, his spiritual father in the gospel. Indeed, the whole of the last chapter is preparatory to this. **My son**, rather the more tender epithet, *My child*. (See 1: 2, note.) **Be strong**, become powerful, in the **grace**, that divine favor, as a spiritual atmosphere and vitalizing element of strength and growth, **that is in Christ Jesus**, existing only in him, and which he imparts to those in spiritual fellowship with himself. Compare 1: 13, "faith and love which is in Christ Jesus"; and 1: 1, "life which is in Christ Jesus." Only thus would he be strong—but not in his own strength. Nor was he to be satisfied with his present attainments, but with greater courage and boldness he was ever to be "strong in the Lord and in the power of his might" (Eph. 6: 10). There is here a reinforcement of the thought of 1: 6-8. Thus Timothy would be prepared to discharge faithfully his duty to God and to his fellow-teachers (next verse).

2. As grace has to do with works of benevolence (2 Cor. 8: 1), so also with committing the gospel to others. **And the things that thou hast heard of me**, that thou didst hear from me, directly and indirectly, **among**, rather, *through*, the intervention of **many witnesses**. Some hold that Paul

here refers to Timothy's ordination to the ministry when many heard the apostle's charge to Timothy, and translate, *in the presence of many witnesses*. This may be implied, yet it is not necessary to refer this to any particular occasion. But since Paul is addressing Timothy as a preacher, and speaks of himself as such (1: 18) and refers to other teachers, he very possibly refers to the elders and others who were present at Timothy's ordination, and who participated in and listened to the apostle's solemn words embodying the great fundamental truths of the gospel. Doubtless others had also reported to Timothy the sound doctrine preached by the apostle.

The same commit thou to faithful men, *trustworthy men*, **who shall be able, fit and competent, to teach others also**. The words *others also* need not necessarily be limited to ministers, but may have a more general application. It is, however, a fair inference that the apostle had preachers and teachers especially in mind, and that ministers are clearly implied. The exhortation was not only important in itself, but especially pertinent at this time, when Timothy might leave Ephesus and hasten to Rome to minister to the apostle (4: 9, 21). It is also implied that the validity of the ministry consists in character rather than in an outward succession. Ministers are to be (1) trustworthy men, (2) competent to teach, (3) sound in apostolic doctrine. Some might be aspiring to the office of overseer (1 Tim. 2: 1), or a church might select some as pastors and teachers, but if they were deficient in any of these qualifications, the great truths of the gospel were not to be committed to them, as "stewards of the mysteries of God" (1 Cor. 4: 1; comp. 1: 6, 13, 14). It should be remembered also that at this early period of Christianity the truths of the gospel were largely transmitted by preaching

3 ^eThou therefore endure hardness,
 4 ^fas a good soldier of Jesus Christ. ^gNo
 man that warreth entangleth himself
 with the affairs of *this* life; ^hthat he
 may please him who hath chosen him
 5 to be a soldier. And if a man also
 strive for masteries, *yet* is he not
 crowned; except he strive lawfully.
 6 ⁱThe husbandman that laboureth must

hardship with me, as a good soldier of
 4 Christ Jesus. No one serving as a sol-
 dier entangles himself with the affairs
 of life, that he may please him who
 5 enrolled him as a soldier. And if one
 also contends in the games, he is not
 crowned, unless he contends lawfully.
 6 The laboring husbandman must be the

e 1: 8; 4: 5.

f See refs. 1 Tim. 1: 18.

g Deut. 20: 5-7; Luke 9: 59-62; 1 Cor. 9: 25-27.

h 2 Cor. 5: 9.

i 1 Cor. 9: 7-11.

and oral instruction. Hence the need of competent teachers and leaders and well instructed churches. "As at that period every church seems to have had a plurality of elders, it had its own presbytery, and thus it possessed within itself the full powers necessary for instituting and perpetuating its own ministry" (HARVEY).

3. **Thou therefore**, omitted by the best text. The exhortation to soldier-like endurance follows naturally the exhortation of the two preceding verses. **Endure hardness**; *with me* (naturally implied); *share hardships with me*, an earnest, tender, confiding, and fatherly injunction. See 1: 8, where the same verb is used. The duty is enjoined upon Timothy as a Christian minister. *How* he should share in suffering is illustrated under three familiar figures: of a soldier, of an athlete, and of an husbandman. **As a good soldier of Jesus Christ**. The army was one of the great organizations of the Roman Empire. Soldiers were everywhere seen. The officers and the military service are favorably noticed in the New Testament. There was the centurion whose faith Christ commended, the centurion and the soldiers with him exclaiming at Christ's crucifixion, "Truly this was God's son" (Matt. 27: 54); Cornelius of the Italian cohort, a devout man, to whom Peter was sent; Lysias, the chief captain, who rescued Paul, first from the Jewish mob and then from assassination; and the centurion Julius, who showed great consideration to Paul in the shipwreck. Such examples illustrate the best qualities of a good soldier. The apostle makes special reference to the discipline and the hardships which the good soldier faithfully and persistently endures. So let the Christian fight the fight of faith (2 Cor. 10: 3-6; Eph. 6: 10-20).

4. Like a good soldier the minister is to be wholly devoted to his work. **No man that warreth**, *serving as a soldier*, **entangleth himself with the affairs of this life**, with the pursuits and occupations of civil life. The rules of the Roman army forbade the soldier from involving himself in ordinary business affairs. So the minister is not to become entangled in secular callings. Like Paul he may find it necessary to follow at times some secular occupation as a means of support, but he must not become absorbed in or entangled therein. He is to have a single eye, an absorption in his work of preaching Christ, and all other things are to be subsidiary, as means to an end, so **that he may please him who hath chosen him**, *who enrolled him as a soldier*. So the aim of the Christian minister should be to please his Captain, Christ Jesus. Otherwise he will lose his Captain's favor (1 Thess. 2: 4).

5. But the service must also be performed lawfully. **And if a man also strive for masteries**, *engages in a contest*, as an athlete in the Grecian games, running, wrestling, or the like (1 Cor. 9: 25; 1 Tim. 6: 12; 2 Tim. 4: 7), **yet is he not crowned** with a wreath as a victor, **except he strive**, unless he has contended **lawfully**, according to the rules of the contest. "So run that ye may obtain. And every one who contends for the prize is temperate in all things, . . . I keep my body under and bring it into subjection" (1 Cor. 9: 24-27). So Paul exemplified his own precept. The minister of Christ must subordinate all things to the will of Christ, enduring whatever hardship and doing whatever work in the way, in the spirit, and in the place that Christ requires.

6. Toil must precede, and entitle one to, the enjoyment of the fruit. **The husbandman that laboureth**.

7 be first partaker of the fruits. Consider what I say; and *the Lord give thee understanding in all things.

8 Remember that Jesus Christ¹ of the seed of David^m was raised from the dead, according to my gospel. ⁿWherein I suffer trouble, as an evil doer,
^oeven unto bonds; ^pbut the word of God

7 first to partake of the fruits. Consider what I say; for the Lord will give thee discernment in all things.

8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel; in which I suffer hardship, even to bonds, as a malefactor; but the word of God is not

k Prov. 2 : 3-6.

l Acts 13 : 23; Rom. 1 : 3, 4.

m 1 Cor. 15 : 1, 4, 20.

n 1 : 12; Acts 9 : 16.

o See refs. Eph. 3 : 1.

p Acts 28 : 31; Phil. 1 : 14; Eph. 6 : 19, 20.

The emphatic word is *laboreth*. *The laboring farmer must be the first to partake of the fruits*—not the desponding and indolent one. So in the nature of things it ought to be, and is, with the spiritual husbandman. Only he who labors partakes of the fruit. We have here a necessary condition, *labor*, a motive also and an encouragement to labor. If you would have a harvest and enjoy it, be earnest and persistent in toil.

7. Enforces the lessons of these three impressive figures. **Consider what I say**, ponder my words and comprehend the importance to the minister (1) of endurance, singleness of aim and devotion, (2) self-sacrificing conformity to the will and law of Christ, and (3) the necessity of labor for the attainment of the end of his ministry. **And**, rather, *For*, introducing a reason and an encouragement for giving attention to and applying these instructions. **The Lord give thee**. According to the best text this is not a prayer, but an encouraging assurance. *For the Lord*, that is, Christ, *will give thee*, through the Holy Spirit (comp. 1 : 14), **understanding in all things**. The Spirit had been promised to teach all things and guide into all the truth (John 14 : 26 : 16 : 13), and to attend the preaching of the gospel with his presence and power. Paul is confident that Timothy will be enabled to understand intelligently and apply rightly these metaphors to himself and others.

8-13. ENDURING HARDSHIPS FURTHER ENCOURAGED BY REMEMBERING THE RESURRECTION OF THE INCARNATED CHRIST.

8. **Remember that Jesus Christ**, the whole Christ as he now is; let this be your habitual practice. The two following clauses should be transposed thus: **Raised from the dead, of the seed of David**. Not the

Christ in his humiliation, not the dead, but the risen Christ, is held up to strengthen Timothy in enduring hardships. Christ as a victor over suffering and death is to be kept in remembrance; the fact too, that he was human, of *the seed of David*, of the royal line, in whom the promise of God given to the house of David is fulfilled (2 Sam. 7 : 12-16; Acts 13 : 33-37). It is implied that it was in our humanity that he suffered, "tempted in all points like as we are," yet overcoming, risen, and glorified, he is able to succor us (Heb. 4 : 15). These two great, glorious facts were "according to my gospel," which had been entrusted to Paul to teach (1 Tim. 1 : 11; Gal. 1 : 11). They were the great themes of his gospel. The risen Christ, the Lord exalted and glorified, is here brought to view as in Rom. 1 : 3, 4, "who was declared to be," or "*instated as*, the Son of God, with power according to the spirit of holiness, by the resurrection from the dead."

9. **Wherein**, as a preacher of which gospel, **I suffer trouble**, rather, *hardship*, as in ver. 3, **as an evil doer, a malefactor** (the same word as in Luke 23 : 32), a criminal, **even unto bonds**. This degradation was deeply felt by Paul as a Roman citizen and an innocent man. See 2 Cor. 6 : 4-10; 11 : 23-28, for a catalogue of his sufferings, and Acts 24 : 27; 28 : 30, for his first long imprisonments, two years at Caesarea and two years at Rome, and compare 1 : 16. Now in his final imprisonment under Nero, chained night and day, hardships are added to his bonds in his gloomy dungeon. **But**, encouraging, delightful thought, **the word of God is not bound**. The workmen may cease, they may be imprisoned and die, but the work goes on. During his prison life Paul had enjoyed opportunities to preach Christ, and to write some of his best Epistles. The Lord

10 is not bound. Therefore ^aI endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
 11 ^r *It is* a faithful saying: For ^sif we be dead with *him*, we shall also live with
 12 *him*: ^tif we suffer, we shall also reign

10 bound. For this cause, I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with eternal
 11 glory. Faithful is the saying: For if we died with him, we shall also live
 12 with him; if we endure, we shall also

^q 2 Cor. 1 : 6; Col. 1 : 24.

^r 1 Tim. 1 : 15.

^s John 14 : 19; Rom. 6 : 5, 8; 2 Cor. 4 : 10; 13 : 4.

^t Rom. 8 : 17; 1 Peter 4 : 13.

was looking after his own word; the Holy Spirit was attending the truth to the hearts of men. Multitudes throughout the Roman Empire were proclaiming the good news. Even the blood of martyrs was becoming the seed of the church.

10. Therefore, or, For this reason, the word of God is not fettered and cannot be. "Because the gospel runs while I am bound" (BENGEL). **I endure,** and continue to endure, **all things** that fall to my lot **for the elect's sakes**, the chosen people of God. The unimpeded progress of the gospel inspires him to steadfast endurance. God's word cannot be rendered ineffectual, and God's purpose cannot be overcome by any human opposition. Paul sees that his sufferings will have a blessed influence upon the elect. *For the sake of the elect, or, the chosen, that they may also obtain the salvation which is in Christ Jesus.* The apostle views salvation in its completeness with the "eternal glory" of the heavenly state, the beginnings of which salvation is only enjoyed here. He does not regard his sufferings as in any way an atonement for, nor as at all procuring, the salvation of Christ's chosen people. Their salvation is in and through their union with Christ, their sin-bearer and Saviour (Rom. 8 : 3, 4). But Paul's suffering is a testimony for Christ in every age and for all time. It gave courage to Timothy and thousands of others in his own day, and its influence is still felt in strengthening and giving tone to Christians in trial and persecution. Compare a similar thought in Col. 1 : 24. How have his dying words (4 : 6-8) helped many to persevere to the end. "Who of us can estimate how much in the providence of God the endurance of Paul has had to do with the salvation of millions of human souls" (BOISE).

11-13. In these verses Paul gives an additional motive for suffering hardships with Christ, and against shrinking from such hardships and thus denying Christ. **It is a faithful, or better, Trustworthy is the, saying.** (See 1 Tim. 1 : 15, note.) Some take this saying to be the preceding verse, but it is better to refer it to what follows, which appears to be rhythmical in form and proverbial in substance, and may have formed a part of an ancient Christian hymn. It very naturally emphasizes the relation of suffering and faithfulness to Christ, and thus a strong argument is formed for enduring hardships for his sake. **For if we be dead,** rather, *For if we died, with him,* if we shared his death, through our union with him by faith. The point of view is not Christ's dying for us, but our dying with him, not so much our death to sin, as our physical exposure to death as Christians. It is this "dying daily" (1 Cor. 15 : 31), this "always bearing about in the body the dying of the Lord Jesus" (2 Cor. 4 : 10), which is especially looked upon as already accomplished. **We shall also live with him;** not only our present spiritual life, but especially our resurrection life in eternal glory. "Only as men live in the light of eternity do they most gloriously illumine their pathway in time. Dr. Anderson strove, to use an expression which he often repeated, 'to live over again the life of the Lord Jesus.' He constantly recognized the fact that the secret of all noble living is self-sacrifice. . . . Never was a greater truth taught the world than when our Lord said: 'He that findeth his life shall lose it, and he that loseth his life for my sake shall find it'" (R. S. MACARTHUR, "Biography of Martin B. Anderson," p. 261). **If we suffer,** rather, *endure*, submissively and courageously with and for him, if we share his sufferings, **we shall also reign**

with him: "if we deny him, he also
13 will deny us: "if we believe not, yet
he abideth faithful: he cannot deny
himself.

*Exhortations against false teaching and to
ministerial faithfulness.*

14 Of these things put *them* in remem-
brance, ⁷ charging *them* before the Lord
"that they strive not about words to no
profit, but to "the subverting of the
15 hearers. Study to show thyself "ap-
proved unto God, "a workman that

reign with him; if we shall deny him,
13 he also will deny us; if we are faith-
less, he abides faithful, for he can not
deny himself.

14 Of these things remind them, charg-
ing them before the Lord not to strive
about words to no profit, to the sub-
verting of the hearers.

15 Earnestly endeavor to present thy-
self approved to God, a workman not

u See refs. Luke 12 : 9.

x Matt. 24 : 35; see refs. Rom. 3 : 3, 4.

y 1 Tim. 5 : 21.

z See refs. 1 Tim. 1 : 4, 6.

a Acts 15 : 24; Gal. 1 : 7.

b 2 Cor. 5 : 9.

c 1 Tim. 4 : 6, 12-16.

with him. "If indeed we suffer with
him, that we may also be glorified with
him" (Rom. 8 : 17; comp. Matt. 19 : 28, 29;
Rev. 2 : 10; 3 : 21). "He that endureth
to the end shall be saved" (Matt. 10 : 22).

So far the apostle utters words of
encouragement, but now of warning.
If we deny, rather, according to the
best text, *if we shall deny, him*, look-
ing to a future possibility. This is not a
temporary weakness, like the denial of
Peter, but a deliberate denial, indicat-
ing a heart not given to Christ and
false to Christ. **He also will deny
us**, disown us as having no part in him.
"I never knew you; depart from me
ye that work iniquity" (Matt. 7 : 23;
comp. Matt. 10 : 32, 33). **If we believe
not, if we are faithless, yet he
abideth faithful.** The words *faith-
less* and *faithful* are contrasted and
correspond in form. The former rep-
resents the condition of those who are ut-
terly without faith and untrue to Christ.
The present tense marks this as their
habitual condition, and indicates an
unregenerate state. The latter brings
to view Christ's unchangeable charac-
ter, "the same yesterday, to-day, and
even forever" (Heb. 13 : 8). He will and
must abide faithful to his promises and
his threatenings. (Comp. Rom. 3 : 3, 4).

He cannot deny himself, as the
Truth he cannot be untrue; he cannot
be false to his word. The best manu-
scripts introduce this clause with *For*,
thus giving a reason why he abides
faithful. *For he cannot deny himself.*
This may be explanatory and not a part
of the quotation. To be faithless would
be falsifying himself, to act against his
own nature. He must, therefore, faith-
fully perform his promises and execute
his threatenings.

**14-21. EXHORTATIONS RESPECT-
ING VAIN DISCUSSIONS AND PROFANE
BABBLINGS.**

14. Paul applies the preceding ex-
hortations to the teaching and conduct
of Timothy. **These things**, espe-
cially the truths of ver. 11-13. **Put
them in remembrance**, remind
those to whom you preach, the church.
It is implied that they had heard these
things before, doubtless from Paul.
Charging them before the Lord,
*solemnly testifying to, or, conjuring
them, in the presence of the Lord.* See
1 Tim. 5 : 21, and note, where the same
verb is used. Some ancient documents
have "God" instead of "the Lord."
The latter reading is the best attested.
That they strive not about words,
not to engage in wordy controversy. A
single verb with a negative, occurring
only here, in the original. Its noun,
strife of words, occurs in 1 Tim. 6 : 4.
This solemn charge implies that this evil
was prevalent at that day, especially in
the church at Ephesus and in the prov-
ince of Asia. The effect of such con-
troversy was negatively **to no profit**,
useful for nothing, and positively **tend-
ing to the subverting, to the over-
throw**, the destruction of the **hear-
ers**. Such disastrous results have been
witnessed in every age,—the ruin of in-
dividuals and of churches.

15. Having directed Timothy as to
his duty of reminding and charging his
hearers, Paul in this and the next verse
sets forth Timothy's duty to himself, to
God, and the truth. **Study, eagerly
strive**, or, *earnestly endeavor*, as in Eph.
4 : 3, **to show thyself**, or, *to present
thyself, approved unto God*, as one
who has been tried and stood the test.
Approved is the opposite of "reprobate,"

needeth not to be ashamed, ^drightly
 16 dividing the word of truth. But ^eshun
 profane and vain babblings: for they
 will increase unto more ungodliness.
 17 And their word will eat as doth a
 canker. Of whom is ^fHymenæus and
 18 Philetus; who ^gconcerning the truth
 have erred, ^hsaying that the resurrec-
 tion is past already; and overthrow
 the faith of some.

^d Matt. 13 : 52; 1 Cor. 3 : 1, 2; Heb. 5 : 11-14.
^g 1 Tim. 6 : 21.

made ashamed, rightly dividing the
 16 word of the truth. But shun the pro-
 fane babblings; for they will go on
 17 to more ungodliness, and their word
 will eat as does a gangrene; of whom
 18 is Hymenæus and Philetus; who erred
 concerning the truth, saying that the
 resurrection has already taken place,
 19 and overturn the faith of some. Nev-

^e 1 Tim. 4 : 7. ^f 1 Tim. 1 : 20.
^h 1 Cor. 15 : 12.

one who has been *rejected* (Titus 1 : 16, note). *Thyself* is emphatic, earnestly see to thyself, in your relation to God, and seek to be approved of him. His relation to men and their approval were of minor importance. The apostle still further defines what he would have Timothy strive to be: **a workman, a laborer** in the service of God, **that needeth not to be ashamed**, a workman *not put to shame* by the test before God, by his own conscience, or by the opinions of men. As a matter of course he must be tested at the judgment of the last day (1 Cor. 3 : 10-15). But with the approval of God and his own conscience, he will in this life be a workman that will not be, and cannot be, put to shame. The work is more definitely defined: **rightly dividing, or, handling aright, the word of truth**, presenting it correctly, honestly, and with fidelity. The verb means literally to *cut straight*, as a path, the figure appearing to be that of laying out roads, and, as used here, meaning to teach the truth correctly and directly, without falsifying it and going into devious ways. For Paul's conduct and manner in this respect see 2 Cor. 2 : 17; 4 : 2; Gal. 2 : 14.

16. But shun, habitually *avoid*, **profane and empty**, simply *profane, babblings*, the unhallowed, worthless talk of false teachers. (See note on 1 Tim. 6 : 20.) **For they will increase, progress, unto more ungodliness, or, impiety**. The false teachers are evidently spoken of, whose erroneous and hurtful teachings and practices were not yet fully developed. We have here a warning and a prophecy of what might very naturally result from erroneous doctrines.

17. And their word, the word of these false teachers, **will eat as doth**

a canker, literally, a *gangrene*—an “eating sore” or tumor, which spreads, consumes, and at length kills. The term is applied by Hippocrates to the consuming process of a tumor between inflammation and entire mortification. It describes here the spreading and destructive influence of these erroneous teachings upon the doctrine, character, and life of Christians. Their tendency is to eat out the heart of Christianity, to infect the whole individual and the whole church, ending in ultimate destruction. **Of whom is Hymenæus**, probably the one mentioned in 1 Tim. 1 : 20 (see note), **and Philetus**, who is not mentioned elsewhere. These persons illustrated in their career the tendency of profane babblings and false doctrines. The nature of their doctrine is indicated in the next verse.

18. Who concerning the truth have erred, have missed the way of truth and gone astray. **Saying that the resurrection is past already**, thus undermining and rejecting a fundamental doctrine of the gospel (1 Cor. 15 : 12-19). The doctrine of the resurrection was rejected by the Sadducees, the Essenes, the Gnostics of the second century, and others, and was treated contemptuously by Grecian and Oriental philosophers. Some at Corinth had taught “that there is no resurrection of the dead.” These had been triumphantly answered by Paul in the fifteenth chapter of First Corinthians. Now the opposers of the doctrine say, *The resurrection has taken place already*, applying it to the soul's renewal in Christ at conversion. Paul frequently spoke of our having died with Christ and being raised together with him, as in Rom. 6 : 3-5; Eph. 2 : 6, and some may have jumped to the conclusion that this was the only resurrection to

19 Nevertheless ¹the foundation of God ²standeth sure, having the seal, The Lord ¹knoweth them that are his: and, ²Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. ²If a

ertheless, the firm foundation of God stands, having this seal: The Lord knows those who are his; and, Let every one that names the name of the Lord depart from unrighteousness. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some for 21 honor and some for dishonor. If one

¹ Isa. 28 : 16.

² Heb. 6 : 17-19.

¹ Num. 16 : 5; see refs. Ps. 1 : 6.

² m Ps. 97 : 10; 2 Cor. 7 : 1; Titus 2 : 11-14.

² n 2 Cor. 7 : 1; 1 John 3 : 3.

be expected. "Augustine in a letter to Januarius (IV., 3 : 4) shows how such false notions might have grown out of Paul's own teachings" (PLUMMER). **And overthrow, are overturning, the faith, or, belief, of some** in a great fundamental fact and truth of Christianity.

19. Nevertheless the foundation of God standeth sure, rather, *the firm foundation of God standeth*, that which God has laid or established. The first thought would naturally be that this firm foundation was the truth, of which Christ is the embodiment, and with which every true believer is begotten. But since the church is "the pillar and ground of the truth" (1 Tim. 3 : 15), it may in a general sense, as the *congregation* of true believers, be regarded as the firm foundation which God has established. (Comp. Matt. 16 : 18.) This agrees with the figure of a "house" in the next verse, and with the conception of inscriptions written upon its foundation.

Having this seal, this inscribed, attested *token*, more binding and solemn than a mere inscription. (See Rom. 4 : 11; 1 Cor. 9 : 2.) This seal consisted of two inscriptions. The first attests that the Lord knows his own people. **The Lord knoweth them that are his**, not merely as individuals, but spiritually as his chosen ones. "I know my sheep and am known of mine. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, nor shall any one pluck them out of my hand" (John 10 : 14, 27, 28). The second inscription contains a warning and an injunction, since the Lord's people must be marked for holiness of heart and life. **And, Let every one that nameth the name of Christ**, rather, according to the best Greek text,

of the Lord, whoever confesseth Christ as his Lord, and as a Christian devotes himself to him. Compare 1 Cor. 12 : 3: "No one can say Jesus is Lord, but in the Holy Spirit" (note). Let him see to it that he **depart from iniquity**, or, *from unrighteousness*. The confessing of Christ as Lord involves the forsaking of unrighteousness, not only at the beginning but throughout the Christian course. Every follower of Jesus is reminded by this warning and exhortation that unrighteousness is inconsistent with his Christian profession and character. We have here God's part and our part: his to choose, to know, and to keep through faith unto salvation (1 Peter 1 : 5); ours to believe, to devote ourselves to him, and to depart from unrighteousness, a proof, indeed, that we are the Lord's. These inscriptions are thought to refer to Num. 16 : 5, 26. At least Korah, Dathan, and Abiram may be compared with the false teachers, and Moses and the faithful in Israel, whom the opening earth did not swallow up, with true Christians.

20. But notwithstanding the firm foundation and the seal with its sacred inscriptions, the fact remained that there were heretical and corrupt men among professing Christians, who did not depart from unrighteousness. Paul meets this difficulty with explaining and encouraging words. **But in a great house**, such as the church may be likened to, **there are not only vessels, or, utensils, of gold and of silver**, of precious and imperishable material, **but also of wood and of earth**, of perishable and comparatively worthless material; **and some to honour, and some to dishonour**—some for a noble and some for an ignoble use. See 1 Cor. 3 : 12, 13 for a similar illustration. So among Christians and in the church there are moral dif-

man therefore purge himself from these, he shall be ^a vessel unto honour, sanctified, and meet for the master's use, and ^pprepared unto every good work.

- 22 ^a Flee also youthful lusts: but ^r follow righteousness, faith, ^s charity, peace with them that ^t call on the Lord, ^u out of a pure heart. But ^z fool-

therefore cleanse himself from these, he will be a vessel for honor, sanctified, useful for the master, prepared for every good work.

- 22 But flee youthful desires; and pursue righteousness, faith, love, peace, with those who call on the Lord out of a 23 pure heart. But the foolish and igno-

o Acts 9 : 15; 1 Peter 1 : 7.

p 3 : 17; Titus 3 : 1.

q Ps. 119 : 9; 1 Peter 2 : 11.

r 1 Tim. 6 : 11; Heb. 12 : 14.

s 1 Cor. 7 : 15; 14 : 1.

t See refs. Acts 9 : 14.

u 1 Tim. 1 : 5; 4 : 12.

z See refs. 1 Tim. 1 : 4.

ferences and divergences, the true and the false, the valuable and the worthless. Some are willing instruments in the work of saving men and glorifying God, while the errors and the unrighteousness, and even the destruction of others, are overruled to accomplish the divine purposes. The character of each indicates his destiny. "This is the only place where Paul *directly* expresses the thought of the church embracing evil members as well as good" (J. H. BERNARD).

21. But let no one give himself up as to a blind destiny, but let each separate himself from false teachers and from errors and unrighteousness. Paul shows how each one may become a vessel for honor. **If a man therefore purge himself,** more exactly, *cleanse himself from these*—from these defiling doctrines and teachers, represented by the vessels for *dishonor*. The cleansing must be thorough, the separation complete. "The active voice with the reciprocal pronoun indicates the most unrestrained power on the part of believers" (BENGEL). **He shall be a vessel unto,** or, *for, honour.* He may have been among vessels for dishonor, yet he may through the grace of God and the Holy Spirit become a vessel for honor, highly prized and used for noble ends in the kingdom of God; **sanctified,** cleansed, set apart and devoted to the Lord; **and meet for the master's use,** *useful for the master,* fit in spirit and character for service, **prepared unto, for every good work,** made ready by the Holy Spirit in Christian virtues and graces to engage in every good work that may come to hand. The idea here is of a real, genuine separation, a full consecration, and the needed spiritual preparation for Christian

work. "The thought is of a fully rounded Christian character, in living, holy sympathy with all that is true and noble and Christlike in word and deed" (HARVEY).

22-26. EXHORTS TIMOTHY RESPECTING HIS SPIRIT AND CONDUCT AS A CHRISTIAN TEACHER.

22. But as for you, **flee also youthful lusts,** *flee from the desires peculiar to youth.* Omit also. This exhortation is similar to 1 Tim. 6 : 9-11, a comparison with which makes it probably that *desires* here are largely lusts, including also the selfish cravings of ambition, for riches and power, applause and the like, which are opposed to "righteousness" and other virtues immediately named. Timothy was in middle life (see 1 Tim. 4 : 12), when the desires and passions are strong. It shows the natural solicitude of Paul, the old man, for a young man his disciple. **But,** in addition to fleeing and avoiding these, **follow, pursue** most earnestly, after **righteousness,** moral rectitude, uprightness in thinking, feeling, and acting. **Faith, charity,** Christian *faith* and *love*, two fundamental exercises of the Christian heart. (Comp. 1 Tim. 1 : 11, note.) **Peace,** inward fellowship and harmony, in opposition to strifes engendered by false teachers. While Timothy is to "follow peace with all" (Heb. 12 : 14), the deepest and truest fellowship and concord of soul could be enjoyed only with true Christians. Not only peace, but all the preceding graces or virtues are to be exercised **with them that call on the Lord**—that is, of Christ (Acts 2 : 12; 9 : 14; Rom. 10 : 12), a descriptive title of Christians. But the true Christian is distinguished from false professors and erroneous teachers in that he calls on the Lord, **out of a pure heart,** a

ish and unlearned questions avoid, knowing that they do gender strifes.
 24 And the servant of the Lord ^s must not strive: ^abut be gentle unto all men,
 25 ^aapt to teach, patient, ^bin meekness instructing those that oppose themselves: ^cif God peradventure will give them repentance ^dto the acknowledging of the truth; and *that* they may recover themselves, ^eout of the snare of the devil, who are taken captive by him, at his will.

rant questionings reject, knowing that 24 they beget strifes. And a servant of the Lord must not strive, but be gentle toward all, apt in teaching, patient of 25 wrong; in meekness teaching those who oppose themselves; if perhaps God may give them repentance to a 26 full knowledge of the truth; and out of the snare of the Devil, being captured by him, they may awake to soberness to do God's will.

y Matt. 12 : 18-20; Acts 20 : 31.

z 1 Thess. 2 : 7; Titus 3 : 2.

a 1 Tim. 3 : 2, 3.

b Gal. 6 : 1; 1 Peter 3 : 15.

c Acts 8 : 22.

d 1 Tim. 2 : 4; Titus 1 : 1.

e 1 Tim. 3 : 7.

sincere, consecrated, renewed heart (1 Tim. 1 : 5). In thus doing Timothy would be indeed "a vessel unto honor, sanctified, useful for the Master, prepared for every good work" (ver. 20).

23. But foolish and unlearned questions avoid, better, *But those foolish and ignorant questionings, well-known characteristics of the false teachers who were given to debates and to startling questions without knowledge. These Timothy was to avoid, to steadily refuse to have anything to do with them. This was to be his habitual practice. Knowing, introducing a reason, Since thou knowest, that they do gender, that they beget, strifes, literally, quarrels.* Timothy had abundant opportunity to witness the empty controversies attending these questionings, and the wrangling and angry contentions growing out of them (1 Tim. 1 : 4; 6 : 4, notes). He should therefore decline to hear them.

24. And the, rather, a, servant of the Lord, designating a preacher or a pastor, **must not strive, quarrel,** engage in a war of words, after the manner of the false teachers. **But be gentle unto all men,** mild and kind in speech and bearing toward all men, irrespective of parties or classes, in outer demeanor. Compare 1 Thess. 2 : 7, and notice how Paul did. Yet we must not compromise the truth, but kindly and lovingly contend for the faith (Jude 3). **Apt to teach,** possessing the needed spirit, ability, and skill for teaching. Compare 1 Tim. 3 : 2. "Ready to teach rather than to contend" (ELLICOTT). **Patient under wrong,** with special reference to outer demeanor; forbearing under all the opposition, stupidity, prejudice, and misconstruction which he might meet

as a minister of the gospel. Compare our Lord's conduct as a teacher (Matt. 12 : 19, 20).

25. In meekness, gentleness, instructing, better, *admonishing, those who oppose themselves, who set themselves in opposition.* The word rendered *instructing* is used of training, correcting, disciplining a child, and is often rendered *chasten* (1 Cor. 11 : 32; 2 Cor. 6 : 9; Heb. 12 : 6, etc.). Many interpreters therefore translate *correcting* by way of discipline. But the context softens the meaning. It is rather a correcting kindly with words, teaching with admonition. The object to be kept in view: **If God peradventure will, at any time, give them repentance** (optative mood in the Greek) as we wish and pray, **to the acknowledging, unto the full knowledge, of the truth.** Compare Acts 11 : 18: "So then to the Gentiles also God has given repentance unto life." The word rendered *acknowledging* means a clear, definite, and correct apprehension of anything, here of the truth. (See note 1 Tim. 2 : 4.) It is only through the change of mind involved in repentance that the believing soul comes into the full knowledge of the gospel.

26. And (omit that) they may recover themselves, literally, *return to soberness*, as from a state of intoxication, return to their sober senses, to a spiritually sound mind, **out of the snare, or, trap, of the devil.** Compare Eph. 6 : 11, "the wiles of the devil," and "a snare of the devil" (1 Tim. 3 : 7). The figure is that of escaping out of the intoxicating error of false teaching, which was a snare of the evil one. **Who are taken captive by him at his will,** better, *having been taken captive by him, that is, the*

devil, *unto his will*, to do his will. This seems to be the most natural meaning of this difficult verse, making *him* and *his* of the last clause refer to the devil. So the Bible Union version and the American Revised version; so also Prof. E. T. Bartlett in "Christian Scriptures," Prof. G. B. Stevens in his paraphrase of the Epistles of Paul, and others. But some refer *him* to the devil, and *his* to God, "unto his (God's) will." So the Improved Bible Union version. The Revised version and some others translate or interpret, "taken captive by the Lord's servant unto the will of God." It seems to me, however, that the reference of both *him* and *his* to the devil most naturally meets the demands of the sentence, and is freest of difficulty. Of the two pronouns, *him* and *his*, the latter is the stronger and may have been used not to designate a different person, but for the sake of emphasis, which Boice brings out in the following rendering: "And they become sober again (as if from a drunken revel), escaping out of the snare of the devil, after having been taken captive by *him* (and led) into that which *he* (wicked as he is) has willed." Similarly Harvey, who makes "*his* will" emphatic, instead of *God's* will.

PRACTICAL REMARKS.

1. Our strength as Christians is not in ourselves, but in the grace of Christ (ver. 1; 2 Cor. 12: 9, 10; Eph. 6: 10).

2. The ministry of one generation is largely responsible for the character of the ministry of the next generation (ver. 2; 1 Tim. 4: 11, 12).

3. The ministry should be as willing to endure hardships for Christ and souls as soldiers are for their country and for human glory (ver. 3, 4; Gal. 1: 10; 1 Cor. 9: 25).

4. Consecration, singleness of purpose, honesty, and industry are necessary to ministerial success (ver. 4-7; 2 Cor. 4: 7-10).

5. Ministers must exercise self-control and self-sacrifice in their work (ver. 3-6; 1 Cor. 9: 25-27).

6. Consideration and divine enlightenment are needful to the right understanding and doing of duty (ver. 7; 1 Tim. 4: 14, 15).

7. In adversity the Christian may be

uplifted by the remembrance of the risen Christ—his person, character, and mediatorial work (ver. 8; Rom. 4: 25; 1 Peter 1: 13, 18-21).

8. Whatever our trials and hardships, truth is invincible and will ultimately triumph (ver. 9; Phil. 1: 12-14, 19, 20).

9. The perseverance of the saints is connected with the means fitted to that end (ver. 10; Phil. 2: 12, 13).

10. The members of Christ's body will be treated as the head is treated (ver. 11, 12; Rom. 8: 17).

11. Christ must act consistently with his own holiness. Let no one think if he is elected to be saved that he can live in sin (ver. 13; Rom. 6: 2; 8: 29).

12. In defending the truth and supporting the right the minister should avoid a controversial spirit (ver. 14, 24; 1 Tim. 1: 5-7).

13. The minister is a workman of God, whose approval should be his highest aim—diligent and faithful in distributing and adapting the truth to different classes of men (ver. 15; Matt. 13: 52).

14. The tendency of false doctrine is to affect injuriously the whole spiritual constitution of men and churches (ver. 16, 17; 3: 1-5).

15. As in apostolic days, so in our own times, Scripture is often perverted, and gospel doctrines denied or robbed of their true meaning (ver. 18).

16. The safety and perpetuity of the church rest on the promises of God and the purity of its members (ver. 19).

17. If we would be vessels unto honor and fit for service, we must separate ourselves from the ungodly (ver. 20, 21; 2 John 10).

18. A good character, a pure life, and sound doctrine are indispensable, to the Christian minister, for effective service (ver. 22-24; 1 Tim. 4: 11-13).

19. The means of grace, the work of the Spirit, repentance and faith, are all the gift of God, but not in such a way as to relieve men of responsibility and earnest endeavor (ver. 25).

20. Underlying many a false doctrine and evil tendency is the snare of the devil. They who are taken therein may recover themselves by believing and obeying the truth (ver. 26).

Prediction of extreme degeneracy in the last days.

3 THIS know also, that ^fin the last 2 days ^gperilous times shall come. For men shall be ^hlovers of their own selves, ⁱcovetous, ^kboasters, proud, ^lblasphemers, disobedient to parents, 3 unthankful, unholy, without natural affection, trucebreakers, false accusers, ^mincontinent, fierce, despisers of those 4 that are good, ⁿtraitors, heady, high-

3 BUT know this, that in the last days 2 grievous times will come. For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, ungrateful, un- 3 holy, without natural affection, implacable, slanderers, without self-con- 4 trol, fierce, no lovers of good, betrayers,

^f See refs. 1 Tim. 4 : 1.

^g 2 Thess. 2 : 3-12; Rev., chap. 8-17.

^h Rom. 1 : 19-31.

ⁱ 2 Peter 2 : 3.

^k Jude 16.

^l 2 Peter 2 : 12; Jude 10.

^m 2 Peter 3 : 3.

ⁿ 2 Peter 2 : 10.

CHAPTER III.

The apostle predicts moral and spiritual degeneracy in the last days (ver. 1-9); exhorts Timothy to follow faithfully the instructions he had received and the teaching of the Holy Scriptures.

1-9. PREDICTION OF MORAL AND SPIRITUAL DEGENERACY IN THE LAST DAYS.

1. **This know also**, *And* take note of *this*, suggested by the evil tendencies spoken of in the preceding paragraph. **That in the last days**, the gospel dispensation, especially the time immediately preceding the "second coming of Christ." The verb "shall come" is in the future tense, and yet the exhortation in verse 5, "From such turn away," indicates that these "perilous times" have already begun. Perhaps the prediction takes in a series of fulfillments, the last of which would be the most marked. Compare Matt. 24 : 24-30; 2 Thess. 2 : 3, 8; see also note on 1 Tim. 4 : 1, where "aftertimes" refers to a period close at hand, and extending not so remotely as *the last days* of this passage. **Perilous times**, *grievous*, hard for Christians to bear and live in. **Shall come**, *will set in*—actually present and experienced. How these grievous times would show themselves is told in the next three verses.

2. The following description is similar to that in Rom. 1 : 28-31. There the apostle speaks of reprobate heathen, here of the depraved moral condition of those who had willfully rejected the truth as worse than heathen. Notice how these characteristics fall into triads. **For men**, generally who live in those times, **shall be lovers of their**

own selves, characterized by selfishness, the very essence and root of sin. **Covetous**, *lovers of money*, hoarding it and fixing their hearts upon it, as that which will greatly enable them to satisfy their selfish greed. See note on Luke 16 : 14, the only other place in the New Testament where this word is used. See also 1 Tim. 6 : 10, where the noun is employed. **Boasters**, having a spirit of vain glory in themselves; **proud**, *haughty* in their bearing toward others; **blasphemers**, *railers*, or, *revilers*, of others and of all that is good. **Disobedient to parents**, a fruitful source of disregard of all law, and of resistance of all government, human and divine; **unthankful**, without gratitude for favors from God or man; **unholy**, irreligious in character and conduct.

3. **Without natural affection**, *without love of kindred*, debased in this respect below the brute; **trucebreakers**, rather, *implacable*, unforgiving, unwilling to be appeased or reconciled; the very opposite of peacemakers (Matt. 5 : 9); **false accusers**, literally, *devils*, having the spirit of the evil one in secretly slandering and maliciously accusing. **Incontinent**, rather, *without self-control*, in the widest sense having unbridled appetites and passions, weak and easily led; **fierce**, savage and untamed in spirit and conduct; **despisers**, or, *haters*, of those that **are good**, having no love for goodness and good men.

4. **Traitors**, *betrayers* of friends and brethren, the same word as used of Judas (Luke 6 : 16), and by Stephen when he said, "Of whom ye have now become *betrayers* and murderers" (Acts 7 : 52); **heady**, *reckless* and headstrong

minded, ^o lovers of pleasure more than
 5 lovers of God; ^p having a form of god-
 liness, but denying the power thereof.
 6 ^q From such turn away. For ^r of this
 sort are they which creep into houses,
 and lead captive silly women laden
 with sins, led away with divers lusts,
 7 ^s ever learning, and never able to come
 8 to the knowledge of the truth. ^t Now

headstrong, puffed up, lovers of pleas-
 5 ure rather than lovers of God; holding
 a form of godliness, but having denied
 the power thereof; and from these
 6 turn away. For of these are also they
 who creep into houses, and lead cap-
 tive silly women laden with sins, led
 7 away with manifold desires, always
 learning, and never able to come to
 the full knowledge of the truth.

^o 2 Peter 2 : 13, etc.; Jude 4.

^p Isa. 29 : 13; Titus 1 : 16.

^q See refs. 2 Thess. 3 : 6.

^r See refs. Matt. 23 : 14.

^s Prov. 14 : 6; Heb. 5 : 12.

^t Exod. 7 : 11; 8 : 7, 18.

in feeling and action; **highminded**, *puffed up*, and *beclouded*, as it were with smoke, with self-conceit. See 1 Tim. 3 : 6 and 6 : 4 (notes), where the same word is used. **Lovers of pleasure more than**, *rather than, lovers of God*. The word rendered *pleasures* in the compound word, *pleasure-lovers*, is always used in the New Testament in a bad sense (Luke 8 : 14; Titus 3 : 3; 2 Peter 2 : 13)—pleasure of the world, of sin, and frivolity. They delight in these rather than in God and his service. Love is fundamental in true religion; a vitiated love is productive of error, a want of it is destructive of morals and religion.

5. Having, or, *holding, a form, semblance or appearance, of godliness, of piety*, in their outward profession and forms of worship (Matt. 7 : 15-20). The word rendered *form* occurs only here and in Rom. 2 : 20 (see note), in the New Testament. **But denying**, more exactly, *having denied, the power thereof*, the inherent, living, active power of godliness which operates in the soul. By their vicious spirit and conduct they contradict their profession of piety. And **from such** (emphatic), *from these*, persons hardened in error, **turn away**. The present tense conveys the idea of habitually turning away and having nothing to do with them. In regard to less offenders the apostle would have the servant of the Lord instruct them in meekness (2 : 25); but from these greater offenders he enjoined upon Timothy to turn away without any qualification. Both in this exhortation and in the further description in the next verse it is implied that such persons were already living. There was present danger.

6. For of this sort, *of these persons, are they who creep*, insinuating themselves, *enter slyly, into*

houses, like serpents or other beasts of prey. The general reference appears to be to teachers who are made prominent in this Epistle. Perhaps they had practised magical arts before embracing Christianity. **And lead captive silly, small, women**, thus contemptuously designated, **laden, heaped up**, loaded *with sins*—a strong terrible figure of sin upon sin. Some take the figure to mean an oppressed and burdened conscience which lays them open to the insidious attacks of these proslayers who promise relief. It is further said of these women, that they are *led away with divers lusts*, or, *manifold desires*. These desires appear to have been evil cravings, not merely after sensual gratification, but after something new in teachers or doctrine, something to stimulate their diseased appetite. "Here we have the rudiments of the system of auricular confession and priestly absolution, by which women are specially led captive" ("Annotated Paragraph Bible").

7. Finally, it is added concerning these women, that they are **ever learning**, from one teacher to another and from one new doctrine to another, to satisfy their curiosity and their love of novelty. **And never able to come to, into a clear, definite knowledge, or, apprehension, of the truth.** See 2 : 25 and notes on this same phrase. "It is a remark as demonstrable as it is humiliating, that as the truth, so also error and sin have found ever a powerful support in the weaker sex. (Comp. 1 Tim. 2 : 14.) There lies in the womanly character the foundation, as for the highest development of faith, so also for the highest revelation of the power of sin" (VAN OOSTERZEE). (Comp. Acts 13 : 50; Rev. 17 : 1-5.)

as Jannes and Jambres withstood Moses, so do these also resist the truth: "men of corrupt minds, ²reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all *men*, ³as theirs also was.

Admonitions and exhortations.

10 ²But thou hast fully known my doctrine, manner of life, purpose, faith,

8 Now as Jannes and Jambres withstood Moses, so also do these withstand the truth; men corrupted in mind, reprobate concerning the faith. But they will proceed no further; for their folly will be fully manifest to all, as theirs also became.

10 But thou didst accurately trace my teaching, manner of life, purpose, faith,

u 1 Tim. 6 : 5.

z Rom. 1 : 28; Titus 1 : 16.

y Exod. 7 : 12; 8 : 18, 19; 9 : 11.

z Phil. 2 : 22; 1 Tim. 4 : 6.

8. Now as, continuing the thought by way of comparison, *And like as, Jannes and Jambres*, not mentioned in the Old Testament, but traditional names of the Egyptian magicians, who by their enchantments attempted to offset the miracles of Moses. The Targum of Jonathan inserts their names in Exod. 7 : 11, from oral tradition or from some lost writing, the truthfulness of which there is no reason to doubt. Objections have been raised against the introduction of these names. But "why was the inspired apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten?" (ELLICOTT.) The reference is pertinent, and the comparison is most apt. **So do these also resist**, better, *withstand*, **the truth**. Very likely these false teachers of Ephesus and its vicinity used to some extent magic arts and performed pretended miracles (ver. 6, 13). Ephesus was noted for its magicians. There the sons of Sceva practised exorcism, and many others who practised magical arts burned their books (Acts 19 : 14-19). Compare how Elymas the sorcerer withstood Paul (Acts 13 : 8). **Men of corrupt minds**, *men corrupted in mind*, the whole inner nature darkened and debased intellectually and morally. (See 1 Tim. 6 : 5.) **Reprobate**, failing to stand the test and rejected as worthless as to **the faith**, in the truths of the gospel. (Comp. 2 Cor. 13 : 5, note.)

9. The resemblance of these false teachers to the magicians of Egypt is traced not only in their opposition to the truth (last verse), but also in their ultimate defeat (this verse). **But they**

shall proceed no further. They have reached the limit of their imposture and resistance. In 2 : 16 with the same words their advance is predicted, and in verse 13 of this chapter it is said that "impostors will grow worse and worse, deceiving and being deceived." There is no contradiction in these various statements. Paul is speaking of heretical and false teachers who were then living and exerting their baneful influence as described in ver. 6. They themselves would advance in impiety and grow worse in character and life; but as in the case of Jannes and Jambres there will be a limit to their artifices and to their influence over others; **for their folly**, *their senseless wickedness*, will expose them, being **openly manifest**, in their conduct **unto all men, as theirs**, those magicians, **also was** (Exod. 9 : 11). Folly often oversteps itself; wickedness often results in its own defeat. The power of these men for mischief will be checked; for their untrustworthy and wicked character will be fully exposed.

10-17. TIMOTHY EXHORTED TO FOLLOW THE INSTRUCTIONS HE HAD RECEIVED, AND THE HOLY SCRIPTURES.

10. **But thou**, in contrast to the conduct of these false teachers, **hast fully known**, better, *didst strictly follow*, as a disciple, a learner. The verb may be rendered "didst accurately trace," as it is by the Improved version here and in Luke 1 : 3. But Paul uses the word in 1 Tim. 4 : 6 in the sense of "strictly followed," and this may be its general meaning here. Yet if Timothy had *strictly followed* Paul's **doctrine**, rather, *teaching*, it is implied that he had known and followed up in his mind the truths, principles, and

11 longsuffering, charity, patience, persecutions, afflictions, which came unto me ^aat Antioch, ^bat Iconium, ^cat Lystra; what persecutions I endured; but ^dout of them all the Lord delivered me.

12 Yea, and ^eall that will live godly in Christ Jesus shall suffer persecution.

13 ^fBut evil men and seducers shall wax worse and worse, deceiving, and being deceived.

11 long-suffering, love, patience, persecutions, afflictions; what things came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of all the Lord delivered me.

12 Yea, and all who wish to live godly in Christ Jesus will suffer persecution.

13 But evil men and impostors will grow worse and worse, deceiving and be-

^a Acts 13 : 14, 45, 50.

^b Acts 14 : 2, 5.

^c Acts 14 : 19, etc.

^d 4 : 17; 2 Cor. 1 : 10.

^e See refs. Mark 8 : 34; John 17 : 14.

^f See refs. 2 Thess. 2 : 11.

methods of the apostle's teachings and his **manner of life**, his conduct in public and private as a Christian, a teacher, and preacher. **Purpose**, the end he had in view as a minister of the gospel. (Comp. Acts 11 : 23; 27 : 13.) **Faith**, in God and his word. **Longsuffering**, toward opposers and the erring, not easily irritated nor hastily retaliating. **Charity**, rather, *love*, especially toward men. **Patience**, or, *endurance*, not discouraged in bearing evils, not easily succumbing under suffering. Paul here refers to that time in his ministry when Timothy was converted and became an attendant and a companion in his labors. It is not necessary to suppose that Timothy had now become weak and fearful, and that Paul refers to these things as an antidote for discouragement and despondency. Rather, by reference to the past Paul would fortify Timothy for the endurance of coming peril and for steadfastness to the end.

II. The apostle cites especially the **persecutions and afflictions**, which were known to Timothy; which came upon him at **Antioch**, in Pisidia, whence he was driven out by persecution (Acts 13 : 14, 50, notes); **at Iconium**, a city of Lycaonia, whence he fled for his life (Acts 13 : 51; 14 : 6, notes); **at Lystra**, another city of Lycaonia, where he was stoned and left for dead, but revived and departed for Derbe (Acts 14 : 6, 19, 20, notes). It was with the full knowledge of these sufferings that Timothy devoted himself to the ministry and became Paul's assistant. **What**, or, *such*, **persecutions, as, I endured**. These were specimens of sufferings connected with his ministry. Timothy had known them, followed the apostle, and in a measure shared with him his trials. **But**, rather, *and*,

as you well know, **out of them all the Lord (emphatic) delivered me**. (Comp. 4 : 17, 18.) An encouragement to follow his example in dependence on God, who will never forsake us (Heb. 13 : 5, 6).

12. Yea and all. Persecutions and afflictions were not restricted to Paul and his work. Timothy and the godly everywhere must expect them. *And indeed all, that will, who desire, to live godly, piously, in Christ Jesus*, in spiritual union with him, *will suffer persecution*. It is to be expected (Gal. 4 : 29 : 5 : 11). Remember the words of the Lord Jesus, "A servant is not greater than his Lord. If they persecuted me, they will also persecute you" (John 15 : 20). Timothy must not therefore be surprised at persecution, but rather expect it and in Christ's strength and fellowship be prepared for it. "*In Christ*—there is no godliness out of Christ Jesus" (BENGEL). The sphere of a godly life is *in Christ*. A formal religion may be pleasing to the world, but spiritual, Christlike living runs athwart the world and arouses opposition.

13. But, in contrast to godly men, **evil men**, in general, and **seducers, impostors**, in particular, escaping persecution, with no obstruction to their downward course, *will wax worse and worse*, will steadily progress in wickedness, **deceiving, and being deceived**—the two go together. In just retribution God gives them up to their own delusions (2 Thess. 2 : 11). The word rendered *seducers* means literally *enchanters*, from the cries of incantations used by magicians. Some think there is a reference to the magic arts, such as those of Jannes and Jambres, which some of the false teachers of Ephesus and of the province of Asia

14 But continue thou in the things which thou hast learned and hast been assured of, knowing ^b of whom thou hast learned *them*; and that from a child thou hast known ¹ the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ^k All Scripture is

14 ing deceived. But do thou abide in the things which thou learnedst and wast assured of, knowing from what persons thou didst learn; and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise to salvation, through faith which is in Christ Jesus.

g 1 Tim. 4 : 16.

h 1 : 5, 13; 2 : 2.

i Ps. 19 : 7; John 5 : 39.

k 2 Sam. 23 : 2; 2 Peter 1 : 20, 21.

used. (See notes on ver. 6, 8.) "He who begins to deceive others recovers himself the less from error and the more easily embraces the errors of others" (BENGEL). Since wicked men were progressing in wickedness, Timothy must not expect to be exempt from persecution.

14. But continue thou, in strong contrast to these false teachers, do thou abide, in the things which thou hast learned, rather, *didst learn* and *wast assured of*. Reference appears to be made to his early youth when Timothy learned and came into the deep conviction of the great principles and truths of godliness, as taught in the Scriptures and embodied in the gospel. **Knowing of whom.** Some texts have *whom* in the singular, referring to Paul. But the better reading has the plural, and the phrase may be rendered, *knowing from what persons thou didst learn*, referring to his grandmother, Lois, and his mother, Eunice (1 : 5), and doubtless also to the Apostle Paul. This also is in harmony with the statement in the next verse. His teachers were worthy of his utmost confidence, both as to their character and their doctrine.

15. And that from a child, from a babe, from infancy. The word is found elsewhere in the New Testament, Luke 1 : 41, 44; 2 : 12, 16; 18 : 15; Acts 7 : 19; 1 Peter 2 : 2. **Thou hast known,** expressing a continuous knowledge. **The holy Scriptures, the sacred writings** (*hiera grammata*), an expression found only here in the New Testament, and used to designate the Scriptures of the Old Testament. Both the adjective and the noun are unusual. The former is found elsewhere in the New Testament only in 1 Cor. 9 : 13, "*sacred things*." (See note.) The latter is used of letters of the alphabet (Luke 23 : 38), or of any writing (Gal. 6 : 11), and its application to the

Holy Scriptures here is made evident by the adjective, in the expression, "*sacred writings*." The usual designation is *The Scriptures* (*hai graphai*), and once Holy Scriptures (*graphai hagiai*, Rom. 1 : 2). Timothy had been taught these as early as he could be taught anything. Jewish children under pious training began to memorize the Scriptures as soon as they could speak. Rabbi Judah says: "The boy of five years of age ought to apply to the study of the Sacred Scriptures." Philo, of Alexandria, a contemporary of our Lord says: "They are taught, so to speak, from their very swaddling clothes by their parents, masters, and teachers, in holy laws, and in the unwritten customs, and to believe in God, the one Father and Creator of the world." They became sons of the law at the age of thirteen, and were bound to practise all its moral and ritual requirements. (See GEIKIE, "Life of Christ," pp. 171-175.)

Which are able, now and always as a continuing permanent power, to make thee wise unto salvation, to make thee so wise as to attain and become partakers of salvation from sin unto righteousness. The Holy Spirit uses Scripture instrumentally in the exercise of his renewing, saving power (James 1 : 18; 1 Peter 1 : 23; John 17 : 17). Notice this is said of the Old Testament. (Comp. John 5 : 39.) How much more true of the New Testament. **Through faith, by means of faith, which is in Christ Jesus,** existing in him and resting upon him. It is through this faith that the truths of Scripture lead to the attainment of salvation. "The Old did make wise by teaching salvation through Christ that should come; the New by teaching that Christ the Saviour is come" (HOOKER, by *Ellicott*).

16. The apostle enlarges upon the value of these sacred writings, not only

given by inspiration of God, ¹and *is* profitable for doctrine, for reproof, for 16 All Scripture is inspired by God, and is profitable for teaching, for reproof,

1 Ps. 19 : 7-11 ; Micah 2 : 7 ; Rom. 15 : 4.

for the attainment of salvation but also for the perfecting of Christian character and life. The divine inspiration of the Holy Scriptures is distinctly taught in this passage; but scholars have been and are still divided as to its exact translation and interpretation. The Bible Union version (1866), and Improved Bible version (1891), translate, **All Scripture**, that is, the whole of the sacred writings so-called by the Jews, *is inspired of God and is profitable*; putting in the margin an alternate rendering, *Every Scripture, inspired of God, is also profitable*, that is, every part of those writings known as Scripture is assumed to be divinely inspired, and in addition to that assumption is declared to be also profitable to the men of God. The Revised version (1881) adopted the latter rendering, and put in the margin, as an alternate, *Every Scripture is inspired of God and profitable*. The differences seem to be as to whether the Scripture here designates the whole or every part of the writings held to be sacred at that time by Jews and Christians, and whether the inspiration of these sacred writings is declared or assumed. In regard to these questions I remark :

(1) The word translated Scripture (*graphie*) is always used in the New Testament of the contents of the Holy Scriptures, either as a whole or as a part, and is never used of any common or secular writing (John 19 : 36, 37 ; Acts 17 : 2, 11 ; 2 Peter 1 : 20 ; 3 : 16, etc.). See Doctor Kendrick, "Conflict of Humanity," pp. 105-108. (2) The rendering, *Every Scripture*, therefore designates every portion, book, section, or passage of the Holy Scriptures as then understood, namely, of the Old Testament as used by the Jews in the age of Christ and his apostles. *All* includes the whole; *every* makes up the whole. (3) The expression *inspired of God*, literally, *God-inspired* (a single word in the Greek), therefore has reference to the Holy Scriptures as a whole or in every part, whether it be used in the predicate affirming inspiration, or belonging to the subject, assuming inspiration.

In the latter case it is not implied that any part of Scripture is not inspired. It means rather, since it is inspired, because of its inspiration it is profitable to the man of God. (4) The word Scripture in the original is without an article, and if used in the general sense of *writing*, then the expression would be properly translated, *Every writing*, or, *scripture*. But if the word is used technically as a well-known name of the Old Testament Scriptures, then the expression would be properly rendered like a proper name, *All Scripture*. Compare similar instances without the article, "All Jerusalem" (Matt. 2 : 3); "All (the) house of Israel" (Acts 2 : 36); "No prophecy of Scripture" (2 Peter 1 : 20). (5) The rendering, *All Scripture*, seems to me preferable, for: *a*. It does not appear that Scripture is here used in a secular sense. In the fifty times that it occurs elsewhere in the New Testament, thirteen times besides this in Paul's Epistles, it is used in a sacred sense with reference to the Old Testament Scriptures. This instance is evidently not an exception. *b*. As already noted, however translated, the reference appears to be to the whole of the Holy Scriptures. Such is the reference in the preceding verse by the weaker phrase, *sacred writings*. Here the stronger word, *Scripture*, naturally takes a sacred and technical sense, as a well-known designation of the Holy Scriptures, commonly used by the apostle, and familiar to Timothy, to Jews, and Christians generally. (Comp. Gal. 3 : 8, 22 : 4 : 30 ; 1 Peter 2 : 6.) Accordingly the translation, *All Scripture*, best suits the strong emphatic expression, and the sacred and technical use of the word.

As to the word rendered **given by inspiration**, *inspired by God*, it may be regarded grammatically and logically, either as connected with the subject or in the predicate (see above). But since "inspired by God" and "profitable" are connected with *and* in the original, and *is* is not expressed but understood, it is more natural to translate *and* rather than *also*, thus joining

correction, for instruction in righteousness: ¹⁷ n that the man of God may be ¹⁷ perfect, ¹⁷ thoroughly furnished unto all good works.

for correction, for instruction in righteousness; that the man of God may be complete, completely furnished to every good work.

m 1 Tim. 6 : 11.

n Ps. 119 : 98-100.

o 2 : 21.

the two declarations in the predicate, *is inspired of God and profitable*. Both the authoritative quality and usefulness of the Scriptures are affirmed. That Paul should set forth and emphasize, first, the divine origin and then the value of the Scriptures, for the purposes named in this verse and the next, seems perfectly natural and legitimate. (Comp. 1 Peter 1 : 10-12 ; 2 Peter 1 : 20, 21.)

Profitable for doctrine, for teaching those who read and study the word and advancing them in knowledge. **For reproof** of error and the conviction of whatever may be wrong in ourselves and others. **For correction**, or, *righting* that which may be wrong in life or character. **For instruction**, or, *training*, in **righteousness**, in holiness and right living. It is implied that there may be training which is not in righteousness. It should be noticed that all this is said of the Old Testament Scriptures, which are too little valued by many of the present day. (Comp. Ps. 19 : 7-14 ; 119.)

17. The object of Scripture in the uses just mentioned. **That the man of God**, not only Timothy in his official capacity as minister and missionary (see 1 Tim. 6 : 11), but every minister, teacher, and Christian. The uses of Scripture in the preceding verse are of general application ; so here the profitability of Scripture is designed for every Christian, to perfect him in his calling and make him wise unto salvation. **May be perfect**, *complete*, specially fitted for his calling, being completely, in opposition to partially, fitted and adapted in all his parts for service. (Comp. 2 : 21.) **Thoroughly furnished**, or, *completely equipped*, **unto all**, *to every*, **good works**, in the whole circle of Christian labor and duty. Notice how Peter, Stephen, and Paul used the Old Testament Scriptures in discourses and Epistles. If the Old Testament is thus profitable, much more the New, as the completed will of God. "Would the careful study of

the New Testament in our institutions of learning be any less profitable in either of the particulars here specified? Can we afford in a liberal education to leave out *The Book*, that book which has exerted and is now exerting more influence in the world than any other book?" (BOISE.)

PRACTICAL REMARKS.

1. The prediction of perilous times has been, and is being fulfilled, in the great apostasies from apostolic faith and practice (ver. 1-5 ; 2 Thess. 2 : 1-12 ; 1 Tim. 4 : 1-3).

2. These minute predictions of the errors of Christians and churches in doctrine and practice are evidences of Paul's inspiration (ver. 1-5 ; comp. John 14 : 29 ; 16 : 4).

3. In view of the fact that departures from the faith are foretold, it becomes us earnestly to seek and guard the purity of the church (ver. 5 ; Jude 3).

4. A Christianity which manifests itself in pomp, ceremonies, and show is the shell without the kernel (ver. 5 ; Matt. 23 : 23-26 ; Col. 2 : 20-23).

5. Christian women should especially guard themselves against the wiles of Satan and the devices of evil men (ver. 6 ; 2 Cor. 11 : 3 ; 1 Tim. 2 : 14).

6. Many are philosophical and speculative learners of Christianity, but remain strangers to its saving power. This is true of the so-called Christian Science (ver. 7 ; Eph. 4 : 14).

7. Truth and error are essentially the same in every age. False teachers of ancient times find their correspondences in these latter days (ver. 8 ; 2 Cor. 11 : 13-15).

8. Error, however flattering and concealed, will in due time manifest itself as falsehood and folly (ver. 9 ; 1 Tim. 5 : 25).

9. The contrast of the true teachers to the false, in spirit, doctrine, and life, in results and rewards, redounds to the glory

Paul's final solemn charge.

4 I CHARGE thee therefore before God, and the Lord Jesus Christ,^a who shall judge the quick and the dead^a at his appearing^a and his kingdom;

4 I CHARGE thee before God, and Christ Jesus who is to judge living and dead, and by his appearing and his kingdom, preach the word; be urgent

^p See refs. 2 : 14.

^q See refs. Acts 10 : 42.

^r Col. 3 : 4.

^s Matt. 25 : 31; Rom. 14 : 10.

of Christianity and encourages adherence to the truth (ver. 10, 11; Acts 20 : 22-31).

10. The Christian who would live as Christ lived, a life of devoted and active piety, will suffer some form of opposition from a wicked world. Not all opposition, however, must be regarded as persecution, but only that which comes on account of godly living in Christ Jesus (ver. 12; John 15 : 20).

11. If men are not converted, they are ever growing worse, the habits of sin are becoming more fixed, and their guilt in the sight of God increases (ver. 13; Rom. 2 : 4, 5).

12. It is the duty of parents to train their children in the knowledge of the Holy Scriptures, the Old Testament as well as the New, from their earliest years (ver. 14, 15; Eph. 6 : 4).

13. Bible societies and Bible distribution should be encouraged, since they who use the Bible aright will become wise unto salvation (ver. 15; Ps. 19 : 7-14).

14. Since the Holy Scriptures are inspired of God, they are the rule of faith and practice. No creed, no confession can take their place (ver. 16, 17; 1 Peter 1 : 25).

15. The Old and New Testaments should be placed side by side, as God's will in making known his gracious purposes to mankind (ver. 16, 17).

16. The Bible is not a sectarian book, but one which belongs to all Christians of every name. It should not, therefore, be put under the ban, either in public or private, nor banished from the schools of a Christian country. As a book containing the choicest literature of ancient times, it should also find a place in higher education (ver. 17).

CHAPTER IV.

The apostle solemnly charges Timothy to be faithful and courageous in the ministry (ver. 1-4), especially since

his own ministry is nearly finished (ver. 5-8); requests Timothy to come to him; he gives him certain information, directions, and warnings (ver. 9-15). He refers to his first defense before the imperial court and to his present circumstances (ver. 16-18); and closes with salutation, personal items, and benediction.

1-4. A SOLEMN CHARGE TO TIMOTHY TO FAITHFULNESS IN THE MINISTRY.

1. As the apostle comes near the end of his Epistle, and in view of his approaching martyrdom, he charges Timothy more solemnly than ever before. **I charge thee therefore before God.** The same phrase as in 1 Tim. 6 : 21, on which see note. Here a four-fold adjuration: God, Christ, his second coming, and kingdom. **I adjure thee in the sight of God and Christ Jesus,** who are conceived of as invisible witnesses, personally present. **Who,** referring to Christ, **shall judge the quick,** *is about to judge the living,* **and the dead,** those who are alive at his second coming and those who have died and shall then be raised (1 Cor. 15 : 51; 1 Thess. 4 : 14-17; John 5 : 27-29). The apostle would have Timothy act under the solemnity of the judgment-seat of Christ, before whom all must stand and give account (1 Peter 4 : 5; Acts 10 : 42; 2 Cor. 5 : 9, 10). **At his appearing,** rather, according to the best text, *by his appearing,* by all that is great and glorious in his second coming, and in **his kingdom,** which will then be consummated and established eternally. **"His coming,** at which we shall stand before him; **his kingdom,** in which we shall hope to reign with him" (ALFORD). On *his appearing*, see notes on 1 : 10 and 1 Tim. 6 : 14. On *kingdom*, see "heavenly kingdom" (ver. 18), "eternal kingdom" (2 Peter 1 : 11; comp. 1 Cor. 6 : 9, 10).

2. What the apostle charges and adjures Timothy to do is urgently and emphatically enjoined, **Preach,**

2 preach the word ; be instant in season, out of season ; reprove, ^u rebuke, ^a exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine ; ^z but after their own lusts shall they heap to themselves teachers, ^y having itching ears ; and they shall turn away *their* ears from the truth, and ^a shall be turned unto fables. ^a But watch

in season, out of season ; reprove, rebuke, exhort, with all long-suffering and teaching. For a period will come when they will not endure the healthful teaching, but having itching ears will for themselves heap up teachers according to their own desires ; and they will turn away their ears from the truth, and will turn aside to the fables.

f 1 Tim. 5 : 20 ; Titus 2 : 15.

u 1 Tim. 4 : 13.

z 2 Peter 2 : 1-3.

y Ezek. 33 : 32 ; Acts 17 : 21.

z See refs. 1 Tim. 1 : 4.

a Acts 20 : 30, 31.

proclaim as a herald, **the word**, the gospel message in its fullness (Acts 20 : 27). **Be instant**, *be at it*, apply thyself, *be ready* and urgent. The exhortation is emphatic and full of meaning. **In season, out of season**, at favorable and unfavorable times ; embrace opportunities and make opportunities. **Reprove**, with the view of convicting and setting right. **Rebuke** (a stronger word), censure with manifestation of dislike. **Exhort** in a beseeching spirit, and ready to comfort when needed. **In all longsuffering and doctrine**, oral teaching, on every occasion and in every proper way and method. This clause is to be connected with the three preceding verbs, showing how to reprove, rebuke, and exhort. Any one of these alone might be ineffectual and fall short of duty. But the three united would do all that duty required and, if anything could, would prove effectual.

3. For introduces a reason for being ready and urgent in improving every possible opportunity of proclaiming the gospel, publicly and privately. **The time will come**. *There will be a time, or, period, when they, professed Christians, will not endure sound doctrine, healthful teaching*, as in 1 Tim. 1 : 10, on which see note (Titus 1 : 9 ; 2 : 1). There will be a general impatience of wholesome teaching. *Teaching*, in the preceding verse, refers more to the act ; *teaching*, in this verse, another word in the Greek, refers more to that which is taught, the doctrine. See Titus 1 : 9, where the two words in the Greek occur in the same order as here. That teaching is healthful which is spiritually wholesome and promotive of health and soundness to the spiritual man. The period here spoken of is doubtless the same as that already

mentioned in 3 : 1 ; 1 Tim. 4 : 1, the beginnings and foreshadowings of which were already present. **But after their own lusts**, better, *according to their own desires*, shall they heap to themselves teachers, expressive of their contemptible conduct, their fickleness, their love of novelty, and the multitude of their teachers, chosen not from love of the truth, but according to their own tastes and fancies. **Having itching ears**, more exactly, *having tickled ears*—ticked in hearing, they wish more teachers who will pleasantly satisfy their own desires and fancies. (Comp. Ezek. 33 : 32.) “I think the metaphor *tickled* is much more common and intelligible than *itching* ; we speak of a preacher who *tickles* the ears of the multitude, but not of one who makes the ears *itch*” (BOISE).

4. And as a natural consequence, **They shall, better, will, turn away their ears from the truth, and shall be turned unto fables**, fictions, myths, false ideas (1 Tim. 1 : 4), accepting and resting upon them as the true teaching. G. B. Stevens thus paraphrases these two verses : “For the days are coming when professing Christians will lose their interest in the healthful doctrine of Christ, and with eager and morbid curiosity will run hither and thither after various teachers to please their fickle desires, and will desert the gospel and take up with the myths of the false teachers.” This has been true to a greater or less extent in every age since these words were written.

5-8. MINISTERIAL FAITHFULNESS FURTHER ENFORCED IN VIEW OF APPROACHING MARTYRDOM.

5. But, in contrast to such unsound teachers and unhealthy teaching,

thou in all things, ^b endure afflictions, do the work of ^c an evangelist, ^d make full proof of thy ministry.

- 6 For ^e I am now ready to be offered, and the time of ^f my departure is at hand. ^g I have fought a good fight, I have finished *my* course, ^h I have kept the faith. Henceforth there is laid up for me ⁱ a crown of righteousness,

- 5 But do thou be watchful in all things, suffer hardship, do the work of an evangelist, fully accomplish thy ministry. For as to me, I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of right-

b 1 : 8; 2 : 3.

c Acts 21 : 8.

d Col. 1 : 25; 4 : 17.

e Phil. 2 : 17.

f Phil. 1 : 23; see 2 Peter 1 : 14.

g 1 Cor. 9 : 24-27; 1 Tim. 6 : 12.

h Rev. 3 : 10.

i See refs. 1 Cor. 9 : 25.

watch thou, more exactly, *be thou sober*, prudent, guardful, and wary, free from the benumbing and beclouding influences which, like an intoxication, affect these adherents of error. The word literally rendered *sober* is the opposite of intoxication, and denotes a state free from its stupefying influences; and metaphorically it includes the idea of prudence and alertness which belongs to sobriety, a wariness against spiritual dangers and bewilderment. This Timothy is to exercise **in all things**. "He is to maintain soberness and clearness of mind that he may not himself fall into those snares, and be able to warn and admonish others" (WIESINGER). **Endure afflictions**, or, *suffer hardship*, as in 2 : 3 and 1 : 8, such hardship and suffering as were connected with the faithful exercise of the ministry (1 : 9). **Do the work of an evangelist**. In Acts 21 : 8 Philip is called "the evangelist," and in Eph. 4 : 11 "evangelists" are named among the gifts of the ascended Christ to his church. The word means "preacher of the gospel," and appears to have been applied especially to itinerant ministers. Timothy was not "bishop of Ephesus" as some suppose, but an evangelist, preaching there and acting under Paul's directions and in his place for a time. **Make full proof of, fully perform, thy ministry**, in all its parts unto the end. Fully accomplish it as I have mine, and then like me receive your reward (ver. 6-8).

6. Paul enforces his exhortation by the fact that he had finished his ministry and was soon to be martyred. **For I, emphatic, as for me, I am now ready to be offered**, literally, *I am already being poured out as a drink offering* (Exod. 29 : 40, 41), descriptive figuratively of his blood being poured out

in death for the cause of Christ. His sufferings are already upon him. He views his martyrdom as certain and already going on. Compare the same figure in Phil. 2 : 17, when he looked upon his martyrdom as uncertain (1 : 21-24). But he speaks of it not as the sacrifice, for he himself in his life and services had been a living thank-offering unto God (Rom. 12 : 1), which was now being supplemented and completed by the shedding of his blood, which, like wine and oil, was being poured out on God's altar (Num. 15 : 5). **And the time of my departure, of my weighing anchor**, loosing my mooring for my departure to the heavenly shore, **is at hand**. Paul uses a nautical figure of weighing anchor preparatory to setting sail. The moment had arrived for casting off the cable for the voyage to the land of eternal life and peace. Compare Paul's expectation of death with his hope of release in Phil 2 : 17.

7. So first he takes a look back, and he exclaims, **I have fought a good fight**—not merely that, but "*the good fight*," the Christian contest for Christ against sin, which he had fought and finished. The figure in this and the next clause is derived from the Grecian games. Like an athlete he had contended successfully for the prize (next verse). **I have finished my course, ended the race** (Heb. 12 : 1), and reached the goal. **I have kept the faith**, my belief and trust in Christ and the gospel in spite of all inducements to give it up. I have held firmly to it as a mental deposit, a sacred trust. He surveys his past Christian life as a victor.

8. Now the apostle looks forward with glorious expectation. **Henceforth there is laid up for me a crown of righteousness**. At the

which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also ^b that love his appearing.

Personal requests and directions.

9 Do thy diligence to come shortly
10 unto me : for ^c Demas hath forsaken
me, ^d having loved this present world,
and is departed unto Thessalonica ;
Crescens to Galatia, Titus unto Dal-

eousness, which the Lord, the righteous judge, will give me at that day ; and not to me only, but also to all those who have loved his appearing.

9 Earnestly endeavor to come to me
10 shortly. For Demas forsook me, hav-
ing loved the present age, and went to
Thessalonica ; Crescens to Galatia, Ti-
tus to Dalmatia. Luke alone is with

^k Titus 2 : 13 ; Heb. 9 : 28 ; Rev. 22 : 20.

^l Col. 4 : 14 ; Philem. 24.

^m Luke 14 : 33 ; 16 : 13 ; 1 Tim. 6 : 10 ; 1 John 2 : 15.

end of my life-course it *only remains* for me to receive the reward already reserved for me. "Henceforth. What a delightful particle! the decisive moment. Paul, as befits the moment of his departure, contemplates his three states: (1) the past, *I have fought*; (2) the present, *there is laid up*; (3) the future, *the Lord shall give*" (BENGEL). *The crown*, for which I have fought. Not a perishable and earthly crown of laurels, such as was awarded at the games, nor a crown of gold studded with precious stones, such as belong to monarchs, but the glorious and imperishable *crown of righteousness*, which will be awarded those who have been faithful contestants in the cause of righteousness. *Righteousness* describes the character and significance of the crown. He who receives this crown has entered upon a full realization of the righteousness which is by faith. The crown is the Lord's token or sign of heavenly participation and enjoyment of this righteousness. **Which the Lord, Jesus, the righteous Judge** (emphatic), who will do no injustice, in contrast to the unrighteous Nero who was about to put him to death. **Shall give me, award me**, as a successful combatant, a victor (Matt. 16 : 27), **at that day**, the day of his glorious appearing and final judgment (Matt. 25 : 31-46 ; 2 Thess. 1 : 5-10). With these triumphant words of Paul's closing life, compare how, in the midst of trial, ten years before, A. D. 57, he was running the race (1 Cor. 9 : 24-27) ; and how, five years before, A. D. 62 or 63, he was pressing on for the prize (Phil. 3 : 12-15).

But Paul stops not with himself. With pure unselfishness and Christ-like love his thoughts take in all of the

Lord's people, and not to me only. The reward is not to be limited to one, as in the Grecian games, but to be given *also to all them that love*, rather, *who have loved*, **his appearing**, to all true Christians who have loved Christ and will welcome him when he shall appear the second time without sin unto salvation (Heb. 9 : 28 ; Titus 2 : 13). See Practical Remarks, 7.

9-15. REQUESTS, DIRECTIONS, AND WARNINGS. Personal matters.

9. Do thy diligence ; a verb uniting haste and exertion, *speedily*, or, *earnestly endeavor, to come shortly, quickly, unto me*. A most urgent request. His situation as well as his impending martyrdom demanded haste. In ver. 21 he says, "before winter," when traveling would be difficult. Paul felt the need of Timothy's presence and sympathy, and doubtless the Christian cause at Rome needed his help. (Comp. 1 : 4. 8.)

10. The reason given: The apostle left almost alone. **For Demas**, probably a contraction of Demetrius, but neither the silversmith of Ephesus (Acts 19 : 24) nor the one mentioned many years later in 3 John 12. He is probably the person mentioned by Paul in Col. 4 : 14 ; Philem. 24, as a fellow-worker, and who was with him in his first imprisonment. **Hath forsaken me**, implying blame, *deserted me*. **Having loved this present world, or, age**, with its comforts and good things. Perhaps suggesting: Instead of having loved his appearing (ver. 8) sufficiently to remain and brave hardship and peril in ministering to the apostle. **And is departed to Thessalonica** (1 Thess. 1 : 1), whither he went to his home or on business. The expression here hardly warrants

11 *matia*. ⁿ Only ^o Luke is with me. Take ^p Mark, and bring him with thee: for he is profitable to me for the ministry.
 12 And ^q Tychicus have I sent to Ephesus.
 13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

me. Take Mark and bring him with thee; for he is useful to me for ministering. But Tychicus I sent to Ephesus.
 13 The cloak, which I left at Troas with Carpus, when thou comest bring, and the books, especially the parchments.

n 1 : 15.

o Col. 4 : 14; Philem. 24.

p See refs. Acts 12 : 12, 25.

q See refs. Acts 20 : 4.

the supposition that Demas had abandoned his Christian faith. He had lost his courage and his first love.

Crescens (meaning *increasing*), only mentioned here, has gone to **Galatia**, in Asia Minor, as the name is elsewhere applied by Paul; perhaps sent there by the apostle. According to a less credited reading and certain traditions, Crescens had gone to European Gaul and is said to have founded the church at Vienna. He appears to have been an assistant of Paul and no censure is here implied. **Titus unto Dalmatia**, a part of the Roman province of Illyricum, on the east coast of the Adriatic. Paul had preached "around as far as Illyricum" (Rom. 15 : 19). It appears that Titus, after completing his missionary work at Crete (Titus 1 : 5), went, according to Paul's direction, to him at Nicopolis, in Epirus, south of Illyricum. Thence he followed the apostle to Rome, from which place he went to Dalmatia, doubtless under Paul's direction for missionary work.

11. Only Luke, "the beloved physician" of Paul's first imprisonment (Col. 4 : 14) and the writer of Luke's Gospel and the Acts, **is with me**; he only of his fellow-workers, as a close companion and friend. There were other friends with whom he had more or less contact (ver. 21). On Luke, see introduction to Luke's Gospel. **Take Mark**, "cousin of Barnabas" (Col. 4 : 10), whose mother Mary lived at Jerusalem (Acts 12 : 12), an attendant of Paul and Barnabas on their first missionary journey, but discarded by Paul because he left them at Pamphylia (Acts 15 : 37-39). He was, later, a companion of Peter at Babylon (1 Peter 5 : 13) and the writer of Mark's Gospel. Mark appears to have regained the apostle's confidence and affection, so much so that Paul now requests Timothy to *take him up* on his way north-

ward and **bring him with thee**, adding the complimentary remark, **for he is profitable, useful, to me for the ministry, for ministering, or, for service generally**. This service probably included both personal service to Paul (Acts 19 : 22) and public service as a minister. Mark had been with the apostle as a "fellow-worker" in his first imprisonment (Philem. 24).

12. But Tychicus, one of Paul's companions and fellow-laborers on his third missionary journey (Acts 20 : 4) and the bearer of the Epistle to the Ephesians and to the Colossians, and probably to Philemon, and styled as "the beloved brother and faithful minister and fellow-servant in the Lord" (Col. 4 : 7; Eph. 6 : 21). Some time before this Paul had sent him to Crete to relieve Titus (Titus 3 : 12). Now he sends him a second time to **Ephesus**, perhaps to take temporarily the place of Timothy, while the latter is absent with Paul at Rome. Some suppose that Tychicus was the bearer of this Epistle. But if so, Paul would more likely have said, "I have sent to you," instead of, *I sent to Ephesus*.

13. The cloak, a thick outer garment, or traveling cloak, used for protection against cold or stormy weather. This Paul would need in his gloomy cell, as winter was coming on. Yet Chrysostom suggests that it was a sack, or receptacle for books; but this interpretation is not sufficiently sustained. **Carpus** appears to have been residing at Troas, but nothing concerning him is known. Paul probably left with him at Troas his cloak, **the books**, probably the papyrus rolls, and **especially the parchments**, the written documents, more costly and enduring than papyrus. These books may have been portions of the Old Testament, poems of Aratus and other Grecian writings, and perhaps a document to prove his rights as a Roman citizen,

14 *Alexander the coppersmith did me much evil. *The Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words.

Assurance of the Lord's Help.

16 At my first answer *no man stood with me, but all *men* forsook me: *I pray God that it may not be laid to

14 Alexander the coppersmith showed me much evil; the Lord will reward him according to his works. Of whom do thou also beware; for he has greatly withstood our words.

16 At my first defense no one took my part, but all forsook me. May it not

r Acts 19 : 33; 1 Tim. 1 : 20.

s 2 Sam. 3 : 39; Ps. 28 : 4; Rev. 18 : 6.

t Ps. 31 : 11-13; Mark 14 : 50.

u Acts 7 : 60.

which he had hastily left behind at the house of Carpus. The request made when martyrdom was in full view, indicates the activity of Paul's mind, his love of study, and his desire to serve the cause of Christ to the very last. "Many will recall the striking and pathetic parallel to this request in the letter written by the martyr William Tyndale, from the damp cells of Vilvorde, in the winter before his death, asking, for Jesus' sake, for a warmer cap and something to patch his leggings and a woolen shirt, and, above all, his Hebrew Bible, grammar, and dictionary" (FARRAR, "Life and Work of St. Paul," p. 682).

14. Alexander the coppersmith, *the smith, the worker in bronze, or, copper*, and also in iron. It is not certain whether this Alexander was the blasphemers who had been excommunicated (1 Tim. 1 : 20), or the person who was put forward by the Jews before the Ephesian assembly (Acts 19 : 33, 34), or some other one mentioned here for the first time and well known to Timothy. The name Alexander was a common one. **Did me much evil**, *showed me much ill-treatment*, had done him much personal injury, but when and how we are not told. Possibly he had come from Ephesus to Rome and had given testimony against Paul at his first defense (ver. 16) and had afterward returned to Ephesus. **The Lord reward him**, not a prayer, but, according to the best text, a prediction. *The Lord will reward him according to his works*, if not by a special providence, certainly at the final judgment (2 Cor. 5 : 10).

15. Of whom be thou ware also, *do thou also be on thy guard*. If he had opposed and ill-treated Paul, he would likely act in the same way

toward Timothy. The reason why **For he hath greatly withstood**, more exactly, *For he greatly withstood, our words*, implying violent opposition at a certain definite past time. It is a very natural supposition that this occurred at the trial on the first charge, mentioned in the next verse.

16-18. PAUL'S FIRST DEFENSE BEFORE THE IMPERIAL COURT.

16. At my first answer, publicly before the court at Rome. This evidently refers to Paul's second imprisonment at Rome. At the first imprisonment he enjoyed much freedom, and welcomed whomsoever came to him, and Timothy was with him when he wrote the Epistle to the Philippians (Phil. 1 : 1). Then he was expecting release (1 : 25, 26; 2 : 24), now martyrdom. This first defense appears to have been on the first charge against him. This it has been suggested was complicity in the burning of Rome, a crime which Nero charged upon the Christians. But of this Paul could obtain acquittal, as he was absent from Rome at the time of the conflagration. Another charge may have been the introducing of an unlegalized religion, the penalty of which was death. **No man stood with me**, *came forward with me*, to take my part; no one came as his advocate or counsel. He was left to manage his own case. Not only that, **but all men, all forsook me**, the same verb as in ver. 10 (which compare). He seems to have been left without any supporters. No one had the courage to appear as his friend. The cruelties practised upon Christians in the Neroian persecution doubtless deterred those in Rome from appearing publicly in his behalf. Luke who was with him now may have been absent at that time. **I pray God that it may not**

17 their charge. *Notwithstanding the Lord stood with me, ^yand strengthened me; *that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered ^aout of the mouth of the lion.
18 ^bAnd the Lord shall deliver me from every evil work, ^cand will preserve me

17 be laid to their charge! But the Lord stood by me, and strengthened me; that through me the preaching might be fully accomplished, and all the Gentiles might hear; and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will bring me safe to his

^x Matt. 10 : 19; Acts 18 : 9, 10; 23 : 11.

^y 2 Cor. 12 : 9, 10.

^z Acts 9 : 15; 26 : 16-18; Eph. 3 : 8.

^a Ps. 22 : 21; 1 Cor. 15 : 32; 2 Peter 2 : 9.

^b Ps. 121 : 7; 2 Cor. 1 : 10.

^c Ver. 8; 1 Sam. 2 : 9; John 10 : 28; Jude 1.

be laid to their charge, rather, *May it not be laid against them.* A truly Christian prayer, though Paul keenly felt the wrong, both against God and himself. Compare our Lord's prayer for his crucifiers (Luke 23 : 34) and Stephen's for his murderers (Acts 7 : 60).

17. **Notwithstanding, But** for all that, **the Lord**, namely, the Lord Jesus, **stood by me**, to take my part through the Holy Spirit (Matt. 10 : 18-20), **and strengthened me**, gave me inward power (1 Tim. 1 : 12; Phil. 4 : 13). Thus was verified the promise of our Lord's last commission, "Lo, I am with you alway, even unto the end of the world" (Matt. 28 : 20).

The purpose of the Lord in standing by him and strengthening him, **That by, or, through, me the preaching of the gospel entrusted to me** (1 Tim. 1 : 11) **might be fully known, fully accomplished**, before kings and all others (Acts 9 : 15), **and that all the Gentiles might hear**, that the representatives of all the nations gathered at Rome might hear the gospel message. In making his defense he took pains to proclaim Christ and his salvation, as he had previously done before Felix and before Festus and Agrippa. Thus it appears that the apostle was tried in open court, probably in the forum, where Tiberius had caused a tribunal to be erected for such causes as might come before the imperial court. The supreme character of the court, and the notoriety of the prisoner in different countries, would naturally call together a multitude of all nationalities who were residing at or visiting the great metropolis of the world. Never before had Paul such an opportunity of addressing such an audience. He seems to regard it as the climax of all his endeavors, the crown and consum-

mation of his preaching as an apostle to the Gentiles. **And**, as a result of the Lord standing with me and helping me, **I was delivered out of the mouth of the lion.** On this first charge of his trial he was not condemned, and for the time was rescued from his persecutors who, as with a lion's mouth, were ready to put him to death. He was delivered from imminent and deadly peril. Very likely the apostle borrowed the phrase from Ps. 22 : 21, "Save me from the lion's mouth." (Comp. Dan. 6 : 20.) This is the more usual interpretation. Still some refer the expression to Nero, or the principal accuser, or to Satan. Josephus relates that, of the death of Tiberius, it was said, "The lion is dead" (Antiq. XVIII., 6 : 10); and Peter likens Satan to "a roaring lion" (1 Peter 5 : 8). But Neander and some others take this to refer literally to the lions, to which Christians were exposed in the amphitheatre. It is possible that if Paul had been convicted on the first count of the indictment, he might have been thrown, like many others, to the half-starved lions and devoured. But he was saved from so shameful a death.

18. With confidence the apostle again turns to the future. **The Lord shall deliver me from every evil work**, the same verb as in the preceding clause, "*delivered out of the lion's mouth*," and as in the concluding petition of the Lord's Prayer, "Deliver us from evil," which may have suggested this expression. *Evil* as joined to *works* is neuter, and refers to everything happening to the soul, which is the real man. The Lord will save me from all harm, whether it be temptation or any attempt to overcome my faith in Christ. **And**, though I must suffer a martyr's death, he **will preserve me, bring**

unto his heavenly kingdom. ^dTo whom be glory for ever. Amen.

Concluding salutations.

19 Salute ^ePrisca and Aquila, and ^fthe
20 household of Onesiphorus. ^gErastus
abode at Corinth: but ^hTrophimus
21 have I left at Miletum sick. ⁱDo thy
diligence to come before winter.
Eubulus greeteth thee, and Pudens,
and Linus, and Claudia, and all the
brethren.

heavenly kingdom; to whom be the
glory, forever and ever. Amen.

19 Salute Prisca and Aquila, and the
house of Onesiphorus.
20 Erastus abode in Corinth, but Troph-
imus I left in Miletus sick.
21 Earnestly endeavor to come before
winter. Eubulus salutes thee, and Pu-
dens, and Linus, and Claudia, and all
the brethren.

^d See refs. Rom. 11 : 36.

^e Acts 18 : 2; Rom. 16 : 3, *Priscilla*.

^f 1 : 16-18.

^g Acts 19 : 22; Rom. 16 : 23.

^h Acts 20 : 4; 21 : 29.

ⁱ Ver. 9; 1 : 4.

*me safe unto his heavenly king-
dom*, the consummated kingdom of
future glory (ver. 1). Paul was already
in the kingdom as begun on earth
(John 3 : 5; Luke 17 : 21). This assurance
of deliverance and final safety finds
expression in the doxology, **To whom
be glory for ever and ever**. That
this is an ascription to Christ is evi-
dent, since in Paul's usage *the Lord*
(with the article) commonly refers to
Christ, and this is made clear by the
phrase, *his heavenly kingdom*. (Comp.
Rom. 9 : 5; Heb. 13 : 21.) Ratified by the
final **Amen**, *So let it be*. Compare
this verse with the Lord's Prayer, "De-
liver us from evil," and "thine the
glory forever" (Matt. 6 : 13, 15).

**19-22. SALUTATIONS, PERSONAL
ITEMS, AND BENEDICTION.**

19. Salute Prisca and Aquila,
now at Ephesus. First mentioned with
Paul at Corinth (Acts 18 : 2); afterward
with him in Ephesus (1 Cor. 16 : 19); and
in Rome when he wrote his Epistle to
the Romans (Rom. 16 : 3, note). **And the
household, the house, of One-
siphorus**. (See note on 1 : 16.)

**20. Erastus abode, remained, at
Corinth**, when I left there. This
must have been after Paul left
Timothy at Ephesus or in its vicinity.
In Rom. 16 : 23 the apostle speaks of
an Erastus who was chamberlain or
treasurer of the city. Erastus of Acts
19 : 22 was an assistant of Paul, who
was sent with Timothy on a mission to
Macedonia. The latter was more prob-
ably the one here named rather than
the former. **But Trophimus**, an
Ephesian, who accompanied Paul to
Jerusalem on his third missionary
journey, and proved the innocent occa-
sion of the assault on Paul in the tem-
ple (Acts 20 : 4; 21 : 29), **have I left**,

rather, I left sick, at Miletum, when
passing on in my journey. Such refer-
ences as these in this verse imply a re-
cent journey of the apostle, which must
have taken place, not before but after
the close of the history given in the
Acts. **Left sick**, showing that even
Paul had not the power to heal at all
times. The miraculous gift of healing
(1 Cor. 12 : 9) appears to have been man-
ifestations of divine power, under the
direction of the Spirit, for the purpose
of attesting the truths of the gospel and
the mission of those who proclaimed it.
(See on "Miracles," Matt. 8, introductory remarks.)
Had it been possible the apostle would
not have left behind this valuable as-
sistant. Thus the absence of Erastus
and Trophimus from the apostle was
not due to unfaithfulness.

**21. Do thy diligence, earnestly
endeavor** (ver. 9), **to come before
winter**. Traveling became dangerous
and navigation closed generally by the
first of November (Acts 27 : 9, note). This
letter must have been written several
months earlier, perhaps in April. Tra-
dition fixes the martyrdom of Paul on
June 29, A. D. 67. It is very probable
that this wish of the apostle was not
gratified. **Eubulus, Pudens, Li-
nus, Claudia**, doubtless leading
Christians at Rome, who were person-
ally acquainted with Timothy. Of
Eubulus nothing is known. A suppo-
sition, resting on uncertain data, identi-
fies Pudens and Claudia with a Roman
noble and British princess, who were
converted at Rome, were married, and
died in the British Isles. But this must
be regarded as a mere guess, and Linus is
placed between the two. Linus may have
been the one named by Irenæus and
Eusebius as bishop or pastor at Rome for
twelve years from about A. D. 68-80.

22 *The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second *Epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

22 The Lord be with thy spirit. Grace be with you.

k Gal. 6 : 18 ; Philem. 25.

22. The last recorded words of Paul. **The Lord Jesus Christ.** According to the best text, *The Lord*, meaning Christ, **be with thy spirit**, be present in thy soul, a prayer for Timothy personally, for the abiding presence of the Lord with Timothy's spirit. **Grace be with you**, including the brethren with Timothy, perhaps the church at Ephesus, invoking the favor of God and his salvation upon them. **Amen**, should be omitted.

The subscription is of no authority and is an addition of a later date. That Timothy was "ordained the first bishop of the church of the Ephesians" is opposed to the fact that he appears in this, as well as the first *Epistle*, as an evangelist and Paul's assistant.

PRACTICAL REMARKS.

1. A strong motive to fidelity in Christian service is the fact that we must give an account at the judgment seat of Christ (ver. 1; Matt. 25 : 31-46; 2 Cor. 5 : 10).

2. We must not be satisfied with mere stated times of service and ordinary means of grace. Extraordinary times and efforts are often necessary. Like Paul we may be beside ourselves (ver. 2; 2 Cor. 5 : 13, 14).

3. It is a bad sign when churches care more for show and sensation than for sound doctrine, and when frequent changes of preachers and pastors are desired (ver. 3; Isa. 30 : 10).

5. Churches should choose such men for pastors as will shepherd the flock, faithfully declaring the truth, and exposing sin wherever found (ver. 4, 5; Jer. 23 : 1, 2; Acts 20 : 26, 27).

5. It is not needful literally to die a martyr's death to be a martyr, and to en-

joy the martyr's reward. We may be "already being offered" (ver. 6; 2 Cor. 4 : 10, 11).

6. The end of the faithful minister, and indeed of every true Christian, is victory. Behind him are conflicts, natural and moral evils; before him, rest from the conflict, holiness, glory, and the crown (ver. 6-8; Rev. 7 : 11-17).

7. Love for the Lord's appearing, the test of true discipleship (ver. 8; Rev. 22 : 20).

8. Love for this present world is a great danger of this present age (ver. 10; James 4 : 4; 1 John 2 : 14-17).

9. Death cements friendships and obliterates misjudgments and differences (ver. 11).

10. Books are valuable and the Bible necessary for the work of the ministry (ver. 13; 1 Tim. 4 : 13).

11. They who maltreat the Lord's servants will receive a like recompense from the Lord (ver. 14, 15; Matt. 25 : 45).

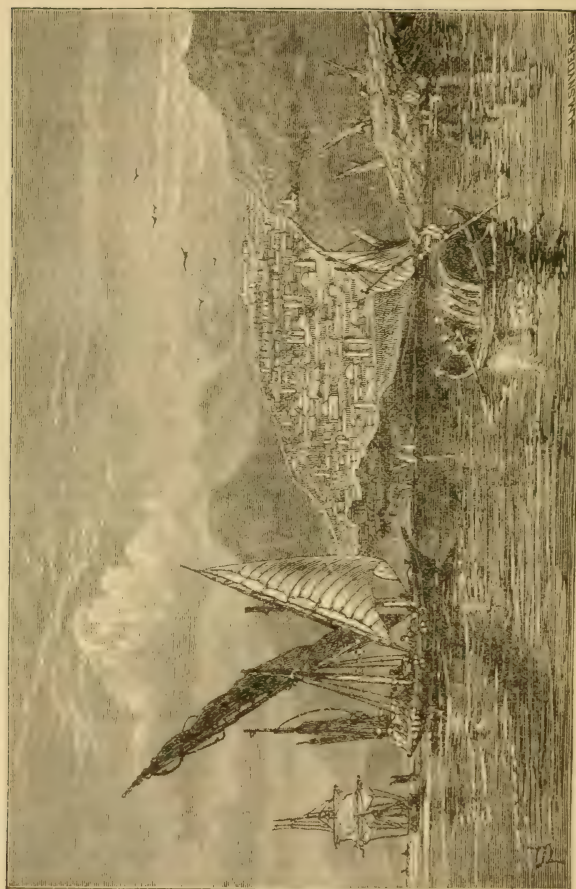
12. It is a common experience among men to be forsaken in times of trial and danger. It should not be so among Christians (ver. 16; Job 19 : 13-17; Ps. 38 : 2, 11).

13. Though the Christian is forsaken by all, he is not alone, for Christ is present with him (ver. 17; Matt. 28 : 20; Isa. 43 : 2).

14. The Lord will not suffer his own faithful ones to be lost (ver. 18; John 17 : 15, 24).

15. If there is ever a time to ascribe glory to Christ it is the dying hour (ver. 18; 1 Cor. 15 : 55-57).

16. The last recorded words of Paul, a personal and general benediction (ver. 22; Rev. 22 : 21).



ANCIENT THESSALONICA.

EPISTLE OF PAUL TO TITUS

Apostolic address and salutation.

1 ^a PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and ^b the acknowledging of the truth ^c which is ² after godliness; ^d in hope of eternal life which God, ^e that cannot lie, promised ³ ^f before the world began; but hath in

1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness; upon hope of eternal life, which God, who can not lie, promised before eternal ages, but

α Rom. 1 : 1.

δ 2 Tim. 2 : 25.

c 1 Tim. 3 : 16; 6 : 3.

d 3 : 7; 2 Tim. 1 : 1.

e See refs. Num. 23 : 19.

f 2 Tim. 1 : 9, 10.

TITLE. In this as in all the Epistles, the oldest form is the briefest, *To Titus*.

CHAPTER I

The apostle opens with a full salutation (ver. 1-4), and instructs Titus as to the appointment and qualification of elders (ver. 5-9), which is especially important in view of the character to the Cretans (ver. 10-16).

1-4. SALUTATION, INCLUDING INTRODUCTORY ADDRESS. Similar to that to the Romans, and next to it the longest of any salutation to Paul's Epistles.

1. Paul a servant, a slave, or, bond-servant, of God. (See note on Rom. 1 : 1.) In the salutation to Romans and Philippians Paul entitles himself a "servant," but of "Jesus Christ." This has been pointed to as an evidence of the genuineness of this Epistle, since a forger would not have made so noticeable a deviation. Paul makes the one God prominent in these verses, "God's servant," "God's elect," "God who cannot lie," "God our Saviour." **And an apostle of Jesus Christ.** Paul writes with apostolic authority, since his letter is not to Titus as a private individual, but as an evangelist and missionary entrusted with important public duties. It was not intended for him alone, but for the Christians and churches in Crete, where he was ministering. He could point to it as his authority from Christ's apostle. Paul's apostleship was **according to** (not

for, a less common meaning of the word), **the faith of God's elect.** (Comp. Tim. 1 : 1.) It was in conformity with and in keeping with the belief and trust of God's elect, *of the chosen of God*. This faith goes out to and rests upon Christ and the truth (2 Thess. 2 : 13; comp. Eph. 1 : 4). Closely connected with "the faith" is the **acknowledging of the truth, the full, definite knowledge**, in opposition to the vague, theoretical, speculative knowledge of philosophers and Gnostic teachers. (Comp. 1 Tim. 6 : 20, note.) **Which knowledge is after, according, to godliness**, to practical piety. It is not speculative and theoretical knowledge, but it pertains to and is in keeping with a life of piety. Paul's apostleship was in harmony with the objects of faith and with the full and clear knowledge of the truths of the gospel. It was really backed by Christ and his truth.

2. This faith and knowledge is in hope of eternal life, rests upon hope of eternal life. Impliedly, Paul the apostle of Jesus Christ was resting in faith and knowledge on this hope. **Which (eternal life) God, that cannot lie**, who must, from the perfections of his own nature, speak the truth, **promised before the world began, before eternal ages**, the periods or cycles through which the world has passed, or in eternity before time began. (Comp. 2 Tim. 1 : 9, note.) The promise is that which the Father made to the

due times manifested his word through preaching, which is committed unto me ⁴ according to the commandment of God our Saviour; to ¹ Titus, *mine own son* after ² the common faith: ³ Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Qualifications and duties of elders.

5 For this cause left I thee in Crete,

g 1 Tim. 1 : 11 ; 2 : 7.

h 1 Tim. 1 : 1.

k 2 Peter 1 : 1.

in its own times manifested his word in the preaching, with which I was intrusted according to the commandment of our Savior God; to Titus, a true child according to the common faith: Grace and peace, from God the Father and Christ Jesus our Savior.

5 For this cause I left thee in Crete,

i 2 Cor. 2 : 13 ; 8 : 23 ; Gal. 2 : 3 ; 1 Tim. 1 : 2.

l Eph. 1 : 2 ; 1 Tim. 1 : 2.

Son, the future Redeemer, in eternity; and repeated and enunciated through prophets in time (Rom. 16 : 25 ; 1 Cor. 2 : 7). Many find a difficulty in the above interpretation, and explain the passage to mean *purposed* before the ages of time began, but actually promised after the creation of man (Gen. 3 : 15, etc.). An appeal is made to 2 Tim. 1 : 9, and it is said that God's purpose, promise, and the fulfillment are one and together in the divine mind. But this view is at best a supposition and is not the natural meaning of the passage. If God purposed in eternity, could he not have promised the Son in eternity? Are not the purpose and the promise naturally coeval?

3. But hath in due times manifested his word, rather, but manifested in his own, or, its own fitting and appointed times his word, the gospel message, containing the promise and embodying Christ, through, or, in, preaching. Compare Gal. 4 : 4, "But when the fullness of the time came God sent forth his Son." There is an implied contrast with the period when this word was hidden, unrevealed (Eph. 3 : 5 ; Rom. 16 : 25). Preaching carries along with it a proclamation by a herald. Which preaching is committed unto me, with which I was entrusted at the time of my conversion and call to the ministry and to be an apostle (Acts 26 : 16-18 : comp. 1 Tim. 1 : 11, note). According to the commandment of God our Saviour, or, more exactly, our Saviour God. Paul had been divinely commissioned, and he proclaimed the gospel with authority, as one responsible and accountable to God. The designation Saviour God emphatically presents the Father as the originator of salvation through the Son. (See 1 Tim. 1 : 1, note.)

4. To Titus, a Gentile, perhaps a Cretan. Concerning him, see Introduction. The passages referring to Titus are Gal. 2 : 1-3 ; 2 Cor. 2 : 13 ; 7 : 6, 13, 14 ; 8 : 6, 16, 23 ; 12 : 18 ; 2 Tim. 4 : 10. Mine own son, better, a true, genuine child, a tender, affectionate address. (See 1 Tim. 1 : 2.) After, according to, the common faith, or, a common faith, showing that Titus was a genuine child only as he was a sharer in the faith which was common to believers generally and to Paul himself mutually.

Grace, mercy, and peace. The best text omits *mercy*. It occurs in the salutations of both First and Second Timothy. It doubtless indicates his closer sympathy with Timothy, whose experience was more closely associated with his own. (See 1 Tim. 1 : 2, note.) Notice also that the salutations to Timothy have "Christ Jesus our Lord," but here we have Jesus Christ our Saviour. To Timothy, Paul emphasizes the headship of Christ. Lord over all, Jews and Gentiles. To Titus he makes prominent the Saviourhood of Christ, the Saviour of Gentile as well as Jew. (See 1 Tim. 1 : 1, note.)

5-9. AS TO THE APPOINTMENT AND QUALIFICATION OF ELDERS.

5. The reason why Paul left Titus behind in Crete was to complete the organization of churches and appoint elders or pastors. For this cause left I thee in Crete. Left thee behind, implying that it was temporarily, not permanently. This accords with Paul's request that Titus should come to him at Nicopolis before winter (3 : 12). Paul for some reason had been compelled to leave Crete, and so he left Titus, his assistant, to complete the missionary work which he had

that thou shouldest ^mset in order the things that are wanting, and ⁿordain elders in every city, as I had appointed thee: ^oif any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.
7 For a bishop must be blameless, as

that thou shouldest set in order the things that are lacking, and appoint elders in each city, as I directed thee;
6 if any one is without reproach, the husband of one wife, having believing children who are not accused of rioting or unruly. For the bishop must be

m 1 Cor. 11 : 34.

n Acts 14 : 23; 2 Tim. 2 : 2.

o 1 Tim. 3 : 2-12.

begun. *Crete*, now called *Candia*, is a large, mountainous, populous, and fruitful island, bounding the Greek archipelago on the south. It is one hundred and forty miles long and comparatively narrow. See Introduction. **That thou, in order that thou, shouldest, further, set in order the things that are wanting,** with special reference to church organizations and the appointment of elders. Literally, *the things remaining* to be set in order. Hence, to correct what was *defective*, to supply what was *wanting*, to complete what was *lacking*. The gospel had probably been introduced into Crete by certain Cretans who were present at the advent of the Spirit on Pentecost (Acts 2 : 11). Paul had stopped at Crete on his voyage to Rome (Acts 27 : 8, 9). But Christianity appears to have been defective there, doubtless in Christian knowledge, church organization, and Christian living. They needed instruction, training, and regular orderly church organizations, with godly pastors and leaders. This work Paul had begun, but could not finish, because of shortness of time. Titus was left behind to carry on the work to completion. His work was that of a missionary and an evangelist.

And ordain elders. Notice that *elders* are spoken of under the term "bi-hop," or *overseer*, in ver. 7, showing that elder and bishop designate the same office. The word *ordain* means simply *appoint*. How the elders were selected or how set apart is not stated. The seven who were *appointed* as alms-distributors, or deacons, were chosen by the church and set apart by prayer and laying on of hands (Acts 6 : 3, 6). The word rendered *ordained* in Acts 14 : 23 (see note) means *to choose*, or, *appoint*, *by vote*, implying their selection by vote in the churches, (Comp. 2 Cor. 8 : 19.) That there was a setting apart of the minis-

try by laying on of hands appears from 1 Tim. 4 : 14 and 2 Tim. 1 : 6. (See notes on both passages.) **In every city, from city to city,** wherever there were churches. **As I had appointed thee, as I directed thee,** orally, before I left Crete. Notice that these things concerning churches and the ministry were ordered by an inspired apostle and carried out by apostolic authority. Thus the organization of churches was under divine direction.

6. Necessary requirements in an elder. Compare 1 Tim. 3 : 2-7, where the qualifications are substantially the same as those mentioned in this and in the following verses. **If any one** is appointed an elder, he must be **blameless** in life, better, *without reproach* (1 Tim. 3 : 10), a most essential qualification, put first here and in 1 Tim. 3 : 2, though there expressed by a synonymous Greek word, *blameless* in character. **The husband of one wife,** with reference to unscriptural divorces and the like in an age when concubinage and license were widespread. It is not a prohibition of a second marriage. Coming immediately after "blameless" is suggestive of purity in the marriage relation. (See 1 Tim. 3 : 2, note.) **Having faithful, believing, children, not accused of riot, or unruly,** well-behaved, not given to dissipation nor to acting disorderly. One of the best proofs of his fitness would be that his children were not still heathen, that he had led them to Christ and had trained them in the doctrines and practices of religion.

7. For a bishop, the overseer, or pastor, one who superintends (1 Tim. 3 : 2, note). Plainly the same as elder in ver. 5. **Must be blameless,** giving no occasion in his life for reproach (the same word as in the preceding verse), **as the steward of God.** The pastor, though chosen by the church and servant of the church, is

the steward of God; not selfwilled,
 not soon angry, not given to wine,
 no striker, not given to filthy lucre;
 8 but a lover of hospitality, a lover of
 good men, sober, just, holy, temperate;
 9 holding fast the faithful word as he
 hath been taught, that he may be able
 to by sound doctrine both to exhort and
 to convince the gainsayers.

The character of the false teachers.

10 For there are many unruly and vain
 talkers and deceivers, specially they

without reproach, as God's steward;
 not self-willed, not soon angry, not
 given to wine, not a striker, not greedy
 of base gain; but hospitable, a lover
 of the good, discreet, righteous, holy,
 9 self-controlled; holding fast the faith-
 ful word which is according to the
 teaching, that he may be able both to
 exhort in the healthful teaching and
 10 to convict the gainsayers. For there
 are many unruly men, vain talkers
 and deceivers, especially they of the

p 1 Cor. 4 : 1, 2.

q Prov. 15 : 18; 16 : 32.

r Lev. 10 : 9; Eph. 5 : 18.

s 1 Peter 5 : 1, 2.

t 1 Tim. 3 : 2.

u 2 Thess. 2 : 15; 2 Tim. 1 : 13.

x See refs. 1 Tim. 1 : 10.

y 1 Tim. 1 : 6; James 1 : 26.

z Rom. 16 : 18.

a Acts 15 : 1.

also superintendent of the church and servant of God, appointed by him and accountable to him. He held a two-fold relation, the first and higher of which is to God. Compare 1 Tim. 3 : 15, where Timothy is told "how he ought to conduct himself in the house of God."

Not self-willed, not bent on pleasing himself; **not soon angry**, not given to an irritable temper; **not given to wine**, not keeping company, as it were, with wine (comp. 1 Tim. 3 : 3, note); **no striker**, not pugnacious; **not given to filthy lucre**, to base gain. (See 1 Tim. 3 : 8.)

8. Having stated the negative side, as to what the overseer should not be, the apostle gives the positive, what he should be. **But a lover of hospitality**, of the stranger, given to hospitality; **lover of good men**, rather, lover of the good, whether found in persons or things; **sober minded**, discreet, **just**, or, **righteous**, in his dealings with all; **holy**, devoted to God. With these three characteristics, "sober-minded, righteous, and holy," compare 2 : 12, "that we should live soberly, righteously, and godly"; **temperate**, exercising self-restraint over his whole self, being thus a master of himself. These traits of conduct, character, and life are of the first importance to the Christian minister, without which he is not fitted to his calling.

9. An essential to a Christian teacher. It is substantially the same as that enjoined upon Timothy in his own work (1 Tim. 1 : 3, 10, 11) and presupposes an "aptness to teach" (1 Tim. 3 : 2). **Holding fast, firmly to, the faithful**

word, that which is trustworthy and to be relied upon, **as he hath been taught**, rather, *which is according to the teaching*, the Christian doctrine as orally taught by the apostles. Some of these were already in writing, as Paul's earlier Epistles and perhaps some of the Gospels. The "faithful sayings" would also be included. (See 1 Tim. 1 : 15, note.) He is to hold firmly to apostolic doctrine in order that he may be able, powerful, by sound doctrine both to exhort believers in healthful teaching (see 1 Tim. 1 : 10), and to convince, refute, the gainsayers, those who oppose the doctrine of apostolic teaching. The duty of the pastor is two-fold, toward believers and toward opposers. The word *exhort* means encourage in the broad sense of exhortation and comfort. On the two words rendered *teaching* see 2 Tim. 4 : 3, note.

10-16. THE NECESSITY OF SUCH QUALIFICATIONS SHOWN FROM THE CHARACTER OF THE FALSE TEACHERS AND FROM THE CRETANS THEMSELVES.

10. For, to show the need of the above qualifications in elders or pastors, **there are many unruly men**, who are disorderly and not ready to submit to the authority of the church and the pastor; **and vain talkers**, given to talk and empty reasoning; **and deceivers of the mind**, leading others inwardly astray. These persons were within the church, and were given to speculations and to visionary theories. (Comp. 3 : 9; 1 Tim. 1 : 4, 6; 2 Tim. 3 : 13.) **Specially they of the circumcision**, Judaizing Christians. There

- 11 of the circumcision; ^b whose mouths must be stopped, ^c who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
 12 ^d One of themselves, *even* a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. ^e Wherefore rebuke them sharply, that they may be ^f sound in the faith; ^g not giving heed to Jew-
- 11 circumcision; whose mouths must be stopped, who overturn whole houses, teaching things which they ought not,
 12 for the sake of base gain. One of themselves, a prophet of their own, said, Cretans are always liars, evil
 13 beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in
 14 the faith; not giving heed to Jewish

^b Ps. 63 : 11. ^c 2 Tim. 3 : 6. ^d Acts 17 : 28. ^e Lev. 19 : 17; 2 Tim. 4 : 2. ^f 2 : 2. ^g 1 Tim. 4 : 7.

were Cretan Jews at the Pentecost of the Acts (2 : 11) who may have introduced Christianity into the island. Many Jews were living in Crete at this time, and doubtless numbers of them were professed believers, connected with churches or with partially organized Christian assemblies. It is implied however that these troubles were not all from among the Jews.

11. Whose mouths must be stopped, who must be reduced to silence by refutation and conviction (ver. 9). So Jesus put to silence the Pharisees and Sadducees (Matt. 22 : 46), and Paul confounded the Jews at Damascus (Acts 9 : 22). **Who subvert whole houses, or, since they overturn whole households,** giving a reason why their mouths must be stopped. This they do by **teaching things which they ought not,** things that it was not proper to teach. The motive that induced them to do this, **For filthy lucre's sake, for the sake of base gain** (ver. 7). The money and profit made by it. To do this was base, dishonorable, and disgraceful. How they did this we are not informed. Perhaps by teaching the perpetual obligations to the Mosaic law, thus gaining Jewish support (Gal. 6 : 12). Perhaps also while insisting on ceremonial observances they sought to subserve certain sensual indulgences. They would in some such way make godliness a means of gain (1 Tim. 6 : 5). This accorded with the reputed character of the Cretans. This is confirmed by a passage from Polybius concerning the Cretans ("Hist.," VI., 46 : 3), quoted by Ellicott as follows: "Generally their character as to unfair gains and covetousness is of this kind—they are the only nation in the world among whom no sort of gain is thought unfair."

12. In confirmation of the implied base character of the Cretans, and their

liability to be led by false teachers, the apostle quotes the testimony of **One of themselves, a prophet of their own.** The reference appears to be to Epimenides, a Cretan poet and sage, who was a contemporary with Solon, and lived about B. C. 600. He was regarded as a prophet and an inspired man by the Cretans, and by Plato, Cicero, and others. The quotation is a complete hexameter verse, and is said by Jerome to be from a work entitled, "Concerning Responses of Oracles." Paul quotes elsewhere from two other heathen poets (Acts 17 : 28; 1 Cor. 15 : 32), showing some acquaintance with heathen literature.

The Cretans, better, Cretans, are always liars. The very word "to play the Cretan" meant to play the cheat and liar. **Evil beasts, rude brutal, lawless. Slow bellies, idle gluttons.** They were lazy and sensual. The character here given of the Cretans generally is confirmed by Livy, Polybius, and others.

13. This witness, or, testimony, is true. In this description of the Cretans, hundreds of years before, Epimenides showed himself at least a true prophet concerning the Cretans of that day. Doubtless there were many exceptions; but the poet had given their general and prevailing characteristics, as Paul from observation and experience among them could testify. **Wherefore, this being the character of the people, rebuke them sharply, reprove them, or, confute them,** not the deceivers so much as the deceived, with convincing words, in an earnest, authoritative manner. The object and end in view being, **that they may be sound, healthy, in the faith,** in their trust and belief in Christ and the gospel. (Comp. 1 Tim. 6 : 3.)

14. The positive end in view has been stated; now for the negative. **Not**

ish fables, and ^bcommandments of men, ¹that turn from the truth.

- 15 ^kUnto the pure all things *are* pure; but ^lunto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.
- 16 They profess that they know God; but ^min works they deny *him*, being abominable, and disobedient, ⁿand unto every good work reprobate.

fables, and commandments of men, who turn away from the truth.

- 15 To the pure all things are pure; but to the defiled and unbelieving nothing is pure; but both their mind and their
- 16 conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and for every good work reprobate.

a Matt. 15 : 3-9.

4 Gal. 4 : 9.

k Luke 11 : 39-41.

l Rom. 14 : 14, 20;

1 Cor. 10 : 23, 25; 1 Tim. 4 : 3, 4.

1 Rom. 14 : 21, 23; 1 Cor. 11 : 27-29.

m 2 Tim. 3 : 5-8.

n Rom. 1 : 28.

giving heed to Jewish fables, rabbinical legends and Jewish and gnostic speculations. These stand opposed to the truth. (See note on 1 Tim. 1 : 4.)

And commandments of men, such ceremonial and ascetical observances as abstaining from meats and drinks, and following the traditions of men to the abandonment of the truth. (1 Tim. 4 : 3; Mark 7 : 3-13.) **That turn**, rather, *who turn away*, or more exactly, *turning themselves away, from the truth*. In giving heed to these Jewish myths and commandments of men they were turning themselves away from the truth, rejecting the gospel.

15. That the above commandments of men related to external and ascetic observances appears evident from the principle laid down in this verse. **Unto the pure**, to those inwardly pure and clean, whose hearts are purified by faith (Acts 15 : 9), **all things are pure**, and clean, with special reference to meats and drinks, and those things having no moral character in themselves. Outward things become to us just what the state of our hearts make them. This principle is not to be interpreted as giving license to the Christian to do whatever he may regard as pure. God has indeed created nothing impure, but the principle stated in 1 Tim. 4 : 4 must be observed: "All created things are pure to those who are pure within." But no one is absolutely pure; all have their temptations and their tendency to evil. Hence all need to be on their guard, conscious of their own imperfections, and of the holiness that God requires. The conscience is to be imbued with the spirit of the gospel and controlled by the moral laws which God has ordained. See Rom. 14 : 20, and note on Casuistry and the Kingdom of God at the end of chapter. **But unto them**

that are defiled, in sin, and **unbelieving**, the very opposite of "the pure" just mentioned, **is nothing pure**, even that which is pure in itself. His impurity is within and defiles the whole man, thoughts, desires, deeds. It infects everything that comes in contact with him, meats, drinks, actions, and life. **But**, expanding the statement and giving a reason for it in the fact that **both their mind, intellect, will, and heart, and conscience**, the moral sense, are **defiled**, their whole inner being and life are polluted in sin. Stevens paraphrases thus: "To those who have clean hearts all outward things are clean; but to those who are inwardly corrupt nothing is clean, for the impure mind defiles everything." "If therefore, his inner life, including the activity of his will, is corrupted, it is utterly impossible that anything into which such a man comes into connection should to him remain pure and unsoiled" (VAN OOSTERZEE). (Comp. Mark 7 : 15, note.)

16. The impure and unbelieving further described, proving still more the above principle, and marking such persons in the Cretan churches. **They profess**, openly, *declare publicly*, **that they know God**, which is the height of knowledge and connected with eternal life, a boast of Judaizing teachers; **but in**, rather, *by*, **their works they deny him**, practically renounce him and belie their profession. **Being**, introducing the proof of the preceding statement, *since they are abominable, detestable* in character before God, **disobedient**, to the precepts of the gospel, **and unto, or, for, every good work reprobate**, *unfit, worthless*. The word rendered *reprobate*, means *not standing the test*, hence that which is *not approved*, and

Duties of the aged and of the young ; and of servants.

2 BUT speak thou the things which be-
2 come ^o sound doctrine. ^p That the aged

2 BUT do thou speak the things which
2 become the healthful teaching ; that

o 1 : 9.

p Prov. 16 : 31.

which is *rejected* as unfit and worthless. In the New Testament it is found only in the Epistles of Paul, and in Heb. 6 : 8. For a study of the word see Rom. 1 : 28 ; 1 Cor. 9 : 27, note ; 2 Cor. 13 : 5-7, note ; 2 Tim. 3 : 8. Our Lord describes such professors in Matt. 7 : 20-23 : "Not every one who says to me, Lord, Lord, will enter into the kingdom of heaven, but he that does the will of my Father, who is in heaven," etc.

PRACTICAL REMARKS.

1. Conversion, faith in Christ, and experimental knowledge of the truth, are needful to a truly effective ministry (ver. 1 ; Acts 26 : 15-18).

2. The Christian's hope rests on the promises of God ; and the promises on the fact that God cannot lie (ver. 2 ; 2 Tim. 2 : 13 ; 2 Cor. 1 : 20).

3. Paul as an inspired apostle was entrusted with the gospel, which he was commissioned to preach (ver. 3 ; 1 Cor. 1 : 1).

4. A true relationship, more enduring than the physical and earthly, exists among believers (ver. 4 ; Matt. 12 : 48-50 ; 1 Tim. 1 : 2, 5).

5. Churches are of divine origin : they were organized under divine direction, to be superintended by pastors of habitual and consistent piety (ver. 5, 6 ; Matt. 16 : 18 ; 1 Cor. 4 : 17).

6. A good reputation, a well-balanced moral character, a renewed heart, and a godly life are essential qualifications of the pastor (ver. 5-8 ; 1 Cor. 4 : 1, 2 ; 1 Tim. 3 : 1-7).

7. The bishops of the New Testament were not prelatical bishops, but simply ministers of the gospel ; not overseers of a diocese, but pastors of churches (ver. 7 ; Phil. 1 : 1).

8. A clear understanding and a firm conviction of Christian doctrine, and an ability to teach and defend the truth, are essential requisites of the Christian ministry (ver. 9 ; 1 Tim. 3 : 2-6).

9. None but such as have these scriptural qualifications should be set apart to

the gospel ministry, or chosen as pastors of churches (ver. 5-9 ; 1 Tim. 5 : 22).

10. An ungodly and mercenary ministry is a curse to the church and the world (ver. 10, 11 ; Jer. 23 : 1, 2).

11. The gospel method of "stopping the mouth" is not by the sword, nor by civil authority and power, but by sound arguments, and by faithfully enforcing the truth upon the conscience (ver. 11 ; 2 Cor. 4 : 2 ; 6 : 4).

12. The minister should adapt himself and his methods to the character of his people—always kind, always wise, sometimes severe (ver. 12, 13 ; 2 Tim. 4 : 2).

13. The pastor should train his people in sound doctrine, and to be faithful to the truth (ver. 13, 14 ; Prov. 23 : 23).

14. A pure, unfeigned faith and a clean heart insures a pure life (ver. 15 ; 1 Tim. 4 : 4, 5 ; 2 Tim. 1 : 5 ; Rom. 14 : 14-20).

15. A defiled life is a proof of a defiled heart. They who love and practise evil will constantly grow worse (ver. 15 ; Matt. 15 : 11).

16. The conduct and practices of men, and not their professions, are the true index of their character. The "disobedient" are "abominable" in the sight of God (ver. 16 ; Matt. 5 : 16-22).

CHAPTER II.

In contrast with erroneous teaching the apostle directs Titus regarding instructions to different classes in the church (ver. 1-10), which he grounds upon the grace and purpose of God, and which Titus is to enforce with sole authority (ver. 11-15).

1-10. THE KIND OF INSTRUCTION TO BE GIVEN TO DIFFERENT CLASSES IN THE CHURCH.

1. But speak thou, in contrast with the false teachers and deceivers just described in the previous chapter, who taught things which they ought not. This he is to do continuously and emphatically. *But do thou speak out boldly and plainly the things which become sound doctrine, that are becoming healthful, or, whole-*

men be sober, grave, temperate, ⁴ sound
 3 in faith, in charity, in patience. The
 aged women likewise, that *they be* in
 behaviour as becometh holiness, ² not
 false accusers, not given to much wine,
 4 teachers of good things; that they may
 teach the young women to be sober, to
 love their husbands, to love their chil-
 5 dren, *to be* discreet, chaste, ³ keepers at

aged men be temperate, grave, sober,
 sound in the faith, in love, in pa-
 3 tience; that aged women in like man-
 ner be reverent in behavior, not slan-
 derers, not in bondage to much wine,
 4 teachers of that which is good; that
 they may train the young women to
 love their husbands, to love their chil-
 5 dren, to be sober, pure, workers at

q 1 : 13.

r 1 Tim. 3 : 11.

s 1 Tim. 5 : 13, 14.

some teaching, the opposite of "Jewish fables and commandments of men" (1 : 14). It should be noted that the apostle enforces not doctrine but Christian living, and the fruits by which they were to be known. These errorists failed just here; their speculations were profitless, their ungodly lives belied their professions (1 : 16). It was therefore of the first importance to emphasize those duties which are becoming to the gospel, and enforce precepts respecting the right conduct of Christians, according to age, sex, and rank.

2. In this and the next verse we have the instruction to be given to the aged. **That the aged men**, as a class in ordinary life, **be sober**, rather, *temperate*, in respect to wine, and metaphorically, temperate and watchful in spirit and conduct. The word occurs also in 1 Tim. 3 : 2, 11. **Grave**, in bearing, *serious* in deportment. **Temperate**, rather, *sober-minded*, having discretion and sound judgment. **Sound**, *healthy*, not diseased or spurious **in faith, in charity, love, in patience**, or, *endurance*, in trials, disappointments, weakness, loneliness. These three virtues befit all, especially the aged. By *faith* we worship God; *love* extends to all the commandments and permeates the whole Christian life; *patience* is an ally to faith and love in the conflicts and trials of life, and is exhibited in endurance to the end.

3. **The aged women**, in the church, **likewise, that they be in behaviour**, in their deportment and general bearing, **as becometh holiness**, *as befitting that which is sacred*—their inner life which is consecrated to God. They are temples of the Holy Spirit. Their whole demeanor should befit a reverent and devout heart. (Comp. 1 Tim. 2 : 9, 10.) **Not false accusers**, literally, *not devils*, not calumniators,

slandering others. **Not given, not enslaved, to much wine**, a common vice among heathen women, and included in "lazy gluttons" (1 : 12), one characteristic of the Cretans. These exhortations imply the degraded condition of women before the gospel came with its elevating influence. But, instead, that they be **teachers**, by word and example, **of good things**, of good works and in well doing. Their sphere of instruction was largely in the family and among their own sex. Hence in the next verse they are to train the younger women. (See 1 Tim. 2 : 12, note.)

It should be noticed that in these exhortations to different members of the church, as well as to the officers, pastors, and deacons (1 Tim. 3 : 2-11), the apostle dwells upon the moral, religious life and Christian virtues, rather than upon official position, authority, or power.

4. The apostle would have the younger women in Crete under the training of the older women, though in Ephesus Timothy himself was to instruct them (1 Tim. 5 : 2, 11). **That they may teach the young women to be sober**, literally, *That they may sober down*, train the young women, especially their own daughters, **to love their husbands, to love their children**, in both of which heathen families were too commonly deficient. Love should find its natural place in the home, and its center in the wife and mother. But sin and heathenism degraded the family relation and destroyed natural affection (Rom. 1 : 28). The apostle recognizes the elder women and mothers as the natural teachers and trainers of the younger women and daughters. Christianity restores the family relation to its rightful position, sweetens, brightens, and ennobleth it with a pure and holy love. (Comp. Eph. 5 : 22-30.)

5. **To be discreet, sober and**

home, good, [†]obedient to their own husbands; [‡]that the word of God be not blasphemed.

- 6 [¶]Young men likewise exhort to be
7 sober minded. [¶]In all things showing
thyslf a pattern of good works: in
doctrine *showing* uncorruptness, grav-
8 ity, sincerity, [¶]sound speech, that can-
not be condemned; [¶]that he that is of
the contrary part may be ashamed,
having no evil thing to say of you.

home, good, submitting themselves to their own husbands. in order that the word of God be not blasphemed. The younger men in like manner exhort to be sober. In all things showing thyslf an example of good works; in teaching, showing uncorruptness, gravity, healthful speech, that can not be condemned: in order that he that is of the contrary part may be put to shame,

[†] See refs. 1 Cor. 14 : 34 and Eph. 5 : 22-24, 33.

[‡] 1 Tim. 6 : 1.

[¶] 1 Peter 5 : 5.

[¶] Acts 20 : 33-35; 1 Tim. 4 : 12; 1 Peter 5 : 3.

[¶] 1 Tim. 6 : 3.

[¶] Neh. 5 : 9; Luke 13 : 17; 1 Peter 2 : 12, 15.

self-controlled in mind and spirit; **chaste**, in look, word, and act; **keepers**, or, according to the most approved text, *workers*, **at home, good**, amiable, gentle, and kind, **obedient, subject, to their own husbands**, as the natural head of the family, in loving submission as occupying the second place, the queen, in the family. (See Eph. 5 : 21, 22, note.) The aged women are to cultivate in their daughters and younger women the virtues of the true wife, and thus fit them to perpetuate the blessing of the home in their own families and in those that may come after them. **That the word of God**, the gospel (1 Peter 1 : 25), **be not blasphemed, be not evil spoken of**. The Christian virtues of the wife would commend the gospel in the home and to the world (1 Peter 3 : 1-4). A different course of conduct would bring the gospel and Christ and his followers under criticism and contempt from those without. (See 1 Tim. 6 : 1, note.)

6. Titus must himself give attention to young men, he being comparatively one of them. **Young men**, rather, *the younger men*, **likewise exhort to be sober minded**, bringing his whole exhortation into one comprehensive term. Young men are to be *right minded*, exercising a *self-control* of all their faculties and a *self-restraint* of their appetites and passions. Titus is to exhibit (ver. 7, 8) those characteristics which he asks the younger men to manifest according to their circumstances in their lives.

7. **In all things**, in all matters, in everything, **showing thyslf** (emphatic, *thyslf*, comparatively young and a minister), **a pattern**, an example, **of good works**. On *pattern* compare 1 Tim. 4 : 12, note. The phrase

good works, "good to view as well as good within," is common in the pastoral Epistles (ver. 14; 3 : 1, 8, 14; 1 Tim. 2 : 10; 2 Tim. 2 : 21, etc.). Compare, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven" (Matt. 5 : 16). **In doctrine**, better, *In thy teaching*, not in contrast to "good works," but a part of "good works," and a prominent duty which Titus was to perform, giving heed to "healthful speech" in opposition to prevailing errors. **Showing uncorruptness**, sincerity, not actuated by low, but by high and pure motives; **gravity**, in deep earnestness, seriousness. "A chaste sincerity was to be combined with a dignified gravity of manner" (ELLICOTT). **Sincerity** should be omitted, since the word is wanting in all the older manuscripts.

8. **Sound speech, healthful discourse**, wholesome, life-giving words, **that cannot be condemned**. The object in view: *In order that he that is of the contrary part, of the opposing party, may be ashamed*, literally, *turned back upon himself*, hence, *put to shame, having no evil, base, thing to say of you*. According to the best reading, *of us*, including Paul and his associates, who had been fellow-helpers of Titus and had contributed to the evangelization of Crete. The word rendered *evil* does not occur often in the New Testament. It is used to designate that which is worthless and vile, mean and contemptible. His opposers should have nothing base and wicked to taunt us with.

9, 10. Another class in the church only generally reached by the preceding exhortations was that of slaves. Christianity representing a spiritual

9 *Exhort* ^bservants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; ^cthat they may adorn the doctrine of God our Saviour in all things.

The grace and purpose of God.

11 For ^dthe grace of God that bringeth salvation ^ehath appeared to all men,

9 having no evil thing to say of us. Exhort servants to submit themselves to their own masters, to be well-pleasing in all things; not contradicting, not 10 purloining, but showing all good fidelity; that they may adorn the teaching of our Savior God in all things.

11 For the saving grace of God ap-

^b See refs. Eph. 6 : 5-8.

^c Matt. 5 : 16; Phil. 2 : 15.

^d 3 : 4, 5; Rom. 5 : 15.

^e John 1 : 9; Col. 1 : 23; 1 Tim. 2 : 4, 6.

kingdom without any civil power could neither disturb nor destroy civil institutions. It treated the civil relations of life as it found them. It ennobled men and women in every social position, made the slave the Lord's freeman, and gave spiritual freedom to all believers. Some in bondage may have misinterpreted Christian liberty. Perhaps some special cases of insubordination among the selfish and restless Cretans (1 : 12) may have suggested this very exhortation. (See 1 Tim. 6 : 1, 2, note.)

Exhort servants, slaves, bond-servants, to be obedient, to submit themselves, habitually unto their own masters, to please them in all things. They should aim to be well-pleasing, in speech **not answering again, not contradicting**; indeed, **not purloining, not pilfering**, not committing petty thefts and dishonest tricks in their trades and dealings. Slaves largely carried on the arts, trades, and professions, and they were not secretly and without permission to *lay aside* things *for themselves*. **But**, on the contrary, in all their conduct and relations, **showing all good fidelity, all good faith**, as the word is rendered elsewhere in the pastoral Epistles. The idea of *faithfulness* and *fidelity* is naturally implied. Compare Col. 3 : 22, "Not with eyeservice, as menpleasers, but in singleness of heart, fearing the Lord." And they are to do this *in order that they may adorn the doctrine, may be an ornament to the teaching of God our Saviour*, more exactly, *of our Saviour God, in all things*, in every proper way and thing. God is the author of salvation, and he is our Saviour through Jesus Christ his Son (John 3 : 16). The phrase, "Saviour God," standing alone and independent, is suggestive. Underlying all distinc-

tions in his nature and including his whole being, God is indeed a Saviour and our Saviour (ver. 13; see 1 Tim. 1 : 1, note).

A true Christian life is an ornament to the gospel and to Christian doctrine, since it manifests the power and excellence of the Christian religion.

11-15. THESE INSTRUCTIONS GROUNDED UPON AND ENFORCED BY THE GRACE AND PURPOSE OF GOD.

11. *For* introduces the reason and ground not only for the final exhortation to servants (ver. 10), but also for all the precepts given from the beginning of the chapter. The apostle had exhorted all classes, since the grace of God's salvation had appeared "to all men." **For the grace, the unmerited favor, of God appeared** at the coming and in the person of Christ, like the sun coming in its brightness, *bringing salvation unto all men*, all classes and races of men. This universality of the gospel was a favorite thought with Paul. The word rendered *appeared*, here and in 3 : 4, is the same as that in Acts 27 : 20, "And when neither sun nor stars *shone on us* for many days," and Luke 1 : 79, "*to shine on* those who sit in darkness." The thought of "our Saviour God" of the preceding verse is expanded after the manner of Paul. The grace of divine love had shone forth, offering salvation to all men, including the renunciation of a life of sin and embracing a life of pure and upright living, with a prospect and certainty of a glorious life and inheritance in the future. "The beginning and the ending of the whole doctrine of Christianity, thus, is the divine life in the soul, and, because it is so, the exhortations given to every believer, according to his own peculiar station, age, duty, office, is to let that life principle work out into his character and

12 ^fteaching us ^hthat, denying ungodliness ⁱand worldly lusts, ^jwe should live soberly, righteously, and godly, in
13 this present world; ^klooking for that blessed ^lhope, and the glorious ^mappearing of the great God and our Sav-

12 peared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly and righteously and godly in this present age;
13 looking for the blissful hope and appearing of the glory of the great God

^f Eph. 2 : 10; 1 Thess. 4 : 7.

^h 1 John 2 : 16.

ⁱ 2 Peter 1 : 5-8.

^j Rom. 6 : 4-12; 13 : 12-14; 2 Cor. 7 : 1; Eph. 1 : 4; Col. 3 : 5-10.

^k See refs. 1 Cor. 1 : 7.

^l Acts 24 : 15.

^m Job 19 : 25-27; see refs. Col. 3 : 4; Heb. 9 : 28.

conduct" (DWIGHT, in "Meyer's Com.").

12. **Teaching us, instructing, or, putting us under training** for right living. The gospel is educative to those who accept salvation. **That denying ungodliness**, the purpose of this training, *in order that having denied, or renounced, impiety in heart and life.* To renounce and forsake sin is the first act in entering upon a godly life, and must be insisted on throughout the whole training in godliness. **And worldly lusts**, *the desires of the world*, all that are cherished by a world without God and lying in wickedness (1 John 2 : 15-17; 5 : 19). All such desires will have the character of this present evil age and must be renounced. Such is the negative side of the Christian life; next the positive. **We should live soberly**—our personal and inner life, exercising self-control over ourselves in body, spirit, and life. **Righteously**, in our conduct toward others, living a life of truth, justice, and equity toward our fellow-men. **And godly**, living a life of piety toward God. In these three directions we are to live **in this present world**, *this present age*, of physical suffering, of social enticements, and spiritual corruption. This world is the place for witnessing for Christ and the truth, and for the trial and testing of our faith. In the next verse the apostle brings into contrast the future world. Notice that the Christian religion is emphatically a life. Salvation consists not merely in justification, a change of relation to God, but also a change in character and conduct, regeneration and holy living.

13. Be careful and not separate this verse from what precedes. While **looking for**, or, at the same time *expecting*, **that blessed**, *that blissful*, **hope**, the realization of which will be attended with, and productive of, su-

preme joy, genuine happiness. **And the glorious appearing**, rather, *And appearing of the glory*, etc., referring most naturally to our Lord's second coming (1 Tim. 6 : 14, note). Notice we are to be expecting both the realization of the hope of the glory and the appearing of the glory of our Lord's return. In his second coming the glory of the Father and of the Son will be united (Matt. 16 : 27; 25 : 31). Grace was revealed in the first coming; glory will be in the second. **Of the great God and our Saviour Jesus Christ**, or, *of our great God and Saviour Jesus Christ*. Either of these renderings may be grammatically allowed. Both are recognized in the Revised version and the Bible Union versions. According to the latter rendering the name of God is given to Christ; but according to the former it is not given. Which is the true rendering and which is the apostle's meaning has long been in debate. It is generally acknowledged, that, according to the simplest and most natural construction of the original, the article *the* belongs to both nouns, God and Saviour, and the pronoun *our* limits both, thus doubly uniting them in one conception. This is of great weight in favor of the latter rendering, *of our great God and Saviour Jesus Christ*. This also agrees better with the context. The "appearing" is the manifestation of the glory of Christ's second coming, or, perhaps, of the united Divine glory in him at his appearing. See note on "Saviour God" (ver. 10). So also the relative clause, "Who gave himself for us" (ver. 14), is in the singular number, and is descriptive of Christ, but naturally relates to the whole preceding expression of God and Saviour. The infinite gift of himself in the incarnated Christ may afford the reason for the emphatic epithet, "*Great God*," an expression not occurring elsewhere in the New Testament.

14 our Jesus Christ; ^awho gave himself for us, ^ethat he might redeem us from all iniquity, ^pand purify unto himself ^qa peculiar people, ^rzealous of good works.

15 These things speak, and ^sexhort, and rebuke with all authority. ^tLet no man despise thee.

14 and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and cleanse for himself a people for his own possession, zealous of good works.

15 These things speak, and exhort, and reprove with all authority. Let no one despise thee.

^a Gal. 1 : 4; Eph. 5 : 2. ^e Ps. 130 : 8; Matt. 1 : 21. ^p Mal. 3 : 3; Heb. 9 : 14. ^q See refs. Exod. 19 : 5, 6.
^r 3 : 8; Eph. 2 : 10. ^s 2 Tim. 4 : 2. ^t 1 Tim. 4 : 12.

In opposition to this view and in support of the other rendering, it is urged that Paul, in using the word "God" more than five hundred times, never employs it as descriptive of Christ. But such a statement is too strong and cannot be maintained in view of such passages as Acts 20 : 28; Rom. 9 : 5, note; Col. 1 : 15-17; 2 : 2, 9; 1 Tim. 3 : 15, 16. The author of these passages could surely call Christ "our great God and Saviour." Some add further objection on doctrinal grounds and other minor exegetical considerations. But after going over the whole subject, I see no sufficient reason for departing from the natural construction and meaning of the words. With Boise I would say: "I prefer, therefore, the simplest construction of the Greek sentence. I think doctrinal considerations will generally take care of themselves if we adhere closely to the Greek." So also the majority of expositors, such as Calvin, Tholuck, Ellicott, Van Oosterzee, Wiesinger, Harvey, and others.

Most of those, however, who maintain the other view find in this passage a support for the divinity of Christ. Thus Huther, in "Meyer's Commentary," says that: "Though not so directly, . . . this passage is still a testimony in favor of the truth of the doctrine of Christ's divinity." Alford also, who holds that "God" and "Saviour" are not identical, puts it strongly and says: "Whichever way taken, the passage is just as important a testimony to the divinity of our Saviour." The doctrine, however, is not dependent on any single passage.

14. **Who gave himself for us**, in our behalf, with manifest reference to "Christ, "who gave himself a ransom" (1 Tim. 2 : 6, note); here to *redeem*, implying a ransom and the substitution of himself for us. **That he might redeem us**, for *himself*. The tense of

the Greek verb suggests a past act already accomplished. Christ had given himself and paid the ransom. His object was, that he might redeem us **from all iniquity**, from *all lawlessness and unrighteousness*, as opposed to living soberly, righteously, and godly (ver 12.). It is a redemption from the power and control of sin, looking forward to a complete sanctification of soul and body, and an entire conformity to the divine will and law. Hence it is added, **and purify unto**, better, *for*, **himself a peculiar people**, *a people to be his own*, who in a peculiar sense belong to him, as his own possession; **zealous of good works**, earnest and enthusiastic in works of goodness and practical piety; zealots as it were "for that which is good" (1 Peter 3 : 13). "This aim and scope of the Saviour's work makes the faithful saying of the next chapter (3 : 8) rise plainly to the level of the other faithful sayings of 1 Timothy and 2 Timothy" (HUMPHREYS).

15. **These things**, the precepts enjoined in the preceding chapter, **speak**, in teaching and preaching; **and exhort**, in pressing, encouraging words; **and reprove**, solemnly admonish the careless, the indifferent, and disobedient, **with all authority**, belonging to the truth and to him as commissioned by Christ to be a teacher and preacher of the truth; and as representing the apostle in missionary work among the Cretans. The character of the Cretans would doubtless render such admonition frequently necessary (1 : 12, 13). **Let no man despise thee**. Let not thyself and thy authority be brought into disesteem. As a minister of Christ and a preacher of the gospel, demand, and so acquit thyself as to deserve respect; insist on obedience. In 1 Tim. 4 : 12 the exhortation has reference to Timothy's youth; here to Titus, as a Christian

Conduct toward rulers and others.

3 PUT them in mind ^ato be subject to principalities and powers, to obey mag-

3 REMIND them to submit themselves to rulers, to authorities, to be obedient,

u Rom. 13 : 1-7.

minister who is doing the work of an evangelist, and superintending missionary work, planting and organizing churches, and training Christian workers.

PRACTICAL REMARKS.

1. The precepts and truths of the gospel are healthful to both body and soul (ver. 1-10; Prov. 3 : 8; 4 : 22, 23; Rev. 22 : 2).

2. Since there are things that do and do not befit healthful teaching, every minister should be careful that his instructions are in harmony with the inspired word (ver. 1, 15; 3 : 8, 10).

3. The gospel is suited in its precepts and doctrine to every Christian, of whatever sex, age, condition, or country (ver. 2-11).

4. Christian women have an important work, which they alone can do, among their own sex (ver. 3-5; 1 Tim. 5 : 10).

5. If the young would be useful in the church they must learn to govern themselves, and by the gracious help of God overcome the temptation and the indulgences to which they are peculiarly exposed (ver. 6-8; 2 Tim. 2 : 22; 1 John 2 : 14-16).

6. The object of preaching and practicing gospel precept and doctrine by minister and people is the honor and glory of God, preventing reproach and building up Christ's cause (ver. 5, 7, 8; Rom. 1 : 11, 12).

7. The Christian minister should aim to live the precept and doctrines he preaches. Thus he will disarm opposition and reach the hearts of men (ver. 7, 8; 2 Cor. 4 : 2; Acts 20 : 26).

8. A consecrated and consistent life of the preacher, and indeed of every Christian, is the best practical argument for the truth of Christianity and for the excellence of the Christian religion (ver. 8; Matt. 5 : 16; 1 Thess. 2 : 10).

9. Even in the humblest walks of life Christian conduct may be an ornament. Not less should it be in the higher positions of life (ver. 10, 11).

10. The duty and usefulness of Christians are in the stations and positions in

which God has placed them (ver. 2-10; 1 Cor. 7 : 19-24).

11. Salvation is of grace. It is needed by all men, sufficient for all, and offered to all (ver. 11; Rom. 3 : 23-26; Matt. 28 : 19; Mark 16 : 15).

12. The gospel presents salvation, not in sin but from sin (ver. 12; Matt. 1 : 21).

13. The Christian life is in perpetual conflict with the flesh, the world, and the devil (ver. 12; 1 John 2 : 15-17).

14. This world is the grand theatre for Christian training and living, in duties toward ourselves, toward others, and toward God (ver. 12; Matt. 5 : 14).

15. The second coming of Christ in divine glory; an abiding expectancy, an incentive to Christian living, the culmination of this earthly course, the crowning time of a victorious faith, the full realization of a blissful hope (ver. 13; Rom. 8 : 18-26; Heb. 9 : 28).

16. Christians are a ransomed people; Christ's own people; a cleansed people; a people working zealously for God and man in the redemption and sanctification of others (ver. 14; Eph. 2 : 4, 5, 10; Heb. 9 : 14, 15).

CHAPTER III.

Paul directs Titus further as to the instructions which he is to impart to believers. The conduct they are to exercise toward rulers and toward people in general (ver. 1, 2), remembering their former sinful and degraded condition and God's mercy in saving them (ver. 3-7). Good works are to be enforced and maintained (ver. 8, 9), but a factious person is to be rejected (ver. 10, 11). After giving some special personal directions, the apostle closes with salutations and a benediction (ver. 12-15).

1, 2. THE CONDUCT OF BELIEVERS TOWARD RULERS AND PEOPLE IN GENERAL.

1. Put them, the Cretan Christians, **in mind,** as to a duty already known but needing to be reinforced. **To be subject,** *to submit themselves habitually, to principalities and powers* (omit *and* according to the best text),

istrates, ^ato be ready to every good
2 work, ^zto speak evil of no man, ^zto be
no brawlers, *but* gentle, showing all
3 meekness unto all men. For ^awe our-
selves also were sometime foolish, dis-
obedient, deceived, ^bserving divers
lusts and pleasures, living in malice
and envy, hateful, *and* hating one an-

2 to be ready for every good work, to
speak evil of no one, to be averse to
strife, forbearing, showing all meek-
ness toward all men.

3 For we also were once foolish, disobe-
dient, going astray, serving manifold
desires and pleasures, living in malice
and envy, hateful, hating one another.

^a Gal. 6 : 9, 10; Col. 1 : 10; 2 Tim. 2 : 21.

^a See refs. Eph. 2 : 1-3.

^y 1 Cor. 6 : 10; Eph. 4 : 31.

^b John 8 : 31; Rom. 6 : 17.

^z 2 Tim. 2 : 24, 25.

to governments, authorities, a full ex-
pression, designating all the civil au-
thorities over them. Both words are
found together in Luke 12 : 11, the last
one in Rom. 13 : 1, in which the same
duty is enjoined as here. (See note.) **To**
obey magistrates, rather, in an
absolute sense, *to be obedient*, in spirit
and actually, to those in authority.
This exhortation was important to
them as Cretans. The island of Crete
had been made subject to Rome 67 B. C.
Before that time the inhabitants had
enjoyed democratic government, but
since then they had fretted under Ro-
man rule and had frequently been re-
bellious. The Cretan Jews were ever
ready in their hatred to Rome to insti-
gate insurrection. The exhortation was
also important to them as Christians,
since Christians were often falsely ac-
cused of insubordination and were per-
secuted under the pretext of exciting
rebellion. **To be ready to, for,**
every good work, to do duty, do-
mestic, social, and civil, as loyal citi-
zens and good men. Yet obedience to
civil authority has its limits, being re-
stricted to matters not requiring a sac-
rifice of conscience and principle (Acts
4 : 19, 20). See note on "Christian Ethics
of the State" at the end of Romans,
chap. 13.

2. To speak evil of no man, not
to revile or slander any one, or to speak
uncharitably of others (Eph. 4 : 29; 1 Peter
2 : 1). This does not forbid speaking
the truth in love, rebuking sin and
sinners. **To be no brawlers**, *not*
contentious, averse to strife. **Gentle**,
reasonably disposed, forbearing.
Showing all meekness, *showing*
forth mildness of the inner spirit in all
the relations of life **unto all classes**
of men. For the distinction between
meekness and gentleness, see 2 Cor.
10 : 1, note.

3-7. THESE DUTIES ENFORCED BY

GOD'S KINDNESS IN SAVING THEM.
The reason is similar to that given in
2 : 11-14. There the object and pur-
pose of redemption is more prominent,
as a general fact brought to us in the
gospel. Here the same truth is viewed
in the personal experience of Christians
in their salvation from a state of sin to
a state of justification and to a renewed
life.

3. For, introducing a reason for
exercising this forbearance and meek-
ness toward others, **we ourselves**
also were sometime, *were once*,
foolish, *without reflection*, wanting in
spiritual discernment, "having the
understanding darkened," etc. (Eph.
4 : 18). Notice that Paul includes him-
self and Christians generally as once
sharing with the heathen in this de-
graded condition. Sin is alike in all,
bearing like sinful fruits, but its man-
ifestations are modified and varied by
surrounding influences of training,
companionship, and country. Six
more sinful traits are added: **disobe-**
dient to God (1 : 16); **deceived**, or,
going astray from God and the path
of rectitude (Matt. 18 : 12; 1 Peter 2 : 25);
serving divers lusts and pleas-
ures, better, *slaves of manifold*, inor-
dinate, *desires and sensual pleasures*
(Rom. 6 : 16; Eph. 2 : 3); **living in mal-**
ice, with a vicious disposition, **and**
envy connected with it and springing
out from it; **hateful**, detestable and
abhorred among men (compare "hate-
ful to God," Rom. 1 : 30); **hating one**
another, in social life. As a natural
consequence of the preceding evil traits,
there would be mutual repulsion instead
of mutual sympathy and love. The
fearful picture of heathenism brought
into view in this verse is an echo of the
fuller description of Rom. 1 : 20-32,
written about eight years earlier.

4. In contrast to their former sinful
and degraded condition the apostle at

4 other. But after that ^cthe kindness and love of ^dGod our Saviour toward 5 man appeared, ^enot by works of righteousness which we have done, ^fbut according to his mercy he saved us, by ^gthe washing of regeneration, ^hand re-

4 But when the kindness and the love toward man of our Savior God appeared, not by works of righteousness which we did, but according to his mercy he saved us, through the bathing of regeneration, and renewing of

^c 2 : 11; Eph. 2 : 4-10.

^d 1 Tim. 2 : 3.

^e See refs. Rom. 3 : 20-28; 2 Tim. 1 : 9.

^f 1 Peter 1 : 3.

^g John 3 : 3-5; 1 Cor. 6 : 11; 1 Peter 3 : 21.

^h See refs. Ps. 51 : 10.

once presents the kindness and love of God to man in their salvation, which suggests an additional reason for exercising forbearance and meekness. **But after that**, more exactly, *But when the kindness and love for man of God our Saviour*, or, *Saviour God* (see 2 : 10, note), **appeared** through Christ coming into the world. The divine side of salvation is presented in this and the three following verses. Compare a similar but fuller statement in Rom. 3 : 24-26.

5. Not by, in consequence of, **works of righteousness which we (emphatic) have done**, *which we did* as a ground of merit, **he saved us**. Paul sets forth the doctrine of justification and salvation first negatively, it is not by reason of our good deeds within the sphere of our own righteousness; **but positively according to his mercy**, in accordance with his own mercy, which was spontaneous and which originated in himself, **he saved us**. God's mercy and grace (ver. 6) are the originating cause of salvation. The apostle says nothing of repentance, faith, good works, and a godly life, which accompany salvation, because he is speaking exclusively of the divine side. But this great fundamental doctrine was a reason and an encouragement for maintaining good works (ver. 1, 8).

By, through, by means of, **the washing, the bathing, of regeneration**. The word rendered *washing* means literally, *a bath*, designating either the place (the *laver*), or the water in which the bath is taken, or the act of bathing or washing. It occurs in the New Testament only here and in Eph. 5 : 26, and in both its most natural meaning is *bathing*, with reference to baptism as an immersion. The verb from which it is derived means *to wash*, as the whole body, *to bathe* (Heb. 10 : 22; John 13 : 10, note; Acts 9 : 37; 2 Peter 2 : 22); it is compounded with a preposi-

tion and used figuratively in Acts (22 : 16, note). The word rendered *regeneration* means a *new birth*. It occurs in the New Testament only here and in Matt. 19 : 28. (See note.) In the latter it designates the new birth of external nature, *the renovation* of all things connected with Christ's kingdom at his second coming. Here it is the new birth of the soul, the production of a new spiritual life (John 3 : 3, 5). The expression, *the bathing of regeneration*, is universally regarded as used either in reference to baptism, or in allusion to baptism. That it refers to literal baptism hardly seems possible, for that is performed by man and is external, whereas Paul in these verses is speaking of the divine side of our salvation, what God does in justification and sanctification by the Spirit and through Jesus Christ. At most it seems to be but an allusion to baptism symbolically as an outward sign of an inward change, the passing from death into a spiritual life, implying the forgiveness and cleansing away of sins. This accords with the symbolical and spiritual meaning of the kindred passage, Eph. 5 : 26, "Having cleansed it," the church, "by the bathing of water in the word"; and with 1 Cor. 6 : 11, "but ye were washed, but ye were sanctified, but ye were justified in the name of our Lord Jesus Christ, and in the Spirit of our God"; and with Acts 22 : 16, "Arise and be baptized and wash away thy sins, calling on his name," the baptism being symbolical of inward cleansing and forgiveness. See notes on each of these passages.

In no sense does this passage teach that outward baptism is an instrument of regeneration. The symbolical idea of baptism best meets the demands of this passage and of all the passages which are appealed to in support of baptismal regeneration. It is a sign of an inward change already experienced, of a faith

6 newing of the Holy Ghost; ¹ which he shed on us abundantly through Jesus Christ our Saviour: ² that being justified by his grace, ¹ we should be made heirs according to the hope of eternal life.

6 the Holy Spirit; which he poured out on us richly through Jesus Christ our Saviour; that, being justified by his grace, we should become heirs according to the hope of eternal life.

¹ See refs. Isa. 44 : 3; Acts 10 : 45; Rom. 5 : 5.

² Rom. 3 : 24; Gal. 2 : 16.

³ Rom. 8 : 17, 23, 24.

already in exercise (Rom. 6 : 4; Col. 2 : 12). Faith is the condition of salvation; the last Commission commands first to disciple, and then baptize (Matt. 28 : 19; Acts 16 : 31). The whole trend of New Testament teaching in regard to this matter is that regeneration is to precede baptism.

And renewing of the Holy Ghost, continuing the work, begun in regeneration, of sanctification, and of growth in grace. "Be ye transformed by the renewal of your mind" (Rom. 12 : 2), "our inward man is renewed day by day" (2 Cor. 4 : 16, note; comp. Col. 3 : 10). Such passages point to the continuous renewal by the Spirit of the spiritual life in the soul.

There is a close relation between this clause and the preceding clause. Hence a grammatical question arises whether "regeneration" and "renewing" are constructed alike and both dependent on "washing"; or "renewing," like "washing," is governed by the preposition *through*. Many take the former view and translate, "even the renewing of the Holy Spirit," making it explanatory of the preceding clause. But Boise, who prefers this construction, renders with allowable freedom, "through the laver, signifying regeneration and renewal from the Holy Spirit," making the first clause descriptive of the beginning of a new life, and the second of progress in the divine life. This interpretation, it seems to me, gives the true idea, whichever construction is preferred. It seems, however, more natural to make both clauses dependent on *through*. The balance of the sentence is thus preserved and the birth and after-development of the spiritual life are the more clearly defined. "Regeneration" designates an experience which takes place but once and can never be repeated. But "the renewing of the Holy Spirit" is a work which is going on daily in the Christian life. These divine acts, *regeneration* and *renewing*, are manifestations of the kind-

ness and love of our Saviour God to us, which should lead us to show love and kindness to others.

6. Which, referring to the Holy Spirit, **he shed, he poured, on us abundantly**. The same verb is used as in Acts 2 : 33, "he poured forth this," with evident allusion to the pentecostal outpouring of the Spirit, but by no means confining it to that event. That it includes the successive outpourings of the Spirit on believers is evident from the words, *on us*, Paul, Titus, and believers generally in Crete and elsewhere. And this has come **through Jesus Christ our Saviour** as the medium (John 15 : 26; 16 : 7). Notice that the Father, Son, and Holy Spirit are brought together here in their different relations to regeneration and the renewing of the spiritual life. The apostle appropriates the Saviour as their own, *our* Saviour. It had become a realization in their own experience, whether predicated of the Father or the Son. It is a term he applies to no human being. Only the divine, with infinite compassion and almighty power, could fill his conception of what a sinner needed in a Saviour.

7. That, introducing God's design in saving us, **being justified**, more exactly, *having been justified, declared, or, accounted righteous*, acquitted of guilt and consequent punishment; **by his grace**, as a free gift and an act of mercy toward the undeserving. (See Rom. 3 : 24.) **We should be made heirs**, "of God, and joint heirs with Christ" (Rom. 8 : 17), having become spiritual children of God (Gal. 3 : 26), **according to the hope of eternal life**, "which as the gift of that grace, he hath exhibited to our believing views, as the great and noble object of our pursuit" (DODDRIDGE). Eternal life has only its beginning here, its greatness and fullness is to be realized hereafter. Whether we render *according to hope*, or, *according to the hope*, eternal life is reviewed as the prospec-

8 ^m *This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God might be careful ^a to maintain good works. These things are good*
9 *and profitable unto men. But ^a avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and*

8 Faithful is the saying; and concerning these things I desire thee to affirm steadfastly, that they who have believed God may be careful to maintain good works. These things are good
9 and profitable to men. But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

m 1 : 9; 1 Tim. 1 : 15.

n Ver. 1, 14; 2 : 14.

o See refs. 1 Tim. 1 : 4-7.

tive inheritance of believers, begun in our spiritual life on earth, but to be realized in its inconceivable fullness and glory in heaven. (Comp. 1 : 2; Rom. 8 : 24, 25; Col. 1 : 5.)

This passage (ver. 4-7) is generally regarded as "the faithful saying" spoken of in the next verse. It is a brief summary of Paul's doctrine, remarkable for its beauty and completeness. "If any one were asked to fix on two passages which contained the essence of all Pauline theology he would surely select Rom. 3 : 24-26 and Titus 3 : 4-7, and the last, though less polemical, is in some respects more complete" (FARRAR).

8, 9. THIS DOCTRINE TO BE USED AS AN INCENTIVE TO GOOD WORKS. In drawing to the close of his letter, Paul summarizes the precepts, admonitions, and warnings he had given.

8. *This is a faithful, a trustworthy, saying.* (See 1 Tim. 1 : 15, note.) This is an emphatic confirmation of ver. 4-7, and, like the other faithful sayings, is solemn in expression and almost rhythmic in form. With less reason some, with Wordsworth, Humphries, and others, refer the faithful saying to the second clause that follows. *That they which have believed in God may be careful to maintain, or, take the lead in, good works*; that they who had been regenerated were obligated to live a new and holy life. The close connection with what precedes, however, points backward rather than forward to the faithful saying. *And, concerning, these things*, just presented above in ver. 5-7, *I will, or, desire, that thou affirm constantly*, better, *confidently*, or, positively, as in 1 Tim. 1 : 7. And Titus was to do this that, *in order that they who have believed God*, the Christian Cretans who had put their faith in God, through Jesus Christ, *may be careful to maintain and be foremost*

in good works. Right belief must exhibit right fruits. The doctrines of grace are a great incentive to holiness. They lay a true and firm foundation for holy living. Holy obedience and grateful service spring out of the grace and love of God. "The love of Christ constraineth us" (2 Cor. 5 : 14). "We love, because he (God) first loved us" (1 John 4 : 19). *These things*, these practical instructions, *are good*, in themselves as great truths and important duties, *and profitable unto men*, useful and helpful to holy living, and a safeguard against error. In contrast also to what follows, see the last clause of the next verse.

9. *But avoid*, have nothing to do with, *foolish questions, questionings*, matters of controversy, *and genealogies*. (See 1 Tim. 1 : 4.) "The old Judaism got itself entangled in a new Platonism. Those 'endless genealogies' which had always charmed the Israelite, as he traced his own pedigree from Seth and Abraham and David, were now beginning to soar into higher heights of speculation, till at length they dealt with angelic relationships and lost themselves in interminable mazes of celestial emanations" (DR. VAUGHAN). *And contentions, strifes*, wrangling (1 Tim. 6 : 4), such as occur among heretics. *And strivings, fightings, about the law*, about minute, frivolous, and disputed questions, mystical interpretations of words and phrases, and matters of no practical moment. *For they are unprofitable*, they answer no useful end, are positively injurious, *and vain, empty*, in their moral and spiritual results, void of influence to better the heart or elevate the life. Notice this is the opposite of the last clause of the preceding verse. A striking contrast between the results of healthful instruction and false doctrine on the lives of men.

10 vain. A man that is an *heretic*, after the first and second admonition *reject*; knowing that he that is such is subverted, and sinneth, *being* condemned of himself.

Concluding directions and salutations.

12 When I shall send Artemas unto thee, or *Tychicus*, be diligent to come unto me to Nicopolis: for I have de-

10 A man that causes division, after a first and second admonition, *reject*;
11 knowing that such an one is perverted, and sins, being self-condemned.

12 When I shall send Artemas to thee, or Tychicus, earnestly endeavor to come to me to Nicopolis; for I have

p See refs. 1 Cor. 11 : 19.

q See refs. Matt. 18 : 15-17; 2 Tim. 3 : 5.

r Acts 13 : 16; Rom. 8 : 19.

s See refs. Acts 20 : 4.

10, 11. A FACTIOUS MAN IS TO BE REJECTED.

10. A man that is an heretic, a factious man, one who is self-opinionated, who fomented strife and causes divisions in the manner and by the means just mentioned. *Heretic* is too limited and strong a word. The original designates a factious quality in a person who is disposed to cause dissensions, whether through fundamental error or minor false notions and speculations. See 1 Cor. 11 : 19, note, where the noun from which it is derived is used. **After the first and second admonition**, exhortation, and reproof, a procedure which accords with the steps of discipline enjoined by our Saviour in Matt. 18 : 15-17. You are to refute and condemn his fault once and again and patiently try to convince and reclaim him. **Reject, or, refuse**, as unfit for office or for leadership, and perhaps also for fellowship. To continue to admonish him would be like casting pearls before swine (Matt. 7 : 6). The apostle does not go so far as to enjoin his exclusion from the church, though persistence in his factious course might lead to that result. Isolated and unnoticed, he might be put to shame and become less self-willed and less conceited. Factious people generally love the prominence which controversy gives them. Rejecting and shunning them thoroughly is often the best remedy for them and their errors.

11. Knowing, since you know by the failure of your admonition, **that he that is such, that such an one, is subverted, perverted**, turned out of the true way, **and sinneth**, and continuing in sin, **being condemned of himself, though self-condemned**. In disregarding admonitions, he resists the truth and becomes a willful sinner. Truth commends itself to his conscience

and admonition brings to his mind the needful knowledge. So he sins against the truth knowingly and against his own conscience, so far as he will allow truth and his better judgment to have their effect on his mind. His own conduct and his own conscience condemn him. "The conscience has become so perverted, that, though knowing himself to be in the wrong, he still persists in a false way" (HARVEY). Ellicott, less strongly, says: "He condemns himself *indirectly* and *implicitly*, as acting against the law of his mind and doing in his own particular case what in general he condemns." (Comp. Rom. 2 : 1.)

12-15. FINAL PERSONAL DIRECTIONS, SALUTATIONS, AND BENEDICTION.

12. When I shall send Artemas unto thee, or Tychicus. Titus was to keep at his post in Crete till the arrival of one of these brethren, who probably was to take his place in missionary labors. Artemas is not mentioned elsewhere and nothing is certainly known of him. Tychicus, Paul styles "the beloved brother, and faithful minister, and fellow-servant in the Lord" (Col. 4 : 7). He is also mentioned in Acts 20 : 4; Eph. 6 : 21; 2 Tim. 4 : 12, note. **Be diligent, give diligence, hasten, to come unto me to Nicopolis.** Several cities bore this name, one in Cilicia, one in Thrace, one in Epirus. The first has nothing to recommend it. The second was on the river Nessus and was a small, unimportant town and an unlikely place for Paul to winter. It was preferred by some Greek commentators and favored by the subscription at the end of this Epistle, "Nicopolis of Macedonia," but this has no authority. The third, a city built by Augustus in commemoration of his victory at Actium and called

13 terminated there to winter. Bring Zenas the lawyer and ¹Apollos on their journey diligently, that nothing be wanting
14 unto them. And let ours also learn
^uto maintain good works ^zfor necessary uses, that they be ^ynot unfruitful.

13 decided there to winter. Zenas the lawyer, and Apollos, send forward on their journey zealously, that nothing
14 may be lacking to them. And let our people also learn to maintain good works for necessary wants, that they may not be unfruitful.

t Acts 18 : 24.

u Ver. 8.

x Acts 18 : 3; Eph. 4 : 28; 2 Thess. 3 : 10.

y John 15 : 8; Col. 1 : 10.

Nicopolis (*city of victory*). It was situated on a peninsula to the west of the bay of Actium. It had a good harbor, a large population, a convenient place for Paul to winter and to look after missionary operations, and afforded opportunities for coming into contact with friends from the churches of Achaia. Hence it is generally believed that this one in Epirus is meant. **For I have determined there to winter**, showing that Paul was at liberty, doubtless between his first and second Roman imprisonments. Notice Paul says *there*, not *here*, implying that he had not reached that city and that this Epistle was not sent from there; also that it may have been written in the autumn. It may also be noted that this verse shows that the work of Titus in Crete was temporary and of an evangelistic and missionary character, and that there is no historical basis for the statement of the subscription that he was the "first bishop of the Cretans."

13. Bring, rather, diligently send forward, Zenas the lawyer and Apollos on their journey, overseeing, directing, and providing means for their comfort in traveling, **that nothing be wanting unto them**. Whether Titus personally had the means, or whether he solicited help from the churches, is not stated. Doubtless the Christian brethren joined with him at their departure, not only by the sympathy of their presence, but by the presentation of gifts and provisions (Acts 21 : 5; 28 : 10). Compare 3 John 6, "Whom thou wilt do well to send forward on their journey worthily of God," that is, with provisions worthy of their service to God. Of *Zenas* nothing is known. Whether he was a Roman or a Jewish lawyer cannot be determined. Very likely he was a Jew, since lawyers who were expert in the Jewish law were numerous among the Pharisees. After becoming a Chris-

tian he may have retained the name, as Simon the Zealot and Matthew the publican did theirs. His studies in the Scriptures, as in the case of Paul and also of Apollos, would fit him to become a teacher. "The Life and Acts of Titus," an apocryphal book, is ascribed to him. *Apollos*, an Alexandrian Jew, a disciple of John the Baptist, eloquent and mighty in the Scriptures, and instructed in the way of the Lord more perfectly by Aquila and Priscilla at Ephesus. He afterward labored at Corinth and throughout Achaia. (See Acts 18 : 24-28, notes.) It is not necessary to infer from this passage that Zenas and Apollos were resident in Crete at this time. Rather, it is more probable that in their missionary journey they were to visit Crete and to go forward to other places in their missionary work.

14. And let ours also, our people, the brethren in Crete, also, as well as those elsewhere, learn to maintain good works, to practise beneficence, for necessary uses, or, wants, of such persons as Zenas and Apollos, who are engaged in missionary work. They were not only to support their pastors (1 Tim. 5 : 17, 18), but also to assist in the support of evangelists and missionaries. Titus was to cultivate in the Cretan Christians a missionary spirit and train them in benevolence for the spread of the gospel. This letter was primarily for him, but indirectly for them. **That they be not unfruitful.** The object of their beneficence was not merely to help support the missionaries, but for their own spiritual good, that their souls and their lives might not be barren, but bearing fruit for the good of man and the glory of God. Benevolence would develop their spiritual lives; covetousness would dwarf their souls. True love in active exercise toward God and men shows fitness for heaven; covetousness centered on self is idolatry and excludes from the king-

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretans, from Nicopolis to Macedonia.

15 All that are with me salute thee. Salute those who love us in the faith. Grace *be* with you all.

dom of God (Col. 3 : 5 ; 1 Cor. 6 : 10). Christians should cultivate the grace of giving for their own good as well as that of others (2 Cor. 8 : 7, 24 ; 9 : 8).

15. All that are, *the saints*, with me, fellow-workers, companions in journeying, and any temporarily present, salute thee. And not thee alone, but also **Greet them that love us in the faith**, as believers in Christ, spiritually united and related in him. Faith was the bond that united Paul and Cretan Christians. **Grace be with you all**, brief and comprehensive, including all the faithful in Crete. (Comp. 2 Thess. 3 : 18.) The Epistle was especially to Titus, but its contents had special reference to the Cretan believers. **Amen** should be omitted, as at the end of all Paul's Epistles except Romans, First Corinthians, and Galatians. The subscription was added by a later hand, and is of no authority. The mistakes regarding the official position of Titus and the place from which this Epistle was sent are evident from verse 12.

PRACTICAL REMARKS.

1. True religion makes good citizens, obedient to authority and useful in all the relations of life (ver. 1 ; Rom. 13 : 1 ; Phil. 4 : 8).

2. Be ever ready to speak well rather than ill of a person. Do not exaggerate the faults of another, nor give an improper coloring to his words and conduct, nor impugn his motives (ver. 2 ; Eph. 4 : 2).

3. Let the Christian reflect on his own former life, and what he might have been but for the grace of God, when tempted to unkind thoughts and words (ver. 3 ; Rom. 6 : 19-22 ; 1 Cor. 15 : 10).

4. The divine philanthropy is manifested in its full strength and glory through the gospel dispensation in the salvation of men (ver. 4 ; John 3 : 16).

5. Our salvation, through the love of the Father, the coming of the Son, and the outpouring of the Spirit, is the outcome

of the mercy of the Triune God (ver. 5, 6 ; Acts 2 : 33-35).

6. The doctrine of baptismal regeneration is false and dangerous. It teaches a salvation through an external act, like the ritualistic salvation of the Pharisees through circumcision. It encourages the belief that the only change needed by a man is produced by being baptized. In the history of Christianity it has been an error fatal to spiritual religion (ver. 5 ; Acts 15 : 1 ; Gal. 2 : 16 ; 6 : 15).

7. Justification is an act of God's grace, resting upon the merits of Christ in our adoption as sons of God (ver. 6, 7 ; Rom. 3 : 24).

8. Salvation by grace is fitted to lead men to holy living. Love and faith are productive of good works (ver. 8 ; Gal. 5 : 6 ; James 2 : 17, 18).

9. That practical preaching is most efficient which grows out of doctrine. So Paul practised. Much practical preaching is weak, because it has no doctrine for its basis (ver. 4-8).

10. A controversial spirit, foolish speculations, riding hobbies, should be avoided by the Christian ministry, and not countenanced by the churches in their meetings for business or for prayer (ver. 9 ; 1 Tim. 6 : 4, 5 ; 2 Tim. 2 : 23).

11. Kind and faithful discipline will result either in reclaiming offenders, or in their own self-condemnation, if they persist in their course (ver. 11 ; 2 Cor. 2 : 6-11).

12. Factious and schismatic people in the church may hold private opinions about certain minor matters, which they must not promulgate to the destruction of the peace and purity of the church. Such persons if seeking membership should be refused ; or if seeking office, should be deemed unfit (ver. 10 ; Rom. 16 : 17).

13. Benevolence and hospitality are twin sisters and Christian duties, and should be exercised cheerfully and zealously (ver. 13, 14 ; 1 : 8 ; Rom. 12 : 13 ; Heb. 13 : 2).

THE EPISTLE TO PHILEMON

1 PAUL, ^aa prisoner of Jesus Christ, and ^bTimothy *our* brother, unto Philemon *our* dearly beloved, ^cand fellow-labourer, and to *our* beloved Apphia, and ^dArchippus ^eour fellowsoldier,

1 PAUL, a prisoner of Christ Jesus, and Timothy *our* brother, to Philemon *our* 2 beloved and fellow-worker, and to Apphia the sister, and Archippus *our*

^a See refs. Eph. 3 : 1.

^b 2 Cor. 1 : 1.

^c Phil. 2 : 25.

^d Col. 4 : 17.

^e Phil. 2 : 25.

TITLE. The earliest is the briefest. This was all that was necessary; for Paul asserts himself as the author in verse first. Compare titles of the other Epistles.

1-3. THE SALUTATION. Paul associates with himself Timothy as in Second Corinthians, Philippians, Colossians, and First and Second Thessalonians. This is limited to the salutation; through the rest of the Epistle Paul alone addresses Philemon.

1. Paul a prisoner of Jesus Christ, rather, of *Christ Jesus*, the more common order of words in Paul's later Epistles. (Comp. Col. 1 : 1.) Paul does not style himself "an apostle" (Gal. 1 : 1; Col. 1 : 1, etc.), as he is writing a friendly and private letter, and soliciting a favor. (Comp. Phil. 1 : 1.) Instead he styles himself *a prisoner of Christ Jesus*, belonging to Christ, and on whose account he is in bonds. (Comp. Eph. 3 : 1.) The allusion to his captivity showed his humility, and would awaken sympathy, and prepare the way for his request. **And Timothy *our* brother,** rather, *the brother*, well-known generally among Christians. (Comp. Col. 1 : 1.) Timothy was Paul's assistant at Ephesus, and he may have visited Colosse as the apostle's representative (Acts 19 : 22), thus becoming acquainted with Philemon and the Colossians.

Philemon belonged to Colosse, for Onesimus his slave is mentioned in Col. 4 : 9 as "one of you." He appears to have been a man of influence and means and of generous hospitality (ver. 2 : 7, 22). He was brought to Christ

by Paul (ver. 19), doubtless while Paul was preaching at Ephesus (Acts 19 : 10), and had a church or congregation of believers at his house (ver. 2). Philemon (meaning *loving*) is styled **our beloved** (*dearly* is not in the original text) and **fellow-laborer**, a term often applied to preachers of the gospel (2 Cor. 8 : 23; Phil. 2 : 25; Col. 4 : 11), but not always, for Priscilla was a *fellow-laborer* but not a preacher (Rom. 16 : 3). It is also applied to Urbanus (Rom. 16 : 9), who may have been a deacon. There is no evidence that Philemon was a preacher or pastor. In opening his house for public worship and in exercising hospitality to the saints he was indeed a *fellow-laborer* in the cause of Christ. It would well describe him if a deacon. The traditions regarding his later life, labors, and martyrdom under Nero, as elder or bishop, are worthless.

2. Apphia, a Phrygian name of a woman, expressive of endearment, only found here in the New Testament. It must not be confounded with the Latin *Appia* (Acts 28 : 15). From its position immediately after Philemon it must be the name of one of his family, doubtless his wife. So most critics suppose. Instead of **our beloved Apphia**, the most approved text has, more exactly, *Apphia the sister* in Christ. **Archippus**, meaning *master of the horse*, **our fellow-soldier**, applied to Epaphroditus (Phil. 2 : 25), an associate in labor and conflict for the cause of Christ, and implies more than "fellow-laborer" (ver. 1; comp. 2 Tim. 2 : 3). From the position of his name, Archippus must have been a member of Phile-

and to 'the church in thy house:
 3 Grace to you, and peace, from God
 our Father and the Lord Jesus Christ.
 4 ^b I thank my God, making mention
 5 of thee always in my prayers—hear-
 ing of thy love and faith, which thou
 hast toward the Lord Jesus, and toward
 6 all saints—that the communication of
 thy faith may become effectual ^k by

fellow-soldier, and to the church in thy
 3 house: Grace to you, and peace, from
 God our Father and the Lord Jesus
 Christ.
 4 I thank my God always, making
 5 mention of thee in my prayers, hear-
 ing of thy love and faith, which thou
 hast toward the Lord Jesus, and to all
 6 the saints; that the fellowship of thy

f Rom. 16 : 5 ; 1 Cor. 16 : 19.

g Eph. 1 : 2.

h Eph. 1 : 16 ; 1 Thess. 1 : 2 ; 2 Thess. 1 : 3.

i Eph. 1 : 15 ; Col. 1 : 4.

k Matt. 5 : 16 ; Phil. 1 : 9, 11 ; 1 Peter 2 : 12.

mon's family, very probably, as many suppose, a son. From the charge given him in Col. 4 : 17 (which see) he filled some office in the Colossian church, most probably that of pastor or teacher.

And to the church, the congregation, or, assembly, of believers, in thy house. As there were no church edifices, churches were compelled to meet in sections at private houses. (Comp. on Col. 4 : 15.) "In Col. 1 : 2 Paul says *to the saints in Colossæ*, to designate the Colossian believers in general, and hence the limitation here after *church* indicates that he refers not to the entire body of Christians at Colossæ, but to a certain number of them who were accustomed to meet for worship at the house of Philemon" (HACKETT). "In these assemblies in private houses messages and letters from the apostles were announced or read. It is perhaps to the address of this letter to a congregational circle, as well as to an individual correspondent, that we are indebted for its preservation. Paul must have written many such private letters" (VINCENT).

3. Grace to you and peace, etc., the common Christian salutation of Paul. (See note on Gal. 1 : 3.) "**From God our Father.** The terms differ in this, that the former marks the relation which God sustains to all men; the latter that which he sustains to his spiritual children or such as believe on Christ" (HACKETT).

4-7. THANKSGIVING, PRAYER, AND JOY ON PHILEMON'S ACCOUNT. His Christian fellowship.

1. The usual thanksgiving with which, with variations, Paul begins his Epistles to the churches, except Galatians; and also to individuals except 1 Timothy (but see 1 Tim. 1 : 12) and Titus. **I thank my God, etc.** (See note on Phil. 1 : 4.) **Always** qualifies the verb *thank*. Translate, *I thank my*

God always. The meaning is, "I remember thee in my prayers, always thanking God for what thou art through him." **In**, literally, *upon, my prayers*, at the time and on the occasion of my prayers.

5. Paul's usual commendation of those whom he is addressing, varied in each case according to circumstances (Col. 1 : 4 ; Phil. 1 : 5, etc.). *Hearing* doubtless through Epaphras (Col. 1 : 7, 8 ; 4 : 12) and confirmed by Onesimus. **Hearing of thy love and faith, etc.** The ground and reason of his thanksgiving to God. **Which thou hast toward the Lord Jesus and toward, better, unto, all the saints,** with whom you come in contact. Both the Lord Jesus and the saints are objects of his love and faith. He who loves Christ will love the brethren of Christ (1 John 4 : 20, 21). Since faith works through love (Gal. 5 : 6) he who exercises faith toward Christ will exercise a loving confidence unto those who are truly Christ's. In Col. 1 : 4, written about the same time, Paul distributes faith in Christ and love to the saints. But why separate them here? The apostle is preparing the way for Philemon to exercise this love and confidence in Onesimus. Both love and faith should be exercised toward Christ and the spirit of both should be exercised unto the brethren, and in reference to them. It is not necessary to render *fidelity* instead of *faith*, a "sense very rare in the New Testament and never when coupled with love" (HACKETT).

6. *That* introduces the subject of his prayers (ver. 4), the intervening verse being subordinate. **That the communication, or, fellowship, of thy faith.** This is a difficult expression. Of several interpretations, one of the two following is to be preferred : **1.** The *fellowship* of Philemon with others in the blessings and virtues

the acknowledging of every good thing
7 which is ¹in you in Christ Jesus. For
we have great joy and consolation in
thy love, because the bowels of the
saints ²are refreshed by thee, brother.
8 Wherefore, ³though I might be much
bold in Christ to enjoin thee that which

faith may become effectual in the
knowledge of every good thing which
7 is in us, unto Christ. For I had much
joy and consolation in thy love, be-
cause the hearts of the saints have
been refreshed through thee, brother.
8 Wherefore, though having much bold-
ness in Christ to command thee that

l 2 Peter 1 : 8.

m Ver. 20 ; 2 Tim. 1 : 16.

n 1 Thess. 2 : 6.

which accompany faith in Christ. So Doctor Hackett, who thus paraphrases the thought: "Having such evidence that Philemon was a sharer in the grace of the gospel, the apostle prays that his friend's participation in Christian fellowship, founded on his faith and evinced as so real by his love, may become more and more perfect by his full comprehension of all the duties and virtues which honor the Christian name." 2. *A sharing with, a participation, of thy faith*, its fruits, with others, in the sense of charitable distribution. So Lightfoot, Moule, and Vincent. Thus the Greek word is used in Rom. 15 : 26 (on which see note) ; 2 Cor. 9 : 13, and Heb. 13 : 16. Compare a like use of the verb in Rom. 12 : 13 ; Gal. 6 : 6 ; Phil. 4 : 15. "He prays that the love and faith which so greatly aid and comfort all the saints may likewise communicate their blessings to Onesimus, though he does not mention his name" (VINCENT). These two interpretations, however, are not far apart, and the latter could be largely included in the former. By either, Paul would be preparing the way for his request to Philemon. By kindness to Onesimus, Philemon would be exercising the fellowship of faith, and both would be participating in its virtues and blessings. The meaning must be along in this line. Such feeling and action is what is prayed for in this clause.

May become effectual, in its outgoing toward others, **by the acknowledging**, better, *in the knowledge*, the full knowledge, **of every good thing** (Col. 2 : 2), of every grace and gift which Christians possess, in their practical manifestations (Phil. 4 : 8). **Which is in you**, or, according to a better text, *in us*, which operates in our souls as Christians. **In**, better, *unto*, **Christ Jesus**, to his glory and to the honor and good of his cause.

7. **For**, introduces the reason for

offering this thanksgiving and prayer. **We have**, that is, Paul and Timothy. But the better supported text reads, *I had*, on receiving the report, **great joy and consolation**, yielding comfort and encouragement, **in thy love**, on account of it. **Because the bowels**, or using a more modern figure and phraseology (see on Phil. 1 : 8), *Because the hearts*, **of the saints are**, rather, *have been*, **refreshed through**, by means of, **thee**. Through his hospitality, caring for the sick, sympathy with the afflicted, and kindness for those in want. Doubtless Philemon had entertained missionary brethren and forwarded them on their journeys (Titus 3 : 13 ; 3 John 6). In addition, Paul addresses Philemon with the affectionate term of **brother**, making it emphatic at the thought of such exhibitions of Christian friendship and love.

8-21. PAUL'S PLEA FOR ONESIMUS.

8. Paul makes a personal request, not as an apostle, but as an old man and a prisoner, the granting of which would be an expression of love. **Wherefore**, because of thy generous character, hospitality, and kindly deeds. Connects in thought with "I beseech thee" of the next verse. **Though I might be much bold**, better, *Though having much boldness in Christ*, which he already possessed, growing out of their relations in Christ, not only of Paul as an apostle with authority, but of Philemon as obligated to Paul for his conversion. He, indeed, possessed the right to exercise this authority if necessary. On **boldness** compare Phil. 1 : 20 ; 2 Cor. 7 : 4. **To enjoin**, or, **command**, **thee**, a strong word, implying authority. **That which is convenient**, rather, *fitting*, becoming, hence proper and right under the circumstances (Col. 3 : 18). Paul has in mind the forgiveness and reception of Onesimus as the right and fitting thing to do.

9 is convenient, yet ^ofor love's sake I rather beseech *thee*, being such an one as Paul the aged, ^pand now also a prisoner of Jesus Christ. I beseech thee for my son ^qOnesimus, ^rwhom I have begotten in my bonds: which in time past was to thee unprofitable, but

9 which is becoming, yet for love's sake I beseech rather; being such a one, as Paul an old man, and now also a prisoner of Christ Jesus. I beseech thee for my child, whom I begot in my bonds, Onesimus; who in time past was useless to thee, but is now useful

o 2 Cor. 10 : 1.

p Ver. 1.

q Col. 4 : 9.

r 1 Cor. 4 : 15; Gal. 4 : 19.

9. Yet for love's sake. *Love*, not limited to Philemon, nor to that existing between Paul and Philemon, but that which is characteristic of Christians generally. Philemon had shown that he possessed this Christian virtue (ver. 7), and Paul appeals to it in behalf of Onesimus. **I rather beseech thee, I beseech rather** than command. *Thee* should be omitted. He would obtain through love and entreaty (comp. Phil. 4 : 2) what he had a right to enjoin.

Being such an one. Is this to be joined to "beseech" of ver. 9 or to "beseech" of ver. 10? It holds an intermediate place in thought between the two. Yet it is closely connected with the preceding clause by the idea of love. The verb that follows is the more emphatic by beginning a new sentence, it is enforced by the filial relation of Onesimus to the apostle. So it is well to separate this verse from the preceding by a semicolon and from the following verse by a period. *Being such* as I am known to be, **as**, for example, **Paul the aged, and now also**, in addition to my age, **a prisoner of Christ Jesus**, not only belonging to Christ, but on whose account I am and continue to be in bonds (ver. 1). Lightfoot renders "Paul an ambassador" and urges strong, but not sufficient, reasons. "*Ambassador* does not seem quite appropriate to a private letter, and does not suit Paul's attitude of entreaty. The suggestion of public relations is rather in a *prisoner of Christ Jesus*" (VINCENT). The phrase, *an aged man*, was variously applied to persons from forty-five to over sixty years of age. See author's "Harmony of the Acts," p. 167. Paul was now sixty years old, if he was thirty-one at the stoning of Stephen. On account of persecutions and hardships which he had endured he may have aged prematurely. His declining years, as well as the weakness of old age with his added helplessness in bonds, would appeal

strongly to Philemon's sympathy and love.

10. Having begun his entreaty, not authoritatively nor officially as an apostle, but in his personal capacity, as one advanced in years, and bound with a chain to his keeper, he continues and enforces his entreaty by further personal considerations. **I beseech thee**, making my entreaty personal and definite, **for my son**, better, *my child*, a more expressive and tenderly affectionate designation, as a spiritual child (Gal. 4 : 19). **Whom I have begotten**, more exactly *I begot*, at some definite past time, **in my bonds**, in my imprisonment. The bonds are those of Paul only, not at all those of Onesimus, who being at large was useful to the apostle (ver. 11), and was free to be sent back to Philemon (ver. 12). As a spiritual father, Paul being instrumental in the conversion of Onesimus, he had begotten him through the gospel (1 Cor. 4 : 15; James 1 : 18). And this while as a prisoner he gladly welcomed all who came to him. "Hence not to heed the apostle was to turn away a father's pleading for his child" (HACKETT).

Onesimus, meaning *profitable*, a common name among the Greeks, especially of slaves. He appears to have been the slave of Philemon, and had run away from his master, and had wronged, perhaps robbed him. Notice how delicately Paul adjusts the sentence, arousing his friend's sympathy, intimating his own deep spiritual interest in the one for whom he pleads, thus preparing the way for mentioning the name, Onesimus. "A perfect touch of heart-rhetoric" (MOULE).

11. Who in time past, once, was to thee unprofitable, useless, and so untrue to his name. Notice the meaning of Onesimus (ver. 10). There is no positive reference here to any crime he had committed. **But now**, conditions are changed, he having be-

- now profitable to thee and to me:
 12 whom I have sent again. Thou therefore *receive him, that is, mine own
 13 bowels. Whom I would have retained with me, *that in thy stead he might have ministered unto me in the bonds of
 14 of the gospel: but without thy mind would I do nothing; *that thy benefit should not be as it were of necessity,

- 12 to thee and to me; whom I sent back
 13 to thee, that is, my own heart; whom I would have desired to keep with myself, that in thy stead he might minister to me in the bonds of the gospel.
 14 But without thy consent I wished to do nothing; that thy benefit may not be as it were of necessity, but will-

s Eph. 4 : 32.

t 1 Cor. 16 : 17 ; Phil. 2 : 30.

u 2 Cor. 9 : 7.

come a Christian, **profitable, useful, to thee and to me**, and thus doubly true to his name. Formerly worthless and a runaway, now personally useful to both Philemon and Paul in a new and higher character as a Christian. In ver. 13 the apostle refers to services of Onesimus to himself. Since Paul employed an amanuensis in writing his Epistles, and slaves were often employed in that capacity, Hackett suggests that "possibly Onesimus may have been trained in that art, and writing for the apostle may have been one of the ways in which he was able to assist him." Lightfoot regards *and to me*, "as an afterthought," at least it is an additional impressive thought, for the order of the Greek is exceptional. "According to common Greek usage, the first person would naturally precede the second."

12. Whom I have sent again, literally, *whom I sent back to thee*. "The epistolary aorist, by which the writer puts himself at the point of time when the correspondent is reading his letter" (VINCENT). From Col. 4 : 8, 9, it is evident that Onesimus accompanied Tychicus and the letter. **Thou therefore receive him**. According to the most approved text, all this should be omitted except *him*, which is very emphatic. The whole verse then should be rendered, *Whom I sent back to thee, him, that is, mine own bowels*, better, *my own heart*, as it were a part of myself, dear to me as my very heart (Phil. 1 : 8 ; 2 : 1 ; Col. 3 : 12). The Revised version thus paraphrases *him*, "whom I have sent back to thee in his own person, that is, my very heart." While this brings into view the emphasis of *him*, and the personal return of Onesimus, it does not exhibit so clearly the close relation of "him" to Paul's heart as does the briefer rendering.

13. Whom I would, could have

wished, had it been proper and right, *to retain with myself*, had I consulted my own feelings and convenience. Literally, *Whom I was wishing*. The above is an allowable use of the imperfect, and is adopted by Hackett, Lightfoot, and others. Compare such a use in Rom. 9 : 3. (See note.) But is the apostle here expressing a conditional wish? Is he not rather expressing in this and the next verse what actually took place? "No such conditional clause is implied, for Paul does not intimate that the fulfillment of his wish was impossible, and therefore he did not cherish it, but only that, though he entertained the wish, he refrained from acting upon it until he should have learned Philemon's pleasure in the matter (ver. 14) " (VINCENT). **That in thy stead, on thy behalf**, as thy representative, thus rendering service to Philemon as well as to Paul, **he**, "the faithful and beloved brother" (Col. 4 : 9), **might minister to me**, as a personal attendant, performing service of sympathy and benevolence. **Unto me in the bonds of the gospel**, on account of which he was imprisoned. His bonds were in consequence of preaching the gospel. "The fact merely of his being a slave would not show that Onesimus could not have aided Paul as a preacher, for the ancient slaves were not excluded by law from the means of instruction, and there was a class of them among the Romans called *litterati*, on account of the use which their master made of their literary abilities" (HACKETT).

14. But without thy mind, thy judgment, thy consent, would I do nothing, *I wished to do nothing*, in retaining Onesimus as an attendant and a personal helper. **That thy benefit, thy goodness**, thy favor toward me, **should not be as it were of, or simply as of, necessity**, a softened expression: that thy favor

15 but willingly. ^aFor perhaps he there-
fore departed for a season, that thou
16 shouldest receive him for ever; not
now as a servant, but above a servant,
^aa brother beloved, specially to me,
but how much more unto thee, both in
17 the flesh, and in the Lord! If thou
count me therefore ^aa partner, re-

15 ingly. For perhaps he departed for a
time on this account, that thou might-
16 est have him back forever; no longer
as a servant, but above a servant, a
brother beloved, especially to me, but
how much more to thee, both in the
17 flesh, and in the Lord! If thou count-

x Gen. 45 : 5, 8.

y Matt. 23 : 8 ; 1 Tim. 6 : 2 ; 1 John 5 : 1.

z 2 Cor. 8 : 23.

might not have the appearance of necessity. Paul felt assured that retaining Onesimus in his service would have met with Philemon's approval, but he did not wish to appear like compelling Philemon's consent. **But willingly, from free will.** If Onesimus should minister to the apostle it must be from the expressed free will of Philemon. Paul is giving a reason for sending back Onesimus. He does not intimate that he was about to ask Philemon's consent, nor that he wished Philemon to send Onesimus back, for that would have necessitated a long and expensive journey; besides, he expected to visit Colosse before long (ver. 22). Such things Paul leaves entirely for future developments.

15. Another reason for retaining Onesimus. Paul would not thwart a possible divine purpose. **For perhaps.** He modestly suggests what had not been revealed to him. **He therefore departed, he was parted from thee to this end, or, on this account.** Paul does not say, "He ran away," which might excite unpleasant and indignant feelings. The passive *was parted* (literally), and the words *on this account* bring Onesimus' departure into some connection with the orderings of divine providence. Compare how Joseph connects his sale into Egypt with God's purpose: "God did send me before you" (Gen. 45 : 5). **For a season, for an hour** as it were in comparison with the "forever," the duration of the future reception. **That thou shouldest receive him for ever, both for time and eternity.** "The relation in this case cannot be that of master and servant, which is temporary, but must be that of believers in Christ, which makes them equal sharers in the blessings of a kingdom that has no end" (HACKETT). The verb *receive* (compound verb in the original) denotes completeness (Phil. 4 : 18), *have him fully*, a meaning in harmony with

the new spiritual and eternal relationship: It may mean, according to Lightfoot, *have him back*, but there is no other instance of such a use of the word in the New Testament. Of course it is implied that Philemon would have Onesimus back, but into a relationship which would be always enduring. It seems to me that both ideas are involved in the passage.

16. **Not now, no longer as a servant, as a bondman, or, slave,** as one in this permanent servile condition. On *servant* compare note on Matt. 8 : 9. Paul does not say that Philemon is to receive him free, no longer a servant, but no longer *as a servant*. Onesimus would return in a new and added relation, and Philemon should receive and treat him accordingly (Col. 4 : 1; Gal. 3 : 28). How he was to receive him is explained: **But above, or, more than, a servant, namely, a brother beloved,** raised to the higher plane of Christian brotherhood. The servile condition of the slave is forgotten in the tender and loving relation of a spiritual brother. **Specially to me, as a son in the faith, "a faithful and beloved brother"** (Col. 4 : 9). **But how much more unto thee,** since he belongs to thee. From the idea of ownership Paul conceives Philemon as receiving not merely the service of a bondman, but the loving and devoted ministries and faithful services of a Christian brother. And this **both in the flesh,** in his external relation in which Onesimus would be more valuable to Philemon, **and in the Lord!** in that higher spiritual relation in which all are one in Christ (Gal. 3 : 28). This verse should not end with an interrogation point, but with an exclamation point, as in the Improved version.

17. Paul enforces the main point of his letter by an appeal to Philemon, founded on Christian fellowship. **If thou count me therefore a part-**

18 ceive him as myself. If he hath wronged thee, or oweth *thee* ought, put
19 that on my account. I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine

est me therefore a partner, receive him as myself.

18 But if he wronged thee in any way, or owes thee anything, put that to my
19 account. I, Paul, have written it with my own hand, I will repay. Not to say to thee, that thou owest me also

ner, better, *If therefore*, in view of considerations thus urged and of Onesimus being sent back under such circumstances, *thou holdest me to be a fellow-partner*, not merely in friendship, but in the fellowship (ver. 6) of the faith, love, and blessings of the gospel. **Receive him**, resuming and continuing the request of ver. 10 and 11. **As myself**, as my representative, into thy fellowship as a *fellow*, an associate in Christ. Not to do this would be to spurn Paul as well as Onesimus. (Comp. on ver. 12.) How different this plea from that of Pliny, who entreats his friend Sabinianus not to torture a returning slave, who was a suppliant for his mercy. Roman laws permitted a master to take the life of an absconding servant. A brand mark at least was the penalty of an unsuccessful attempt to escape. The branded fugitive was a common sight among the slaves of wealthy Athenians.

18. Paul anticipates and guards against any possible hindrance to the favorable reception of Onesimus. *But, if he hath wronged thee, in anything, or oweth thee ought*. Notice how delicately the apostle puts the case in the form of a supposition. Do the two verbs refer to two acts, the first to running away and the consequent loss of service, and the second to some dishonesty or theft before his flight, or do they refer to the same act under different aspects? What follows, **Put that, or, place this, to my account**, favors a single act whatever it may have been. Was this a loss of service, or the loss through dishonesty and theft which Paul says he is ready to pay? It is not necessary to suppose that Onesimus had robbed his master. There are rather some things against such a supposition. "It may be doubted whether Paul would speak of an immorality, *per se*, like stealing (even as practised among slaves, see Titus 2 : 10) in so hesitating a tone (*if he wronged thee*); and whether if Onesimus had sinned in that way, he would not have taken a

nearer way to the heart of Philemon by a full, unextenuating admission of the wrong" (HACKETT). Clandestine escape might itself be regarded as a wrong against his master, and so also the loss of personal service which he had failed to render in his absence, might be viewed as a debt he had incurred. "Whether it was known to the apostle that he had committed some other offense, especially embezzlement or debt, as many writers assume, we do not know. From this passage we by no means discover this; and indeed it is hardly probable that, if the apostle had known or conjectured any such thing, he would have expressed himself in so half-sportive a manner as he has done" (BLEEK, in "Lange's Com.").

19. Paul gives his personal pledge, **I Paul**, very emphatic, making the pledge as strong as could be demanded. **Have written it with mine own hand**. Literally, *I did write it*, "the tense commonly used in signatures" (LIGHTFOOT). Whether he wrote with his own hand "the entire letter, or all from verse 19 to the end, is purely a matter of speculation" (VINCENT). It appears at least that now Paul took the pen and wrote, **I will repay it**, and probably the whole of this and the preceding verse. But both Lightfoot and Hackett think that the autograph, "I Paul," occurring where it does, indicates that he wrote the whole letter with his own hand instead of employing an amanuensis as usual. **Albeit I do not say to thee**, literally, *that I say not to thee*, as I would have a right to say, **how thou owest unto me, even thine own self**, thy salvation, thy conversion, **besides**, in addition to anything Onesimus owes thee. The connecting thought may be expressed, "I assume this obligation in order not to insist on your great personal debt to me." Or there may be a suppressed thought thus, "Accept this pledge that I may not insist on my rights as to your great personal obligation to me."

20 own self besides. Yea, brother, let me have joy of thee in the Lord : ^arefresh my bowels in the Lord.

21 ^bHaving confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But

22 withal prepare me also a lodging : for ^cI trust that through your prayers I shall be given unto you.

20 thine own self besides. Yea, brother, let me have joy of thee in the Lord.

21 Refresh my heart in Christ. Having confidence in thy obedience I have written to thee, knowing that thou wilt also do more than I say.

22 But at the same time be preparing for me also a lodging ; for I hope that through your prayers I shall be given to you.

^a Ver. 7.

^b 2 Cor. 7 : 16.

^c Rom. 15 : 30-32 ; Phil. 1 : 25, 26 ; 2 : 24.

20. Yea, in anticipation of a favorable answer and confirming the request, *Yes, brother*, beloved and honored one, as I am sure you will say. **Let me have joy**, or, *profit*, of thee. Let me be profited and so comforted of thee. It will be a favor to myself. By the use of the rare verb *onaimen* (*ὀναιμην*, *profit*, *help*) there appears to be a play on the name Onesimus. (See on ver. 10.) "Let this profit be mutual ; if you have profited from him, let me have it from you." **In the Lord**, since all three were united in him as Christians. The profit and the consequent joy would be Christian though connected with earthly things. **Refresh my bowels**, *my heart* (ver. 7), *relieve of anxiety*, *give rest and revive* my troubled heart, *refresh* my soul, **in the Lord**, rather, according to the best text, *in Christ*, as a Christian act, since they were both spiritually united to Christ. (Comp. note on ver. 7.)

21. Paul's final word. His assurance that Philemon would most generously accede to his request. **Having confidence**, in thy obedience, not so much to me as to Christ, the Lord. Paul felt assured of Philemon's obedient spirit to Christ and to the claims of brothers in the gospel. The granting of the request is viewed not merely as an act of love but of Christian duty. **I wrote to thee**, as I have done, **knowing that thou wilt**, do what I say and **also do more than I say**. Does Paul mean that Philemon will emancipate his slave-brother? Perhaps so. The expression is general, but he comes very near expressing the thought. "The word 'emancipation' seems to be trembling on his lips, and yet he does not once utter it" (LIGHTFOOT, p. 321). Similarly Hackett, Godet, Alford, and others. But some others regard this as a compliment to Philemon's generous character. Philemon must have granted

the request as he understood it, for he would not have permitted such a letter to pass down to posterity as a witness against his ingratitude. Whatever was Paul's meaning in this passage he lays down principles in this Epistle which would not only curtail the abuses of slavery, but which would ultimately destroy it forever. Such has been the effect of the gospel from the first till the present. (See Eph. 6 : 5, 9, note.)

22-25. CLOSING REQUEST, SALUTATIONS, AND BENEDICTION.

22. Paul hopes soon to visit Colosse, and desires preparation made for his visit. **But withal**, *at the same time* with generously acceding to my request and giving Onesimus a most favorable reception, **prepare**, *be preparing* at once, as I expect soon to arrive, **a lodging**, a place of entertainment as a guest. The primary meaning of the word is *hospitality*, and refers to quarters in an inn, or to a room in a private house. Doubtless in this case it would be in Philemon's home. (See note on this word in Acts 28 : 23.) Some have inferred from this passage that this Epistle was written from Caesarea, because Paul had proposed to go to Spain from Rome (Rom. 15 : 28). But Paul sometimes changed his plans (2 Cor. 1 : 16, note). And the intercourse between Rome and Colosse was doubtless quite as easy and frequent as between Caesarea and Colosse. There is also a harmony between this passage and Phil. 2 : 24. Philippi was on the great highway between Europe and Asia, and so he would naturally take Philippi on his way to Colosse. **For I trust**, *I hope*, desire and expect, **that through your prayers** for this end. (Comp. Phil. 1 : 19.) Paul recognized the power of prayer. **I shall be given unto you**, as a gracious favor to you. Others too, we may be sure, were praying for him. Compare Peter's deliverance

23 There salute thee ^d Epaphras, my fellow-prisoner in Christ Jesus; ^e Marcus, ^f Aristarchus, ^g Demas, ^h Lucas, my fellow-labourers.

25 ⁱ The grace of our Lord Jesus Christ be with your spirit. Amen.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of our Lord Jesus Christ be with your spirit.

d Col. 1 : 7 ; 4 : 12.

e Acts 12 : 12, 25.

f Acts 19 : 29 ; 27 : 2 ; Col. 4 : 10.

g Col. 4 : 14 ; 2 Tim. 4 : 10.

h 2 Tim. 4 : 11.

i 2 Tim. 4 : 22.

from prison in answer to prayer (Acts 12 : 11).

23, 24. Salutations. There salute thee Epaphras, Paul's messenger to the Colossians, a native of Colosse, and the probable founder of the church there. **My fellow-prisoner in Christ Jesus,** as a Christian sharing Paul's captivity. (See note, Col. 4 : 12.) **Marcus,** of Jerusalem, cousin of Barnabas. (See note on Col. 4 : 10.) **Aristarchus,** a Macedonian of Thessalonica, who accompanied Paul to Rome (Acts 27 : 2 ; see note on Col. 4 : 10). **Demas,** probably of Thessalonica (2 Tim. 4 : 10), still among the faithful. But see note on Col. 4 : 14. **Lucas, Luke** the evangelist and the beloved physician. (See on Col. 4 : 14.) **My fellow-laborers,** engaged actively in preaching, or doing various kinds of evangelical work, with Paul or under his direction. (See on ver. 1.) All the persons saluted in Colossians are named here, except Jesus Justus (Col. 4 : 11), who may have been absent at the time of penning this letter. But Philemon is not mentioned in the salutations to the Colossians which is confirmatory of the view that the Epistle to them was sent at the same time as this to him.

25. The grace of our Lord Jesus Christ, etc. The same as in Gal. 6 : 18, on which see note. (Comp. ver. 3 of this Epistle.) A beautiful ending of a private friendly letter, permeated with the spirit and love of Christ. **Amen,** omitted by the best text. The subscription is doubtless a true statement, but is by a later hand, and did not originally belong to the Epistle.

PRACTICAL REMARKS.

1. Christians in their different spheres and different occupations are fellow-workers for Christ (ver. 1 ; 1 Cor. 3 : 9 ; 10 : 31).

2. There are three distinctions among men, race, sex, and condition ; but neither of these is a barrier to becoming

a Christian, or to being a good soldier of Jesus Christ (ver. 2 ; Gal. 3 : 28 ; 2 Cor. 10 : 4).

3. Grace originates in the divine heart, sheds forth divine love in the Christian soul, and subdues the discords which sin has made with the peace of God (ver. 3 ; John 14 : 27 ; Rom. 5 : 5 ; 2 Cor. 12 : 9).

4. Our prayers should include both thanksgiving and intercession (ver. 4 ; 1 Tim. 2 : 1).

5. Love to all saints is the truest accompaniment of faith in Christ (ver. 5 ; 1 John 4 : 20 ; Gal. 5 : 6).

6. Faith and knowledge, truth and obedience, go hand in hand in Christian experience and work (ver. 6 ; 2 Peter 1 : 5-8).

7. The joy and good that may result from deeds of love are unspeakable. They may pass down the centuries and encircle the globe (ver. 7 ; Mark 14 : 9).

8. How strong the entreaty of Christian love ! Especially when backed by age and suffering in Christ's service and for his sake (ver. 8, 9 ; 2 Cor. 5 : 14).

9. Kind and humble entreaty will often win when bold and authoritative language might grieve, repel, or antagonize (ver. 8, 9 ; Prov. 15 : 1 ; 25 : 15).

10. Conversion links us not only to Christ, but also to those who have been instrumental in our salvation (ver. 10 ; 2 Cor. 3 : 2, 3).

11. Conversion makes a radical change in the character and life—the unprofitable into the profitable (ver. 11 ; Col. 3, 5, 6).

12. An exhibition of gospel love is seen in Paul's identification of himself with Onesimus (ver. 12 ; Matt. 15 : 22, 25).

13. Notice the Christian courtesy exhibited in Paul—a source of usefulness and pleasure to himself and others (ver. 13, 14 ; 1 Peter 3 : 8-12).

14. Freedom is essential to Christian virtue and to true heart-service (2 Cor. 8 : 11, 12).

15. God has a wise purpose in the permission of evil, and he utilizes it in bringing about a greater good (ver. 15; Gen. 50 : 19-21; Rom. 5 : 20, 21).

16. Christianity overcomes great social evils by inculcating the principles of truth and righteousness. It reaches the masses through individuals, and acts on institutions through spiritual and moral truth, and by educating and appealing to the individual conscience (ver. 16; Matt. 19 : 9; 5 : 21-48).

17. Christianity makes all its subjects fellow-sharers of its faith, joys, and blessings (ver. 17; 1 Cor. 3 : 21, 22).

18. As Christ assumed our debt, so Paul was ready to assume any debt of Onesimus (ver. 18, 19; Matt. 20 : 28).

19. To no man are we more indebted than to those who were instrumental in the salvation of our souls (ver. 19; 1 Cor. 4 : 15).

20. One great object of life should be helpfulness to others, and imparting true Christian joy to other hearts (ver. 20; 2 Tim. 2 : 16).

21. Christian obedience is loving obedience, and often in spirit excels the letter (ver. 21; John 12 : 3-6).

22. Christian hospitality is a duty and when properly cultivated is attended with great blessings (ver. 22; Heb. 13 : 1, 2).

23. Our prayers will always be helpful to our brethren when made in faith and in submission to the divine will (ver. 22; Col. 4 : 12; James 5 : 16).

24. Our bond of sympathy with our Christian brethren is first in Christ, and then in like joys, sufferings, and labors (ver. 23, 24; Matt. 19 : 28, 29).

25. The grace of Christ, the best tonic for Christian hearts, the best promoter of Christian deeds, the best fragrance of Christian lives (ver. 25; 2 Cor. 12 : 9, 10).

NOTE.

PAUL'S CONTACT WITH PRIVATE AND SOCIAL LIFE. Paul's personality, varying according to circumstances, is prominent in all his Epistles, and especially, with added private and social virtues, in his Epistle to Philemon. His fine Christian courtesy and his exquisite tact, in dealing with delicate relations of private life, exhibit remarkable traits of character. "This letter deserves to rank with that to the Philippians as a picture in miniature of the perfect saint—saint at once, and gentleman. It forms a striking pendant to the Ephesian and Colossian Epistles, being as homely and as human in its charms as they are sublime and superhuman" (G. G. FINDLAY). While Paul recognized distinctions among men and different positions in life he knew no rank in the gospel. All were one in Christ Jesus. He was quick to recognize manhood and brotherhood, whether in ruler or subject, master or

slave, and he strove to induce a like spirit in others. He adapted himself to existing conditions in society, and even served others in self-sacrificing love in order that they might serve Christ. With wise discretion he did not attempt the impossible or the impracticable, but acted in a spirit and on principles which would attain the present best good and the ultimate desired end. The great mass of his teachings regarding social relations were within the Christian community itself and concern the church and its members rather than society at large, the greater good and the general righting of things being looked for in the coming age and at the return of the Lord. Doubtless he built more wisely than he knew. The Christlike love and sacrifice upon which he acted and which he likewise urged upon his brethren bore a rich harvest in Christian civilization.

INDEX

- Abstaining from all appearance (form) of evil, 344.
- Adoption of sons, 96, 97.
- Afflictions: appointed, 322; and distress, 324; Practical Remarks, 326, 461.
- Allegory, 104; of Hagar and Sarah, 103-106; use of, 108.
- "All Scripture is given by inspiration," 450, 451.
- Anderson, Dr. M. B., on suffering and sacrifice, 439.
- "Angry and sin not," 180.
- Antichrists, 362.
- Apostasy, 356; distinguished from the man of sin, 357, 358.
- Apostle, 55; "Apostles and prophets," what meant, 155, 159.
- Apostleship of Paul, 55; his defense.
- "Appearing of our Lord," 421, 422.
- Apphia, 483.
- Archippus, 304, 484.
- Aristarchus, 300.
- Atonement of Christ, 85.
- Bible: for the people, 452; Practical Remarks on, 347, 453.
- Baptism: a burial and resurrection, 280; Practical Remarks on, 94.
- Baptized into Christ, putting on Christ, 92; baptismal regeneration, 481.
- Barnabas: with Paul at Jerusalem, 66, 70; dissimulating at Antioch, 73.
- Believers: a habitation of God, 156; one in Christ, 292.
- Bishop and deacons, 212.
- Bishops and elders, the same, 464.
- Bishop or pastor, qualifications of, 389-391, 463-465.
- Bodily exercise, 402.
- Bondage to law and Judaism, 98, 99.
- Books and parchments, 457.
- Breastplate of righteousness, 204.
- Brotherly kindness, 330 f.
- Cæsar's household, 259.
- Celibacy, 400; Practical Remark, 405.
- Christ: Deity and humanity of, Practical Remarks on, 239; the historic, 127; his first advent, preparation for, Practical Remarks about, 107; his first and second advent, Paul's outlook as to, 335; the hope of glory, 273; risen, with, 288; oneness of believers with, 292; his second coming, 340; Practical Remarks on, 312, 336, 346, 474; made a curse for us, 85; the seed of, 87; humiliation of, 230; exaltation of, 231; a singular personality, 231; one in, 134; our peace, 151; filling all things, 173; and his people, Practical Remarks on, 143, 168; his redemptive work, 266; absolute pre-eminence, 266; Practical Remarks on, 274, 275.
- Christians' duties to one another, Practical Remarks, 126.
- Christians and Christ, Practical Remarks, 157, 168, 474.
- Christianity and church safe, Practical Remarks, 365.
- Christian armor: mentioned, 202; God's workmanship, 148.
- Christian liberty: indicated, 109; use of, 114; conduct under, 119.
- Christian conflict, 202.
- Christians: not minors, but sons and heirs, 94; God's inheritance, 134, 136; God's work, 148.
- Christian and church life, Practical Remarks, 347, 461; and discipline, 371.
- Christians and an exemplary life, Practical Remarks, 183, 184, 197.
- Christians in the family, Practical Remarks, 198, 208.
- Christian graces and virtues, Practical Remarks, 260.
- Christian race, Remarks on, 251.
- Christian unity, Practical Remarks, 183, 184.
- Christian warfare, Practical Remarks, 209.
- Church, peace and unity of, Practical Remarks, 239, 240.
- Church: discussion of, 141; the ideal, 195; Christ head of, 141; the body of Christ, 141, 176; Christ the chief corner stone of, 155; a building or temple, 156; pillow and ground of the truth, 397; Paul's idea of, 425.
- Citizenship in heaven, 250; Christian citizenship, Remarks on, 251.
- Colossæ: city of and church at, xxvii; false teachers and teaching at, xxviii.
- Colossians: authorship of Epistle to, xxvii; the heresies among, opposed, xxviii; time and place of Epistle to, xxix; relation of Epistle to others, xxx; contents of Epistle to, xxx; analysis of Epistle to, xxxi.
- Colossians, their spiritual progress, 263.
- "Commonwealth of Israel," 150, 151.
- "Conscience seared with a hot iron," 399.
- Conscious existence after death, Practical Remarks on, 225.
- Contentment, reasons for, 419.

Conversion, Practical Remarks about, 311.
Crete and the Cretans: discussions of, xlix; character of, 466.

Day, Christians, children of the, 338.

Day of the Lord, 337.

Deacons: qualification of, 391; each of, husband of one wife, 392; Practical Remarks on, 398.

Deaconesses: qualification of, 391; Practical Remarks on, 398.

"Dead in sins," 144.

Death abolished, 431.

Deeds of darkness, 188, 189.

Devil, snare of, 444.

Disobedience, children of, 144.

"Dispensation," or *stewardship*, 158.

Departures from the faith foretold, 399, 400.

"Destruction," meaning and use of the word, 352.

Discipline of the disorderly, 368, 369.

Doctrine, sound or healthful, 377.

Doctrines, false; Practical Remarks on, 118, 287.

Elders: spoken of, 389; treatment of, 411; the ruling, 411; worthy of his hire, 412; caution in ordaining, 413, 414.

Election: discussed, 131, 308; Practical Remarks on, 142.

"Elements" or "rudiments," meaning of, 95.

"Endless genealogies," 374, 375.

"Enemies of the cross of Christ," 249.

Epaphroditus: mentioned, 237; why Paul did not heal him, 238, 240; as an example, Practical Remarks on, 240.

Ephesians: Epistle to, xiii; Paul the writer of, xiv; to whom addressed, xiv; whether or not a circular letter, xv, xvi; time and place of, xvi; relation of, to the Epistle to the Romans, xvii; relation of, to the Epistle to the Colossians, xviii; how related to the Epistle to the Hebrews, xix; to the Gospel of John, xix; occasion of, design of, xix; contents and analysis of, xx.

Ephesus, 129.

Epistles of the imprisonment, xiii; Practical Remarks, 167.

"Eternal life," 423.

Euodia and Syntyche, 252; to be of the same mind, 253.

Evangelists, 173.

Exercise unto godliness, 401.

Factional people in the church, 479, 481.

Faith: Paul's idea of, 80; of Abraham, 82; Timothy's unfeigned, 428; Practical Remarks on, 118, 168.

Faith or salvation the gift of God, 148.

Faithful sayings, 379.

"Fallen from grace," 110.

False teachers and false doctrine: discussed, 241; Practical Remarks, 445, 452.

Family, the whole in heaven and on earth, 164.

Family, duties of the, 192, 294, 295.

Filling up the afflictions of Christ, 271.

Filthy lucre, 466.

"Firstborn of every creature," 266.

Flesh: fruits of, 116; sowing to, 122.

Flesh and spirit: antagonism between, 115; Practical Remarks, 119.

Flesh, satisfying, 286, 287.

Fullness, or *plerōma*, 142.

"Fullness of the time": explained, 96; of times, 133; of the godhead, 268, 279.

Faith, hope, and love: Practical Remarks on, 274, 311.

Future punishment: set forth, 350; Practical Remarks on, 354.

Galatia, v; churches of, 56; of mutilation in, 113.

Galatians, Epistle to: genuineness of, v; persons addressed in, v; the north and the south Galatian theories connected with, vi; time and place of writing, ix; compared with the Epistle to the Romans, x; practical uses of, xi; contents and analysis of, xii.

Genealogies, endless, 374, 375.

God: form of, 228; equal with, 228.

"God, our Saviour," 373, 463.

"God of peace," 344.

Godliness: a means of gain, 418; and contentment, 418, 419; personal, 420.

Gospel, Practical Remarks on, 65.

Gospel: defending it against error; Practical Remarks on, 78.

"Grace, mercy, and peace," 374.

Grace of God in our salvation, Practical Remarks about, 142, 143.

"Great God and Saviour Jesus Christ," 472.

"Handwriting of ordinances," 281.

Heavenly intelligences, gradation of, 140.

"Heavenly places," 130, 203.

Helmet of salvation, 205.

Humility, false, 284.

Husband and wives, duties of, 194.

Idleness, Practical Remarks on, 371.

Immortality, God only hath absolute, 422.

Immortality, *incorruption*, 431.

Incarnation of Christ: indicated, 230; limitation consequent upon, 230, 231, 240.

Inspiration of the Holy Scriptures, 451-453.

Intermediate state, 221.

"Itching," or *tickled ears*, 454.

James, the Lord's brother: spoken of, 63; approves of Paul, 70; his idea of justification harmonious with that of Paul, 74.

Jaanes and Jambres, 448.

Jesus, Practical Remarks on, 399.

Judea, churches of, 64.

Judaism and heathenism, 100.

Justification: Paul expounds to Peter, 74-76; Paul's argument on, in his Epistle to the Galatians, 79; not by law, 83, 84; Practical Remarks on, 78, 481.

Kenosis: doctrine of, 227; Practical Remarks on, 239.

Kingdom of his Son, 265, 453.
Knowledge and judgment, 215.
Knowledge of God: indicated, 264; of Christ, 244.

Laodicea: discussed, 275; letter to, 303.

Law, the: could not abrogate the promise to Abraham, 88-90; design of, 88, 89; Moses a mediator of, 90; our schoolmaster, 91; its true function and uses, 376; relation of, to the gospel and salvation, Practical Remarks on, 93-94, 108.

Laying on hands by presbytery, 404, 406.

Liberty: Christian, 114-120; Practical Remarks on, 118.

Life and incorruption revealed, 431, 432.

Life: Practical Remarks on, 225; in Christ, Practical Remarks about, 296.

Lord's second coming and deceased believers: discussion of, 332; Paul's views regarding, 335.

Love the bond of perfectness, 293.

"Lowliness of mind," 209.

Luke, the beloved physician: spoken of, 302; with Paul at Rome, 457.

"Man Christ Jesus," 384.

Man of sin: mentioned, 356; not the apostasy, 357; what Daniel, John, and Revelation say of him, 357, 358; what hinders, 359; full discussion of, 361-363.

Marks of the Lord Jesus, bearing, 126, 127.

Marriage: belittling of, 405; value of, 415.

Money, love of, a root of all evil, 419, 420.

Meat or food, abstaining from or eating, 400, 401.

Mediator, 90.

Medicine: proper use of, 414; Matthew Henry on, 414.

"Minister": meaning of term, 160; not entangled in worldly matters, 437.

Ministerial faithfulness, 420.

Ministry: are there three orders in, 392-395; fidelity in, 436; should be committed to faithful men, 437, 453-455; Practical Remarks on, 65, 382, 398, 445.

Missions, Practical Remarks on, 326.

Mosaic system, how far abolished, 152.

Mystery: revealed to Paul, 160; to saints, 272; of iniquity, 359; of godliness, 397, 398.

Mysteries, heathen, 189.

Name of Jesus, 231.

"New creature," 125; "new man," 152, 179.

New Testament church, 425.

Nicopolis, 479.

Night and darkness, 338-339.

Nymphas, 303.

Obedience; in the family, 198, 199, 295; Practical Remarks thereon, 297.

Offering and sacrifice, 185.

"One Lord, one faith, one baptism," 170.

Onesimus, 300, 486.

Onesiphorus, 434.

Ordinances, subject to, 285.

Pastoral Epistles: general reference to,

x1; their genuineness, x1; historical allusions, style, church organization, heresies in, xli.

Pastors and teachers: referred to, 174; Practical Remarks on, 398, 224, 347.

Paul: experience of, before conversion, 242, 243; experience after conversion, 244-246; his call to the ministry, 378; his doctrine in brief summary, 476-478; his contact with private and social life, 492; a Roman citizen, and a man of distinction with servants attending him, 300; his visits: to Galatia, viii; to Philippi, xxii; to Thessalonica, xxxiii; to Arabia, 62; to the region of Syria and Cilicia, 64; his third visit to Jerusalem, 66; at Antioch, rebuking Peter, 73; his infirmity while preaching in Galatia, 101; his tenderness, 103; his handwriting, 123; his Christology, 140; a prisoner for Gentiles, 158; "less than the least of all saints," 161; ambassador in bonds, 206; circumstances and feelings of, at Rome, 216; "the aged," 486; last imprisonment and trial of, 458, 459; Practical Remarks on conversion of, 382; his outlook as to Christ's first and second advent, 335; safe in God's keeping, 433. "Perfect," 247, 248.

Perilous times in the last days, 446.

Peter: approves of Paul, 70; rebuked by Paul, 72; his primacy incredible, 78.

Perseverance of saints: spoken of, 213; Practical Remarks on, 224, 445.

Philemon: referred to, li, 483; epistle to: authenticity of, li; time and place of writing, lii; occasion and design of, lii; ethical character of, lii; compared with the younger Pliny's letter, liv; analysis of, liv.

Philippi, city of, xxii.

Philippians, Epistle to: authorship and integrity of, xxii; time and place of, xxiii; relation of, to other Epistles, xxiv; occasion and object of, xxv; character and contents of, xxv; analysis of, xxvi.

Philippian church: its unity, 226, 253; its generosity toward Paul, 257, 258.

Plērōma, fullness, 142.

"Pillar and ground of the truth," 397.

Philosophy and vain deceit, 278.

Prætorium, 216.

Prayer: Practical Remarks on, 224, 388; public, 383.

"Pray without ceasing," 343.

"Principalities and powers," 282.

Prophecy and preaching, 344.

"Quench not the Spirit," 343.

Questions and strife of words, 418.

Quiet lives, living, 331, 369, 383.

"Quickened us," meaning of, 146.

"Ransom," meaning of, in New Testament, 385.

Reconciliation, 269.

"Redeeming the time," 190, 298.

Redemption by Christ: referred to, 85; through his blood, 132.

- Regeneration, washing of, 476.
 Rich, dangers to those desiring to be, 419.
 Righteousness and true holiness: spoken of, 180; in distinction from legal righteousness, 245.
 "Rejoice evermore": mentioned, 343; crown of rejoicing, 319.
 Resurrection, as past, 441.
 "Resurrection from the dead," 246;
 "Risen with Christ," 288.
 Revelation: "of Jesus Christ," 60; "spirit of wisdom" in, 138.
 Sabbath and holy days, 283.
 "Sacrifice of your faith," 234, 258.
 Salt, speech seasoned with, 299.
 Salvation: chosen to, 363; grace bringing, 471.
 Sanctification: discussed, 327, 363 f.; of spirit, soul, and body, 345; human and divine element in, 347; Practical Remarks on, 335, 347.
 Sarles, Dr. J. W., on conviction of sin, 145.
 Satan: his personality, 144; delivered to, 381; Practical Remarks, 157.
 Science: opposition of, 424; true science, Practical Remark, 425.
 Scriptures, Holy, 450-453.
 Seal of the firm foundation of God, 442; "sealed with the Spirit," 135.
 Second coming of Christ: what must precede it, 354-356; must not be dogmatic about, 340; Dr. J. A. Broadus on, 340; words used for, 422.
 Shield of faith, 205.
 Singing spiritual songs, 192, 294.
 Sinners: their lost condition, 144; Practical Remarks, 157.
 Social relations, Paul and, 417.
 Sociology and Christianity, Practical Remarks on, 305, 424.
 Soldier of Jesus Christ, 437.
 Spirit: fruits of, 117; sowing to, 122; filled with, 191; sword of, 205; "quench not," 343.
 Substitution, 385.
 Suffering endured by and for Christ, 438.
 Teachers, 174; how Paul taught, 273.
 Thessalonica; city and country of, xxxii; entrance of gospel into, xxxiii, 316 f.
 Thessalonians: First Epistle to, xxxiii; occasion, time, and place, xxxiv; character and contents of, xxxvi; analysis of, xxxvii; Second Epistle to, considered, xxxvii; style, character, and subjects of, xxxvii, xxxviii; time and place of, xxxix; contents and analysis of, xxxix; turning from idols, 310; Paul's conduct among, 312-315; persecuted, 317; Jewish opposers, 318; Paul's longing to see them, 319 f.
 "Thought it not robbery," 228.
 Timothy, xliii; companion of Paul, xliii; Scripture view of, xlv; no one like-minded, 235; ordination of, 404; the gift in him, 404; First Epistle to: see pastoral Epistles, xl; place, characteristics of, xlv; analysis of, xlv; time of
 Second Epistle to, xlv; place of Second Epistle to, xlv; contents and analysis of Second Epistle to, xlvii; at Colosse, 261; his visit to Thessalonica, 321; his confession, 421; mother and grandmother, 429; fitness for the ministry of, 430; instructed in the Holy Scriptures, 448, 450; charge to, 421, 424.
 Titus: what is known of him, xlviii; in Crete, xlix; in Dalmatia, 457; Epistle to, see Pastoral Epistles, xl; time and place of writing, 1; analysis, 1.
 Traditions and rudiments, 278-279.
 Treasures of wisdom and knowledge in Christ, 276.
 "Trespases and sins," 144.
 Truth: freedom of, 68; knowledge of, 384; word of, 135; rightly dividing the word of, 441.
 Truth, as it is in Jesus, 178.
 "Tutors and governors, under," 95.
 Tychicus, 207, 457.
 "Uncircumcision," 149.
 Understanding (*heart*): eyes of, 138; spiritual, 264; full assurance of, 276.
 Unity: of the Spirit, 169; of believers, 170; of the faith, 174.
 Utterance, 206; door of, 298.
 "Vanity of their mind," 177.
 Vengeance, taking, 351.
 Vessel, possessing his, meaning of the phrase, 328.
 Vessel, meet for the Master's use, 443.
 Virtues, Christian enjoined, 341 f.
 Vocation, 169, Practical Remark, 184.
 "Wait for his son": spoken of, 311; Practical Remark, 312.
 "Wake or sleep," 340.
 Walking as enemies of cross of Christ, 249.
 Wall, middle, broken down, 151.
 "Washing of regeneration," 476.
 Widows: referred to, 407; as to their support, 408; qualifications of, 409; younger, 409, 410.
 Wife, duties of the, 197, 198.
 Wine: be not drunk with, 191; Practical Remarks, 197.
 Wisdom and knowledge, 276.
 Wisdom, manifold, of God, 162.
 Women: social position of, 253; "help those," 253; in public worship, 385-387; Practical Remarks, 388, 260, 474.
 Works of the flesh and of the Spirit, Practical Remarks, 119.
 Workmanship, Christians God's, 148.
 Works, good, insufficient, 242; Practical Remarks, 251.
 Worship of angels, 284.
 Wrath, children of, 145.
 "Wrath and anger," 145, 183.
 "Yoke of bondage," 109.
 Youthful lusts, 443.
 "Zealously sought after," 102.
 Zenas the lawyer, 480.

BS2341 .C594 9

Galatians, Ephesians, Philippians,

Princeton Theological Seminary-Speer Library



1 1012 00029 2971

